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ROJES

CALMET'S DICTIONARY

OF THE

HOLY BIBLE:

Historical, Critical, Geographical, and Etymological;

WHEREIN ARE EXPLAINED

THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS;

THE NATURAL PRODUCTIONS, ANIMALS, VEGETABLES, MINERALS, STONES, GEMS,

THE ANTIQUITIES, HABITS, BUILDINGS, AND OTHER CURIOSITIES OF THE JEWS;

WITH

A CHRONOLOGICAL HISTORY OF THE BIBLE,

THE JEWISH CALENDAR, TABLES OF THE HEBREW COINS, WEIGHTS, MEASURES,

FOURTH EDITION,

REVISED, CORRECTED, AND AUGMENTED:

WITH AN EXTENSIVE SERIES OF PLATES,

EXPLANATORY, ILLUSTRATIVE, AND ORNAMENTAL: UNDER THE DIRECTION OF

CHARLES TAYLOR.

"UNDERSTANDEST THOU WHAT THOU READEST?"

"HOW CAN I, EXCEPT SOME ONE SHOULD GUIDE ME?" ACTS VIII.

IN FIVE VOLUMES:

VOL. II.—DICTIONARY, K—Z.

WITH THE CHRONOLOGY AND TABLES.

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1827.

A

DICTIONARY

OF THE

HOLY BIBLE.

K

THE letter K. answers to the *Hebrew* ק *koph*; and sometimes to צ *cap*h, also. Many words which might be expected under K, may be sought under C, according to their sounds, independent of their mode of spelling.

KABZEEL, קבצאל, *congregation of God*; from קבצ *kabatz*, *to assemble*, and אל *el*, *God*. A city in the southern part of *Judah*, *Joshua* xv. 21. called *Jekabseel*, *Nehem.* xi. 25.

KADESH, קדש, *holy*, or *holiness*. *Num.* xx. 22.

[1. The name of a wilderness, *Gen.* xx. 1. which appears to be the same as that called the Wilderness of *Pharan*, *Numb.* xiii. 26. and *Numb.* xxiii. 36. the desert of *Tzin*.

Simon thinks that *Kadesh* implies a *sacred place*, or *Asylum*; and he refers it to two cities:

1. In the desert of *Pharan*, *Numb.* xiii. 26. which he thinks is the same as *Kadesh-Barnea*, *Numb.* xxxiv. 4. *Deut.* i. 2. 19. ii. 14. *Judith*, v. 14.

2. On the confines of *Edom*, *Numb.* xx. 16. in the desert of *Tzin*; or, as *Hiller* thought, itself was named *Tzin*. *Numb.* xxvii. 14. xxxiii. 36. *Vide Reland, Palestine, lib. i. cap. 25.* *Lightfoot, Cent. Chor. cap. 7.* and *Leuckfeldus in Bunting, Itiner. Bibl. P. 1. note 137.*

There has been an undue reluctance of giving this name, *Kadesh*, to places and towns. In my opinion it is equivalent to the title *sacred* (ιερα), which we find very frequently on medals; it might be given originally by the former inhabitants of these cities, and adopted by the Hebrews after

their conquest. Yet, probably, we have an instance of this appellation being added to a place, in *Meribah-Kadesh*; which is written, "*Meribah*," simply, *Numb.* xx. 13. but "*Meribah in Kadesh*," chap. xxvii. 14. or rather, as in *Deut.* xxxii. 51. "*Meribah-Kadesh*:" It is written in the plural *Meriboth-Kadesh*, *Ezek.* xlvii. 19. xlviii. 28. Why was this place called by the additional name of *Kadesh*? Very likely, because here had been a Divine appearance; and wherever the Divinity appeared, the place was considered as holy: and if *El Paran* was adjacent to *Kadesh*, then we see how this place might obtain the name of *Kadesh* (holy), because here the Divine Presence appeared to reprove Israel, and gave them directions to turn by the way of the Red Sea, and to quit the confines of the promised land, to which they were now approaching; as appears by their attack on the Canaanites, and their being repulsed to *Hormah*. *Numb.* xiv. 45. *Deut.* i. 46. *Vide KADESH.*

I believe that this remark may be applied to explain *Numb.* xx. 1. "the congregation came to *Kadesh*," i. e. to *Meribah-Kadesh*, not *Kadesh*, simply; nor *Kadesh-Barnea*, or near it; for hither the Israelites did not come, most certainly, in the first month, from any assignable period with which we are acquainted. This, indeed, is what the sacred writer observes, ver. 13. "This is the water of *Meribah*, because Israel strove with the Lord," &c. But the *Kadesh* in the next verse seems to be a *Kadesh* much nearer to *Edom* than *Meribah*

B

was

was; for, from Mount Sinai, or Rephidim, *i. e.* Meribah-Kadesh, Moses could have little inducement, or opportunity, to send any message to Edom. Moreover, from Meribah-Kadesh, Israel could not journey to Mount Hor, ver. 22. and again, from Mount Hor, by the way of the Red Sea, to compass the land of Edom, chap. xxi. 4. but, from Kadesh, *i. e.* El Paran, to Mount Hor, was a short distance, and from Mount Hor, by the way of Egypt, was much the same as from Kadesh, by the way of Egypt; a course which we know was actually taken by the Israelites. Kadesh is described as "a city in the utmost of the borders of Edom," chap. xx. 16. and from hence was this message of Moses sent. I suppose it was on the west of Edom.

This remark has great influence on the question, whether certain miracles were twice performed during the journey of the Israelites in the desert; the title Kadesh having been taken as the name of a place, when, in fact, it was only an honorary addition.

It is probable that Kadesh-Barnea was not the Kadesh west of Edom, but was distinguished from it by the name of Barnea, and was separated from it by some considerable portion of Mount Seir, or of Hor, which of course lay between them; Kadesh-Barnea being east (and probably, also, south) of Kadesh.

Whether any Kadesh were in the land of Moab, properly speaking, may be doubted; and there seems to be a confusion crept into the history, by an incorrect appropriation of this name, or title.

Kadesh-Barnea, in the Jewish interpreter Onkelos, is *Rekem Giaheh*; in Jonathan, *Rekem Gioheh*. *Rekem*, says Rab. Nissim, is on the east; meaning of the land of Israel.

This eastern *Rekem* seems to be that of the desert of Zin. Numb. xx. 1.

Kadesh-Barnea was in the desert of Paran (or Faram, vide PARAN). Numb. xii. 16. xiv. 1. In Kadesh-Barnea the Israelites encamped many days. Deut. i. 46. Kadesh-Barnea was the southern border of the land. Numb. xxxiv. 4. Josh. xv. 3. Such is the opinion of Lightfoot: the reader will compare it with that already given, which supposes another Kadesh, distinct from this.]

KADESH-BARNEA, קדש-ברנע, *holiness of the inconstant son*; from קדש *kadesh*, בר *bar*, a son, and נוך *nuah*, who moves about: otherwise, *holiness of the corn*, or *of purity*, and בר *bar*, or ברר *barar*, pure, corn.

KADESH, or KADESH-BARNEA, otherwise the fountain of judgment. Gen. xiv. 7. At Kadesh, Miriam died. Numb. xx. 1. Here Moses and Aaron, distrusting God's power, when they smote the rock at the waters of strife, were appointed to die; without the satisfaction of entering the promised land. Numb. xxvii. 14. The king

of Kadesh was killed by Joshua. Josh. xii. 22. This city was given to Judah: it was about eight leagues south from Hebron.

It is, perhaps, the *Cadytis*, mentioned by Herodotus, lib. ii. cap. 5. whose situation he thus describes. "The country of the Syrians, called Palestine, reaches from Phœnicia, to the mountains of Cadis. Now Cadis [or Cadytis,] is a city, in my opinion, not much less than Sardis. From Cadis, the trading places which lie upon the sea, as far as the city Jenysus, belong to Arabia; and from Jenysus to the lake Sirbon, they again belong to Syria." Palestine extends therefore from Phœnicia, which ends about mount Carmel, to the mountains of Kadesh-Barnea, south: From Kadesh to Jenysus (a place quite unknown to us) the maritime places belong to the Arabians; and from Jenysus to the lake Sirbon they again belong to the Palestines, or Syrians of Palestine. This seems to be pretty clear. Herodotus in another place, lib. ii. says, that Nechos king of Egypt, having attacked the Syrians at Magdolum, defeated them, and took Cadytis from them, which is a large city in Syria. Some believe that he refers to the battle between Necho and Josiah king of Judah, 2 Kings xxiii. 29, 30. fought at Megiddo, which has some resemblance to Magdolum. Scaliger was of this opinion. Others have thought, that Cadytis signified Jerusalem, called Cadyta or Cadyscha, *q. d.* the holy city. But we do not read in Scripture, that Necho took this city, either before, or after his expedition to Carchemish. We were of opinion formerly, that the Cadys of Herodotus, is Kadesh, or Kedesh of Naphtali, in Upper-Galilee, which Necho might have taken after his victory over Josiah at Megiddo, near the foot of mount Carmel. His way to Carchemish, on the Euphrates, lay in the neighbourhood of Kedesh of Naphtali.

[It is certain, from Scripture, notwithstanding our author's doubts, that after the battle of Megiddo, Necho did take Jerusalem; for he was there when he made Jehoiakim king. And although there is no mention of the name of Kadytis, in scripture or in Josephus, yet that it was so called by the Syrians and Arabians in Herodotus's time, appears certain; since by them and by all the eastern nations, it is to this day called by this name, or by one of the same origin and import. Jerusalem is a name as strange to them, as Kadytis is to us. They call it *Al-kuds*, which signifies the same as Kadytis, 'The Holy.' The inscription on the Jewish shekels was *Jerusalem Kedushah*, whence the neighbouring nations called it *Kedushah*, in the Syriac dialect *Kedutha*; Herodotus giving it a Greek termination, called it *Kadytis*. See *Prid. Connect. &c. Part 1. Book I.*] Vide FRAGMENT, No. LIV.

[This name still continues: says Chateaubriand, Travels

Travels, Vol. I. p. 385. Lond. 1811. "All at once, at the extremity of the plain, I perceived a line of Gothic walls, flanked with square towers, and the tops of a few buildings peeping above them. At the foot of this wall appeared a camp of Turkish horse, with all the accompaniments of Oriental pomp... *El Cods!* "The Holy City!" exclaimed the guide"—From *El Cods!* Herodotus might easily make *Cadys*, or *Cadytis*.]

KADMIEL, קדמאל, *the antiquity of God*; from קדם *kedem*, *antiquity*, and אל *el*, *God*: or *the God of the east*, or *God is my rising*, or *east*. One of the children of Hodoviah, who returned from Babylon. Ezra. ii. 40.

KADMONITES, קדמוני, *ancient, first men, orientals*; from קדם *kedem*.

KADMONITES, Gen. xv. 19. ancient inhabitants of the promised land, descended from Canaan son of Ham. Their habitation was east of the Jordan, about mount Libanus. The celebrated *Cadmus*, the founder of Thebes in Boeotia, has been conjectured to have been originally a *Kadmonite*, and his wife *Hermione* to have been named from mount *Hermon*. The *Kadmonites* were Hivites; the word *Hivites* is derived from a root which signifies *a serpent*. Fable says, that *Cadmus* sowed serpents' teeth, from which sprung up armed men; because he settled at Thebes, his *Hivites*, or *Kadmonites*, who were valiant and martial [rather, the name of his tribe was *serpent*.]

[It is most likely that this name expresses the situation of the people, *Easterns*: we may, therefore, I think, safely place them either on the east of Judea, adjoining the Dead Sea, or east of the Dead Sea, in the land of Moab. Possibly both ideas may be true: they residing, before the formation of the Dead Sea, west of the Jordan; after that event, east of their former establishment.]

KADUMIM, old, or before others, or oriental: otherwise, *the old*, or *eastern sea*, or *fires*, or *lowness of waters*. The name of a brook. Judg. v. 21.

[Simon thinks this word denotes *processions*; meaning in which some take precedence, *go before*, take the lead of others. If this name may be derived from *processions* in consequence of victory, then it may relate to the victory obtained by the Israelites, Judges v. 21. which, being on the banks of the Kishon, might give an additional name to that stream.

Sebastian Smith thinks this brook *takes the lead* in rapidity; such being the import of the Arabic root. Others think, "the brook of *accidents*." The Chaldee renders, "by which were done wonders and victories."

This river is called in our version, "that ancient river, the river Kishon:" but as rivers are of equal age, and the Kishon is of no great magnitude, not navigable, perhaps it is properly a term of description, that *hasty river*, which *rushes before*

others; or of honour, that river which deserves *preference* in dignity, because of its assistance, &c.]

KAIN, קין, *Eciv*, *possession*, from קנא *kanah*, whence מִקְנָה *mikanah*, *purchase, enjoyment*: otherwise, *a nest*; from קנן *kinen*. The name of a city. Josh. xv. 57.

KAIN, father of the *Kenites*. Num. xxvi. 22. See **KENITES**.

KALENDS, the first day of the month, according to the style of the Latins. [It was a custom among the Romans, for the high-priests to call together the people on the day of the *calends* (whence the name of *Calends*, *a calando plebem*), and instruct them in the sacred duties to be performed in that month. *Macrobius*. i. *Saturnal*.] The Greeks had no kalends; hence proverbially and illasively people are referred—to the *Greek kalends*; i. e. to an unknown and uncertain time. The Hebrews observed particular ceremonies on the first day of every month. See **NEOMENIA**, which is analogous in Greek to *Kalends*.

KALLAI, קלל, Καλλαι, *to be nimble*; from קלל *kalal*: otherwise, *roasted*; from קלל *kalah*: otherwise, *my voice*; from קול *kol*, *a voice*, and the pronoun *my*. A man's name, Nehem. xii. 20.

KANNA, or *Canna*, see **CALAMUS**.

[**KANAH**, *a reed*, or *rush*.

1. *Kanah*, a brook, i. e. "reed brook," on the borders of Ephraim and Manasseh. Josh. xvi. 6. xvii. 9.

2. A city of Asher, Josh. xix. 28. where, most probably, *canes* or *reeds*, grew in abundance.

3. Another *Kana* is *Cana* in lower Galilee. John ii. 1. 11. iv. 46.]

KAPHARSALAMA, Καφαρσαρμα, *field*, or *city of peace*; from כפר *caphar*, and שלום *shalom*, *peace*. A city, 1 Macc. vii. 31.

KARAITES, a sect of *Jews*, which adheres to the literal sense of Scripture. See **CARAITES**.

KARKAA, קרקא, *to cover*, or, *covering against the cold*; from קרם *karam*, *covering*, and קרח *karach*, *cold*: otherwise, *a beam*; from קרן *jakah*, *to suspend*. [The floor, or pavement; either because the town was paved in part, or in whole, or it was level as a pavement.]

KARKAA, a town on the confines of the tribe of Judah, southward. Josh. xv. 3. Eusebius places a castle called *Carcaria*, at the distance of a day's journey from Petra.

KARKOR, *a full collection* (of men). Very probably a place where men were wont to assemble; and convenient for that purpose. Judges viii. 10.

KARNION, Καρνιον, *the horn*, from קרן *keren*: perhaps, the same as *Carnaim*. 2 Macc. xii. 21.

KARTAH, קרתא, *city*, from קרת *kereth*: or *occasion, lecture, lesson, meeting*; from קרא *kara*, *to call, to read*. A city, Josh. xxi. 32.

In Numidia was a town named *Cirta*, or *Cirtha*,

(*Kirtha*, most probably derived from the Hebrew *Kartha*.

KARTAN, קרתן, *city, vocation, &c.* see *Kartah*: otherwise, *which causes cold*; from קרר *karar, cold*. A city, Josh. xxi. 32.

[Supposed to be the same as *Kiriathaim*, No. 2. in Napthali. This termination, in the Chaldee and Arabic, implies *duality*. Probably there is an ellipsis in pronouncing this name q. d. *Kiriathan*.]

KASBON, Κασβών, a city, 1 Macc. v. 36. The same as *Heshbon*.

KASIB or *Kasbi*, a city of Judah. Gen. xxxviii. 5. See **CASBI**.

[**KATTATH**, or **CATETH**, a torch, or contention. The limit of the tribe of Zebulon. Josh. xix. 15. In Judg. i. 30, called **KITHRON**, which is the same in sense. The Vulgate, **LXX**. Syriac, and Arabic, render these names, which are from the same root, by *small, trifling, insignificant things*: the Chaldee to the same effect; whence the name of this city, perhaps, might be analogous to our name *little-town, Littleton*.]

KEDAR, קדר, *blackness, or sorrow*. Isa. xvi. 7.

[1. A region in the desert of the Agarenes. Gen. xxv. 13. 1 Chron. i. 29.

2. A city, as some think, called by Josephus *Camala*. Isa. xlii. 28. lx. 7. Ezek. xxvii. 21. Psa. cxx. 5. Jer. ii. 10. xlix. 28.

"*Black and all Black*," says Simon: but Bernard thinks the Arabic root imports, *virtue, power, dignity*. Perhaps this name expresses "*sun-burnt*;" deeply tanned (not properly jet-blackness) and may describe a situation parched by heat, which we know was the character of many places in the country in and around Judea.]

KEDAR, son of Ishmael, Gen. xxv. 13. the father of the *Kedarenians*, mentioned by Pliny, who dwelt in the neighbourhood of the *Nabathæans* in Arabia Deserta. These people living in tents, it is not possible to shew the place of their habitation, because they often changed it.

Arabia-Deserta is sometimes called in Scripture *Kedar*; but the *Kedarenians* dwelt principally in the south of Arabia-Deserta, or the north of Arabia-Petræa: there were some, as far as the Red Sea. Cant. i. 5. Jerem. xlii. 11.

KEDEM. קדם, a Hebrew word, generally translated *East*. It is said, Gen. xi. 1, 2, the sons of Noah—*departed from the East, and came into the land of Shinar*. Here difficulties have been raised; for the land of *Shinar* is not west of Armenia, where the ark rested, as has been thought: and Armenia is not east of the land of *Shinar*, i. e. *Babylonia*. On the contrary, we are sure it is north of that country. To solve these difficulties, interpreters have imagined different explanations of this passage.

Some by *Kedem* have understood the country afterwards peopled by *Kedemah*, the youngest son

of Ishmael: as Capellus, *apud Boch. Phaleg. lib. i. cap. 7*. Others render, *the beginning*; supposing Moses intended to note the time, at which, after the deluge, men spread themselves in different countries. Others, *Bochart. loc. cit.* that Moses spoke according to the custom of the Assyrians, who called their provinces beyond the Tigris, *Kedem* or *East*; and those on this side that river, *Arab* or *West*. Drusius, instead of *they departed from the East*, translates, *they departed eastward*: [and this seems to be the import of the passage by the use of the word *Kedem* in other places, as Gen. ii. 8. a garden in Eden *eastward*—and thus the idolatrous Jews are described, Ezek. viii. 16. with their backs toward the temple of the Lord, and their faces toward the east, worshipping the solar light toward the east, i. e. the rising sun: as the *Gaurs*, or *Gabres*, in Persia and India do to this day. Nevertheless, this is not the only sense in which *Kedem* may be taken.]

It appears from many places in the Old, and in the New Testament, that the sacred writers called the provinces beyond the Tigris and Euphrates (*Mesopotamia, Armenia, and Persia*), *Kedem*, or the *East*. Moses, who was educated in Egypt, and lived long in Arabia, might probably follow that custom. Especially as Babylonia, Chaldæa, Susiana, Persia, much of Mesopotamia, and the rivers of Euphrates and Tigris, are for the greater part of their course *east* of Palestine, Egypt, and Arabia.

Beside this, as those who came from Armenia, Syria, Media, and Upper Mesopotamia, entered Palestine and Egypt on the *east side*, it was sufficient to warrant the Hebrews in saying, that these people lay *east* of them. Lastly, these countries were known among the Hebrews under the name of the *East*, as appears by the following passages. Numb. xxiii. 7. Balaam says, Balak king of Moab *had brought him from the mountains of the East*; i. e. from Pethor on the Euphrates. Isaiah says, xli. 2. that Abraham came from the *East* into the land of Canaan: we know he came from Mesopotamia and Chaldæa. The same prophet says, xlii. 11. that Cyrus should come from the *East* against Babylon: and in chap. ix. 12. he places Syria *east* of Judæa. Daniel says, xi. 44. Antiochus should be troubled with news of a revolt of the *Eastern* provinces; i. e. the provinces on the other side of the Euphrates. St. Matthew says, that the wise men who came to worship Jesus, *came from the East*. Matt. ii. 1.

All this confirms the opinion, that in the scripture style, the *East* is often used for the provinces which lie easterly though perhaps inclining to the north of Judæa and of Egypt. [And those who worshipped the rising sun must in some part of his course, i. e. in Midsummer, have seen him rise considerably

considerably to the north of the east: yet nobody would scruple to say he rose in the east, or eastward; which strengthens this idea.]

KEDEMAH, קדמא, or *Kedem*, oriental; from קדם *kedem*, the East.

KEDEMOTH, קדמות, *antiquity, old age*: from קדם *kedem*: otherwise, *orientals*: from קדמין *kademim*. Probably this might be expressed in English by "old town."

KEDEMOTH, a town of Reuben, east of the brook Arnon, Josh. xiii. 18. One of the stations of the Hebrews in the wilderness, Deut. ii. 26. given to the sons of Merari, the Levite, 1 Chron. vi. 79.

[We have also a *Kedemoth*, Ezek. xxxvi. 11. which Cellarius, in his *Ancient Geography*, tom. ii. page 660. thinks was so called from its eastern situation.]

[**KEDESH**, *holiness*. This is the same word as **KADESH**, and I know not of any competent authority for spelling it differently.

1. A city in Judah. Josh. xv. 23.

2. A city in Napthali. Josh. xii. 22. xix. 37. xxi. 32. Judg. iv. 6, 9. 1 Chron. vi. 61.

3. A city in Issachar, 1 Chron. vi. 57. thought to be called *Kishion*. Josh. xix. 20. xxi. 28.

It is probable, as observed on **KADESH**, that cities whose names imply *holiness*, were qualified as *sacred, set apart, separated*; and we find many which on their medals assume this distinction. As they were so entitled by their inhabitants, who prided themselves on this character, we may suppose that the sacred writers took such titles as they found them; and reported them—not as admitting any real holiness in those cities, but as their common appellation.]

KEDESH NAPTHALI. Josephus calls it *Cadesa* or *Cædesa*, and the Greek of Tobit, i. 2. *Cadis*: [almost the same in sound as the *Cadytis* of Herodotus.] It lay in Upper Galilee above Naasson, having Sephet to the left, or north. *Kedesh* was given to Napthali, and afterwards ceded to the Levites of Gershom's family, Joshua xix. 37.; it was a city of refuge, Joshua xx. 7.

KEHELATHAH, קהלאת, Μακελλάθ, *assembly*; from קהל *kahal*, to assemble.

KEHELATHAH, an incampment of Israel in the wilderness; Num. xxxiii. 22. [As it appears to denote "THE place of assembly," some have thought the gathering and revolt of Korah, Dathan,

and Abiram happened here.] Probably the same as *Keilah*, a town south in Judah.

KEILAH, קל"ה, *she that divides, or cuts*.

[Some think *refuge, strong hold*, placed on high, as in a rock, from the Arabic root of that import, implying a castle on the summit of a hill. It was a walled town, as appears from 1 Sam. xxiii. 7.]

KEILAH, a town of Judah, Joshua xv. 44. Eusebius places it seventeen miles from *Eleutheropolis*, on the side of Hebron: Jerom says, eight miles from Hebron. It is said that the prophet Habbakuk's tomb was shewn there. *Sozomen. Hist. lib. viii. cap. 29.*

KELAIAH, קליא, Κωλία, *the voice of the Lord*; from קול *kol*, a voice, and יהוה *jah*, the Lord; otherwise, *lightness of the Lord*, from קלל *kalal*.

KELITAH, קלית, Κωλίτας, *refuge, or retired*; from קלל *kalat*: otherwise, *voice that declines*; from קול *kol*, a voice, and נטה *natah*, to incline.

KELITAH or **KELAIAH**, a Levite. Ezra x. 23.

KEMUEL, קמואל, *God is risen*; from קום *kum*, to arise, and אל *el*, God: otherwise, *God has raised him*.

KEMUEL, third son of Nahor, the father of the Syrians; rather, of Aram. Gen. xxii. 21. He had a son, surnamed "the Syrian," or, "the Aramite;" for the Syrians were really derived from Aram, a son of Shem. *Kemuel* may have given name to the *Kamilites*, a people of Syria lying west of the Euphrates. *Strabo, lib. xvi.*

KEMUEL, son of Shiphthan of Ephraim, a deputy appointed to divide the land. Numb. xxxiv. 24.

KENATH, קנא, *purchase, possession*; from קנא *kanah*, or *lamentation*; from קנן *kun*.

KENATH, a town of Manasseh, beyond Jordan, Numb. xxxii. 42. It was named *Nobah*, after *Nobah* an Israelite had conquered it. Nevertheless, it is now known by the name of *Kenath*. Eusebius says, it is in the Trachonitis, about Bozra. Pliny places it in the Decapolis, *lib. v. cap. 18.*

KENAZ, קנז, *this nest*; from קנן *kinan*, to make a nest, and the pronoun זה, *this*: otherwise, *this lamentation, this possession, this purchase*. Father of Othniel and Caleb. Josh. xv. 17. Judg. i. 13. iii. 9, &c.

KENAZ, fourth son of Eliphaz, son of Esau. A duke, or chief, of Edom. Gen. xxxvi. 15.

A city of the Idumeans, or Edomites. Gen. xxxvi. 11, 15, 42. [The Arabic root signifies *game, prey taken in hunting*.]

[**KENI**, the same as *Kenite*. A region of the Philistine country. 1 Sam. xvii. 10. Judg. i. 16. "The children of the Kenite;" should be, according to LXX. "of Jethro the Kenite."

KENITES, קניז *possession, or purchase, or lamentation, or nest*; from קנא *kanah*, *ken, kun*.

KENITES, a people which dwelt west of the Dead Sea, and extended themselves pretty far into

into Arabia-Petræa. *Jethro*, Moses's father-in-law, and a priest of Midian, was a *Kenite*; and in Saul's time the *Kenites* were mingled with the *Amalekites*. 1 Sam. xv. 6. Although the *Kenites* were among those people whose lands God had promised to the descendants of Abraham, nevertheless, in consideration of *Jethro*, the father-in-law of Moses, all of them who submitted to the Hebrews, were suffered to live in their own country. The rest fled, in all probability, to the *Edomites* and *Amalekites*. The lands of the *Kenites* were in Judah's lot.

Balam when invited by Balak king of Moab, to curse Israel, stood on a mountain, whence addressing himself to the *Kenites*, he said, *Strong is thy dwelling-place, and thou puttest thy nest in a rock; nevertheless the Kenite shall be wasted until Ashur shall carry thee away captive*. Numb. xxiv. 21. The *Kenites* dwelt in mountains and rocks, almost inaccessible. *Ken* signifies a nest, a hole, a cave; and *Kinnim*, in Greek, may be translated *Troglodytes*: [or *Cave-ites*]. The *Kenites* were carried into captivity by Nebuchadnezzar. The *Kenites* are not mentioned after the time of Saul; but they subsisted, in a mingled state among the *Edomites*, and other nations of Arabia-Petræa. Joseph. *Antiq. lib. i. cap.*

KENIZZITES, ancient people of Canaan, whose land God promised to the descendants of Abraham. Gen. xv. 19. They dwelt, it is thought, in the mountains south of Judæa. *Kenaz*, son of Eliphaz, probably took his name from the *Kenizzites*, among whom he settled.

KEPHA, *Kaïpha* or *Keïpha*, or *Hepha*, a town at the foot of mount Carmel, on the north, opposite Ptolemais, likewise called *Sycaminon*, the city of wild fig-trees. See **SYCAMINON**.

KEREM, כֶּרֶם, *Anathema*. See **CHEREM**.

KERIOTH, כִּרְיֹת, πόλεις, *the cities, the callings*. A city, Josh. xv. 25. See **KIRIATH**.

KEROS, כֶּרוֹס, Κορὸς, *who is bent, or made low*; from כָּרַס *karas*: otherwise, *buckle* or *hook*, *Keres*; from the same word, differently read. *A Nethinim*. Ezra xi. 44.

KESITAH. LXX. Εκατον ἀμνῶν. Vulg. *centum Agnis*. This word occurs Gen. xxxiii. 19. Josh. xxiv. 13. Job xli. 11. Isa. xxiv. 13. It is translated *sheep*, or *lambs*: implying that Jacob bought the field, where he had set up his tents, for the price of a hundred *lambs*; and that each of Job's friends and relations, after his recovery, made him a present of a *lamb* or young ewe. But the Rabbins and modern interpreters are generally of opinion, that *Kesitah* signifies rather a piece of money; for to such a man as Job, a young ewe, seems a present unworthy of the generosity of his friends and relations, and neither adequate to his wants, nor to his and their quality. But may not the same objection be made to *Ke-*

sitah as signifying a piece of money?—unless it were of gold, and of considerable value; for some make it very small. [David Kimchi explains *Kesitah* by קֶרֶךְ, which signifies no more than the Hebrew *gerah*, worth an *obolos*, or less in value than two-pence. The Hebrews had no coin smaller than the *gerah*, which in the Chaldee is translated *mehah*. 1 Sam. xi. 37.] Bochart and Eugubinus supposed that the LXX meant *minæ*, not *lambs*; in Greek *hecaton minôn*, instead of *hecaton amnôn*: now a *mina* was worth sixty Hebrew shekels, or £6. 17s. sterling. [Or nine pounds English; supposing, as Dr. Prideaux does, a shekel was worth three shillings.] M. Le Pelletier of Roan, is of opinion, that the *Kesitah* was a Persian coin, stamped on one side with an archer (*Kesitah* or *Keseth*, in Hebrew signifies a bow), on the other side a *lamb*; i. e. a *daric*, in value about half a guinea. [A *daric* is a piece of gold worth twenty-five shillings English, says Dr. Prideaux, *Conn. Pt. I. p. 101*. See **DARCONIM**.] Several learned men say, the *Kesitah* was a silver coin, whose impression was a *sheep*; for which reason the LXX and Vulgate translate it **SHEEP**. In our opinion, *Kesitah* was a purse of gold or silver. In the east they reckon at present by purses. A purse in Persia consists of fifty *Tomans*, which make 2518 penny pieces of *French* money. The word *Kista*, in Chaldee, signifies a measure, a vessel; and Eustathius says, *Kista* is a Persian measure. Jonathan and the Targum of Jerusalem translate *Kesitah*, a pearl.

KETURAH, קֶטֶרֶת, *he that burns, or makes the incense to fume*; from קָתַר *kathar*: otherwise, *perfumed*, or *odoriferous*: otherwise, *to bind*.

KETURAH, Abraham's second wife, Gen. xxv. 1, 2. The Jews say, *Keturah* and Hagar, whom Abraham, after the death of Sarah, invited again to his house, are the same. Others think, she was a Canaanite. It surprises some, that Abraham, aged a hundred and forty years, should marry a wife, perhaps a Canaanite, and have children by her. Some say, as Austin, that God miraculously prolonged his prolific virtue, in order to his begetting Isaac. Others, that he married *Keturah* before Sarah's death, as a wife of the second rank; and after Sarah's death, gave her the rank and quality of matron and wife of the first order; that he had children by her, a little after the birth of Isaac, and the expulsion of Hagar. Her sons are Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Abraham gave presents to these, and sent them east in Arabia-Deserta.

KEY. Is an instrument frequently mentioned in scripture, as well in a natural, as in a figurative sense. The *keys* of the ancients were very different from ours; because their doors and trunks were closed generally with bands, and the *key* served

served only to loosen or fasten those bands, in a certain manner. Chardin says, that a lock in the east is like a little harrow, which enters half way into a wooden staple, and the *key* is a wooden handle, with points at the end of it, which are pushed into the staple, and so raise this little harrow. See likewise Dandini's Voyage to Mount Libanus. chap. 14. See also the article KEY among the PLATES.

KEY in a moral sense has many significations. Isaiah xxii. 22. *And the key of the house of David will I lay upon his shoulder: He shall open and none shall shut; he shall shut and none shall open.* He shall be grand master and principal officer of his prince's house. Christ gives Peter authority in his church, Matt. xvi. 19. the *key* of the kingdom of heaven, the power of binding and loosing, i. e. of opening and shutting; for this frequently consisted only, as we have said, in tying and untying. Isaiah remarks, that Eliakim should wear his *key* upon his shoulder, as a mark of office; of his power to open and shut, with authority. These *keys* were of wood, long and large, as they are at present in the east. Calimachus says, that Ceres carried a *key* upon her shoulder.

[This custom of carrying a *key* on the shoulder is very strange to us. The ancients had large *keys* in the form of a sickle; from their weight and shape, they could no otherwise be carried conveniently, but as we see our reapers carry their sickles. Homer having said, that Penelope took several things out of her store-room, adds,

Ἔδωκε δὲ κληῖδ' εὐκαμπία χεῖρι παχύν,
καλὴν, χαλκίαν. Κώπη δ' ἰλίφαντος ἰπῆιν.

Odyss. 21.

Whereby he seems to represent, that it required some strength to lift up. For the same reason therefore they were called *Κάτωμαδία*. See *Huet. Demonstr. Evang. Prop.* ix. cap. 105.]

Christ reproaches the scribes and pharisees with having taken away the *key* of knowledge, Luke xi. 52. i. e. with reading and studying the scriptures, without advantage to themselves, and without discovering to others the truth; which in some sort they held captive in unrighteousness. Rom. i. 18. Christ says, Rev. i. 18. that he has the *key* of death and hell, i. e. power to bring to the grave, or, to deliver from it; to appoint to life or to death. The Rabbins say, that God hath reserved to himself four *keys*, with which he hath entrusted no one, not even the angels; the *key* of rain, the *key* of the grave, the *key* of fruitfulness, and the *key* of barrenness.

KEZIA, קֶזְיָא, *superficies*, or *angle*; from קֶזַע *katzah*: otherwise, *cassia*, an aromatic plant, or kind of perfume; (different from קִידָא *kidda*, or *kadda*, Exod. xxx. 24). KEZIA, was the second daughter of Job, after his misfortunes. Job xlii. 14.

KEZIZ, קֶזֶז, *end*, *extremity*; otherwise, *cut off*; from קֶזַע *kutz*, or קֶזַע *katzah*, or קֶזַע *katzaz*, to cut off the extremities.

A valley in Benjamin, Josh. xviii. 21.

[The valley whose shrubs and trees are *stunted*, cut off without rising to a considerable height. A city of Benjamin which probably gave name to the valley, and might receive its own name from a person, "Short's-town."]

KIBERATH-HAARETZ, Gen. xxxv. 16. xlviii. 7. 2 Kings, v. 19. Jerom in two passages translates it—"spring," *verno tempore*; and in the third, "the finest season in the year," *electo terræ tempore*. The LXX keep to the Hebrew word *Chaphrata*, and join it with *Hippodromus*, intending perhaps to shew, that *Kiberath-Haaretz* was the space which a horse run in the *Hippodrome*, i. e. two furlongs or three hundred paces. Aquila translates it *along the ways*; others (*Chald. Syr. Vatab.*), an arm of land; others, the way which a man might go from meal to meal. It is our opinion, that *Kiberath* is from the Hebrew, *Kerab* or *Kabar*, to plough; and that *Kiberath-Haaretz* signifies a ridge of land, or the length of a piece of ground which two oxen might plough in a day; about half an acre. *Jugum vocabatur*, says Pliny, *quod uno jugo boum in die arari posset. Actus, in quo boves aguntur cum aratro, uno impetu justo. Hic erat CXX pedum; duplicatusque in longitudine jugerum faciebat.* Compare Columella. lib. v. cap. 1. Isidor. Origin. lib. xv. cap. 15. See likewise 1 Sam. xiv. 14, where it is said, Jonathan and his armour-bearer killed twenty men, *within as it were half an acre of land, which a yoke of oxen might plough.*

KIBEROTH-AVAH or KIBEROTH-HAT-*TAAVAH* קִבְרוֹת הָאָוָה the *graves of lust*. Numb. xi. 34, 35. One of the encampments of Israel in the wilderness, where they desired of God flesh for their sustenance, declaring they were tired with manna. God sent them quails in great quantities, but while the meat was in their mouths, (Psa. lxxviii. 30.) he smote so great a number of them, that the place was called the *graves of those who lusted*.

KIBZAIM, קִבְצַיִם, the *assemblies*; from קָבַע *kabatz*. A city of Ephraim, Josh. xxi. 22.

[This name being in the *dual* form, it is probable there were two cities comprehended under it, adjoining each other: thought to be also called JOCKMEAM, which has the same meaning.]

KIDRON, קִדְרוֹן, *obscurity*, *obscure*; from קָדַר *kedar*. [Perhaps קִדְרוֹן from the Arabic קִדְר *filthy*, *obscene*.] Vide KEDAR.

KIDRON, the brook in the valley east of Jerusalem, between that city and the Mount of Olives. It discharges itself into the Dead Sea: It has generally but little water, and often none:

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But after storms, or great rains, it swells, and runs with much impetuosity. Some suppose the name *Cedron*, or *Kidron*, came from the abundance of *cedars* which they fancy were formerly planted on its banks: but there is no proof of this. The name is derived rather from the *obscurity* of this brook, which runs in a vale; or from the common sewers of the city which empty themselves into it: for a branch of the valley of *Kidron*, i. e. the southern, was the sink of Jerusalem. The kings Asa, Hezekiah, and Josiah burnt there the idols and abominations of the apostate Jews. 2 Kings xxiii. 4.

[As this brook answered the purpose of a drain to the lands around the city of Jerusalem after rains, it possibly might answer the same purpose to some of the suburbs of the city, and receive their underground discharges. Hence, perhaps, its name "*black*." So a poet of our own characterizes the river Fleet, in London, which not unaptly answers to the brook Kidron at Jerusalem:

*Where black fleet Fleet-ditch with disembuging streams,
Rolls his due tribute of dead dogs to Thames.*

The blood of the sacrifices from the temple ran by a drain into the brook Kidron, and was sold to the gardeners on the Mount of Olives, to manure their gardens with; for which the gardeners paid the price of a trespass-offering. *Joma*. 58.

Not only the blood poured at the foot of the altar in the temple, but other filth, ran by a drain into the brook Kidron, says *Bab. Joma*. fol. 58. 2. This effectually confutes the notion of any virtue imparted to the pool of Bethesda from the blood of the sacrifices, as some have supposed.

Maimonides reports that a foot causeway, or a bridge, supported on arches, was erected between the temple and the Mount of Olives, crossing the valley of the brook Kidron. Over this bridge the red cow was led away to be burned, in order to procure the ashes of purification. This was built at the expense of the public treasure, which was in the temple. The intention of this bridge was to preserve from pollution the bearer of this heifer, whose ashes were to be for universal cleansing. A like care was used in regard to the scape goat.

The sheaf of first-fruits was reaped from the *ashes valley* of the brook Kidron; on the first day of the passover. It was a public service.

As this name has the *ṯ*, we submit whether it does not refer to *Aṯn*, "the dark coloured Aun." It imports sun-burnt to darkness of hue, or complexion. 'Can any epithet more justly characterize the Hindoo deity *Vishnu* ?]

KIKAJON. *Jonah* iv. 6. Jerom translates *Hedera*, *Ivy*. The LXX. *Gourd*. Aquila, *Ivy*. Jerom confesses, that *ivy* does not answer the Hebrew *Kikajon*; but as he could not find a

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Latin word proper to it, he chose rather to use *Hedera*, than to leave *Kikajon*, which might be mistaken for a monstrous animal in the Indies, or mountains of Bœotia. His account of the *Kikajon* describes it as a shrub which grows in the sandy places of Palestine, and increases so suddenly, that within a few days it rises to a considerable height. The leaves of it are large, and almost like those of the vine. It is supported by its stem, and furnishes a very agreeable shade under the thickness of its leaves.

Modern interpreters almost all agree, that the Hebrew *Kikajon* signifies the *Palma Christi*, or *Ricinus*, in Egypt called *Kiki*; in Greek, *Selticyprion*. It is a plant like a lilly, the leaves smooth, scattered here and there, and spotted with black spots: the stem round and glossy: It produces flowers of divers colours. Dioscorides says, that one sort of it grows large like a tree, and as high as a fig-tree. The leaves of it are like those of the plum-tree, though broader, smoother and blacker. The branches and trunk of it are hollow like a reed. Jonah in all probability speaks of this last species. *Vide FRAGMENTS*, No. LXXVIII.

St. Austin relates, that an African bishop appointed Jerom's translation to be read in the congregation to his people; all who were present were offended, when they heard *Ivy* named instead of a *gourd*, which they had been used to hear; and they found it necessary hereupon to consult certain Jews residing in the city, who out of malice or ignorance declared, that the Hebrew signified a *gourd*: so that the bishop, to appease his people, and prevent their leaving his communion, was forced to say, that Jerom's translation was faulty in this place. *Aug. Epist.* 71. *Hieron. inter Augustin.* 75. n. 22.

[**KILMAD**, or **CHILMAD**, *the wall*, or *fortification of Media*. Supposed by Simon to be a city of Media. *Ezek.* xxvii. 23.]

KIN or **KAIN**, קין, *Kwîa*, *possession*, *purchase*; from קנא *kanah*: otherwise, *nest*; from קין *kinen*: otherwise, *lamentation*; from קן *kun*. The father of the *Kenites*, *Numb.* xxiv. 22.

KINAH, קינה, from the same. A town of Judah, *Josh.* xv. 22.

KING. The Israelites had no national *king* till Saul. Before him, they were governed, first, by elders, as in Egypt; then by rulers of God's appointment, as Moses and Joshua; then by judges, as Othniel, Ehud, Shamgar, Gideon, Jephthah, Samson, Eli, Samuel; lastly, by *kings*, as Saul, David, Solomon, &c. For the succession of the **KINGS**, *Vide CHRONOLOGICAL TABLES*.

The Jews, after their return from captivity, A. M. 3468, lived under the dominion of the Persians one hundred and four years, till Alexander the Great; who came to Jerusalem, 3672. After his

his death, in 381, Judæa submitted to the kings of Egypt; then to the kings of Syria; but, Antiochus Epiphanes having forced the Jews to take arms for the defence of their religion in 3836, the Maccabees recovered by degrees their ancient liberty, and lived independent, from the government of John Hircanus, in 3874, till Judea was reduced into a province by the Romans.

KING, see **FRAGMENT**, No. CCII. *ad. fin.*

KINGDOM OF HEAVEN, an expression used in the New Testament, to signify the kingdom of *Jesus Christ*; the calling of his people to the faith; the preaching of the gospel. The ancient prophets, when describing the characters of the Messiah, scarcely ever failed of inserting the name of *king* or *deliverer*; and when they spoke of his humiliations and sufferings, they interspersed hints of his power, his reign, his divinity. So Zachariah foretelling *Christ's* entry at Jerusalem: *Behold, thy king cometh unto thee. He is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass.* The Jews and the apostles, accustomed to this way of speaking, expected the *kingdom* of the Messiah, to resemble that of a temporal king, exercising power on his enemies, restoring the Hebrew monarchy, and the throne of David to all its splendor; subduing the nations, and rewarding his friends and faithful servants, in proportion to their fidelity and services. Hence the contests among the apostles about precedency in his kingdom; and hence the sons of Zebedee desired the two chief places in it. Jesus to prove that he was the true Messiah, declared often, that the *kingdom of heaven* was come, or was at hand; and when he spoke of what was to happen after his resurrection, he says, such a thing would be seen *in the kingdom of heaven*. He frequently begun his parables, "The *kingdom of heaven* is like unto—a rich man—a father of a family—a treasure," &c.

We therefore may observe several acceptations of this phrase—the *kingdom of heaven*.

1. For the coming of the Son of God, for his temporal birth, his preaching, his manifestation to the world. As Luke xi. 20. *If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.* Matthew says, that *Jesus Christ went about all the cities and villages preaching the gospel of the kingdom.*

2. To shew the vengeance which God would exercise on the impenitent Jews; and which accordingly he did exercise after the death of our Saviour, on Jerusalem, by the Roman arms, which destroyed that city and the temple, and committed such cruelties, as occasioned the last siege of it to be one of the most lively images of the final judgment. In this sense the *kingdom of heaven* is taken, Matt. iii. 2. *Repent, for the*

VOL. II. Edit. IV.

kingdom of heaven is at hand. See likewise the parable of the ten virgins, Matt. xxv. 1, 2, 3. also, that of the servants with whom the father of the family left a certain number of talents, to be improved by them. Matt. xxv. 23, 24, &c. The foolish virgins excluded from the wedding, and the unprofitable servant cast into a dungeon, denote the obdurate Jews forsaken by God, and given up to the vengeance of their enemies.

3. For eternal bliss: *He who doth the will of the Father which is in heaven, shall enter into the kingdom of heaven.* Matt. vii. 21. *Suffer little children to come unto me, for of such is the kingdom of heaven.* Matt. xix. 14. [This is the interpretation of the passage by the ancients; most moderns refer it to the temporal kingdom of heaven; No. 5.] Matt. vii. 21. viii. 11.

4. To signify the calling of the Gentiles, exclusively of the Jews. *Christ* having spoken of the centurion's faith, foretells the calling of the Gentiles, and rejection of the Jews in these words: *The children of the kingdom shall be cast out.* Matt. viii. 12. In the same sense are the parables of the feast to which strangers were called, on the refusal of those friends, who had been previously invited to it. Matt. xxi. 2. Also, that of the husbandmen who drove their master's servants out of the vineyard, and killed his son. Mark xii. 2.

5. Most frequently the church of *Christ*, the preaching of the gospel; God's conduct towards the elect, in order to bring them to the faith, and afterwards to happiness. In this sense *Christ* says, the *kingdom of heaven* is like to a treasure hid in a field, which a man discovers, and purchases at the price of his whole fortune; or unto goodly pearls, for which a merchant gives all that he is worth, Matt. xiii. 44; by this treasure, and these pearls, meaning faith in *Jesus Christ*. In another place he compares the kingdom of heaven to a field, where tares are found mixed with the good seed,—to a net with which good and bad fish are gathered;—by which is meant the church, that containing always, in this world, good and bad Christians. Matt. xiii. 47, 48. He says frequently, that his *reign* will begin after his resurrection; that the gospel would be preached then, principally, and his elect called by him to the faith.

The *kingdom of God* is often synonymous with the *kingdom of heaven*. But in the Old Testament the *kingdom*, or *reign*, of *God*, signifies his infinite power, his sovereign authority over all creatures, over the kingdoms of the world, over the hearts of mankind. Wisdom says, x. 10. *God shewed his kingdom to Jacob: he opened the kingdom of heaven to him in shewing him the mysterious ladder by which the angels ascended and descended; and Ecclesiasticus xlvii. 13, says God gave to David, Testamentum Regni, the co-*

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venant,

venant, assurance, or promise of the *kingdom* for him and his successors.

The *kingdom of hell*, the *kingdom of Satan*, signifies either the empire which the Arch-devil exercises over other devils; or that which he exercises over the wicked in this life; or, that which he has over the souls of the wicked, in hell. The book of Wisdom says, i. 14. the *kingdom of hell* was not on the earth before the sin of the first man, *nec infernum regnum in terra*. Or according to the Greek, Pluto had not then his royal palace on the earth. Οὐδὲ Ἄδης βασιλεῖον ἐπὶ γῆς: He did not exercise his dominion over mankind. Our Saviour says in the gospel, *Every kingdom divided against itself is brought to desolation; and if Satan cast out Satan, he is divided against himself. How then shall his kingdom stand?* This he says in answer to the accusation of the Pharisees, who charged him with casting out devils by the power of Beelzebub prince of the devils. He shews the impossibility of this, because it must then be said, that Satan endeavours to destroy his own dominion; that the *kingdom of hell* is at variance with its own subjects.

KINGS, BOOKS OF. We have four books in our Bibles under this name. Anciently there were but two in the Hebrew bibles, the first called Samuel, the second called *Kings* or *Kingdoms*. At present in the Hebrew copies, as well as in the Greek and Latin, there are four books; the two first in the Hebrew called *Samuel*, the two last *Kings*. The Greeks cite them all four as the *Books of Kingdoms*, the Latins as the *Books of Kings*.

The *First Book of KINGS* contains the history of a hundred years; from the birth of Samuel A.M. 2849, to the death of Saul, in 2949. It comprizes an account of the birth of Samuel, the war between the Philistines and Hebrews, wherein the ark of the Lord was taken; the death of Eli the high priest, and of his sons Hophni and Phineas; the restoration of the ark by the Philistines; Samuel's being acknowledged judge of Israel; Saul's election to be *king*, his successful beginning, his wars and victories; his rejection; the anointing of David, his valour, his misfortunes, his flight; the war between the Philistines and Saul, with the death of that prince.

The *Second Book of KINGS* contains the history of thirty-nine years; from the second anointing of David at Hebron, A.M. 2949, to 2988, wherein David appointed Solomon to be his successor; two years before his death, in 2990. It includes an account of David's being acknowledged king by the tribe of Judah, while the other tribes of Israel obeyed Ishbosheth, son of Saul. Ishbosheth being killed seven years after, in 2956, David was acknowledged king of all Israel. He received the royal unction a third time; took

Jerusalem from the Jebusites, brought back the ark from Kirjathjearim to the city of David, defeated the Philistines, Moabites, Syrians, and Edomites, on several occasions. Hanun, king of the Ammonites, having insulted David's ambassadors, this prince made war on Hanun's country, and subjected it. During this war David lived with Bathsheba, and procured the murder of Uriah: Nathan reprov'd him for his adultery and murder; David repented; but God punished him by the rebellion of Absalom. After this contest, wherein his unnatural son perished miserably, David being quiet in his dominions, ordered the people to be numbered. The Lord punished his curiosity with a plague. Lastly, David prepared every thing necessary for the erection of the temple.

The *Third Book of KINGS* comprises the history of one hundred and twenty-six years, from Solomon's anointing, A. M. 2989, to the death of Jehoshaphat, king of Judah, in 3115. It gives an account of Adonijah's aiming at the crown, of Solomon's association in the throne, of David's death, of the deaths of Adonijah, Joab, and Shimei; of the building the temple by Solomon, of his riches, wisdom, reputation, fall, and death; of his son Rehoboam's alienating the minds of the Israelites, of the separation of the ten tribes, and their choice of Jeroboam for their king. Of Rehoboam's successors Abijah, Asa, and Jehoshaphat, who died A.M. 3115. Of Jeroboam's successors Nadab, Baasha, Elah, Zimri, Omri, Tibni, Ahab, and Ahaziah, who died in 3108.

The *Fourth Book of KINGS* includes the history of two hundred and twenty-seven years; from the death of Jehoshaphat, king of Judah, and the beginning of Jehoram in 3115, to the beginning of the reign of Evilmerodach king of Babylon, who delivered Jechoniah out of prison in 3442.

In the kingdom of Judah we find a few pious princes among many who were corrupt. Jehoshaphat was succeeded by Jehoram, Ahaziah, Athaliah, Joash, Amaziah, Uzziah, otherwise Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Eliakim, or Jehoiakim, Jechoniah, or Jehoiachin, Mattaniah, or Zedekiah, in whose reign Jerusalem was taken by the Chaldeans, the temple was burnt, and the people were carried to Babylon, A. M. 3416. After this we read of the sad death of Gedaliah, whom the Chaldeans had left in the country to govern the remains of the people, the retreat of this people into Egypt, and the favour shewn by Evilmerodach, king of Babylon to Jehoiachin or Jechoniah king of Judah, whom he took out of prison, and placed in his palace.

In the interval God raised up many prophets in Judah; as Iddo, Ahijah, Shemaiah, Hanani, Asariah, Jehu, Isaiah, Jeremiah, Zephaniah, Huldah, Micaiah,

Micaiah, Joel, &c. The fourth book of *Kings* has preserved several particulars of the lives of these great men, as well as of the prophets who lived at the same time in the kingdom of *Israel*, or the ten tribes.

This book presents a long succession of wicked princes in the kingdom of *Israel*; Ahaziah, Jehoram son of Ahab, Jehu, Jehoahaz, Joash, Jeroboam, Zachariah, Shallum, Menahem, Pekaiiah, Pekah, Hosea, son of Elah, in whose reign *Samaria* was taken by Salmanezer; and the ten tribes carried captive into Assyria. Several eminent prophets are named during this interval in the kingdom of the ten tribes: Iddo, Oded, Ahijah, Elisha, Hosea, Amos, Jonah, &c.

As to the author of the four books of *Kings*, the world is not agreed. Many ascribe the two first to *Samuel*, whose name we read in the titles of these books, in the Hebrew. The Jews allow him only twenty-seven chapters in the first book, which include the history of his life, and a recital of the actions of Saul and David, while Samuel was living. The rest they believe was continued by Gad and Nathan, according to 1 Chron. xxix. 29. *Now the acts of David the king, first and last, behold they are written in the book of Samuel, the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.* This opinion is very probable; but it labours under great difficulties, since we find certain remarks, which do not properly belong to the time of *Samuel*, or the time of *Nathan*: *e. gr.* it is said, 1 Sam. iii. 1. that while Samuel was living, *Prophecy was rare in Israel*; which intimates, that when the author wrote, it was more frequent. 1 Sam. xiv. 23. *Bethel* is called *Bethaven*, or "the House of Iniquity;" a name not given to it till Jeroboam had set up one of his golden calves there.

The author observes likewise on David's invading the Geshurites and Gezrites, that *this country of old was well peopled, from Shur even unto the land of Egypt*, 1 Sam. xxvii. 8. *i. e.* it was so in *David's* time, but not when the author was living. 1 Sam. ix. 9. They who formerly were called *seers*, were in his time termed *nabi* or *prophets*: now in *Samuel's* time the name of *seer* was common; the author, therefore of these books is later than that prophet. He speaks of *Samuel* as of a person dead long before, and praises him. 1 Kings xii. 15. He observes that the city of *Ziklag* belonged to the kings of *Judah*, ever since the cession of it by Achish to *David*, 1 Sam. xxvii. 6. This remark must have been made after the separation of the kingdoms of *Judah* and *Israel*; consequently the writer lived not only after *Samuel*, but after *David* and *Solomon*.

From several other observations of this nature, some have concluded, that *David*, *Hezekiah*, *Jeremiah*, or *Ezra*, compiled these books from me-

moirs composed in the time of *Samuel* and the prophets, of *David* and *Solomon*; and if we compare the different characters of these two books, we shall on one side see that circumstances, facts, and remarks, are mostly the same. The uniformity of the style, and the course of the narration, prove likewise, that they both had one author, and he contemporary with the persons of whom he speaks: but on the other side, there are circumstances, which support the opinion, that a later writer revised them, and added some particulars, and certain terms, intended to explain what the distance of time had rendered obscure. Now, if we suppose that *Ezra*, an inspired author, had in his hands original writings of *Samuel*, and the ancient writers of *Saul* and *David's* times, that he digested them into order, and connected them, all difficulties are easily solved, and the seeming contradictions are reconciled.

That these works are authentic and canonical it is not disputed; both the Jewish and the Christian church unanimously receive them as inspired Scripture; and *Christ* quotes them in the gospel. Matt. xii. 2. Mark ii. 25. Luke vi. 3.

There are much the same difficulties with relation to the author of the third and fourth books of *Kings*, and the time when they were composed. Some have imagined that *David*, *Solomon*, and *Hezekiah*, wrote the history of their own reigns. Others, that the prophets took this office on them, who lived under their government, in *Israel* and *Judah*, as *Isaiah* and *Jeremiah*, *Gad*, and *Nathan*. We know that several of the prophets wrote the lives of those kings who reigned in their times; and the names and writings of these prophets are mentioned in several places of the books of *Kings* and *Chronicles*. Besides, the memoirs and annals of the kings of *Judah* and *Israel* are cited almost in every chapter, and these included the particulars of those princes' actions, whereof the Sacred Books have handed down only summaries, and abridgements.

It must be confessed therefore, that two descriptions of writers were concerned in the Books of *Kings*. (1) Those original, primitive and contemporary authors, who wrote the annals, journals, and memoirs of their own times; from which the matter and substance of our sacred history has been formed; and from which the authors who came afterwards have taken what they record. These ancient memoirs have not descended down to us, but were certainly in the hands of those sacred penmen, whose writings are in our possession, since they cite them, and refer to them: but (2) Who compiled and digested these ancient writings? and when did they live?

It is generally believed that *Ezra* is the author [rather *Editor*] of the Books of *Kings*, and *Chronicles*, as we have them at present; the proofs are

are these : 1. The author lived after the captivity of *Babylon*. At the end of the fourth Book of *Kings* he speaks of the return from that captivity. 2 *Kings* xxv. 22, 23, &c. 2. He describes the ten tribes as still captive in *Assyria*, whither they were carried as a punishment for their sins. 3. In the xvii. chapter of the fourth Book of *Kings*, he introduces reflections on the calamities of *Judah* and *Israel*, which demonstrate that he wrote after the event. 4. He refers almost every where to ancient memoirs, which he had before him, and abridged. 5. The author, as far as we are able to judge, was a priest, and very much attached to the house of David. Now all these marks suit well with *Ezra*, a learned and very inquisitive priest, who lived during the captivity, and after it ; who might have collected an infinite number of documents, which time and the persecutions suffered by the Jews, have deprived us of.

I confess, there are particulars in these books which do not agree with the time of *Ezra*: he says, that in his time the ark of the covenant was still in the temple; that the kingdoms of *Judah* and *Israel* were still subsisting. 1 *Kings* vi. 1, and 28. 1 *Kings* viii. 8. 1 *Kings* xii. 19. He speaks of the months *Sif* and *Bul*, names, which in the time of *Ezra* were no longer in use. He expresses himself throughout as a contemporary, and as a writer, who had witnessed what he wrote. But these may be easily reconciled. *Ezra* generally transcribes word for word the memoirs which he had in possession. This is a proof of his exactness, his fidelity and honesty. In other places, he inserts reflections or illustrations, which arise naturally from his subject. This shews that he was master of the matter which he had in hand, and that being inspired, he was not afraid of intermixing his own words with those of the prophets, whose writings lay before him. *Vide* FRAGMENT, CXVI. *ad fin.*

The King's Rights. The Israelites having desired Samuel to give them a king, as other nations had around them : he replied, such a king will exercise various prerogatives : " He will take your sons to guide his chariots," &c. 1 *Sam.* viii. 11. Consult the passage.

It is questioned whether Samuel only predicted what would happen to the Israelites from their king ; or whether he declared the real privileges of a king, and the lawful use of his royal authority: commentators for the most part think, that the prophet describes in what manner the prince would abuse his power, and what would be his excessive pretensions, rather than the just and legal exercise of his rights. See Grotius *De jure Belli & Pacis*, lib. 1. cap. 1. & cap. 4 ; Art. 3. & 4, and Schicardus *de Jure Regni*.

KINGS of the FEAST. *Vide* ARCHITRICLINUS.

KINGS. Idolatrous nations, and even the Hebrews, called their gods *kings*. *Moloch*, *Milchom*, *Adramelech*, and *Anamelech*, are names of deities importing the title of *king*. The words of Isaiah xxxvii. 13, *Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henah and Ivah?* seem parallel to those of chap. xxxvi. 19, *Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim?* In Amos i. 15. God threatens *Milchom*, the god of the Moabites, with sending him and his princes into captivity. In Scripture God is called in every page almost, the *king* of the Hebrews.

[**KINGS.** This word does not always imply the same degree of power, or the same degree of importance: neither does it imply the magnitude of the dominion or territory of this national officer. Many persons are called *kings* in Scripture, whom we should rather denominate chiefs or leaders; and many single towns, or at most, together with their adjacent villages, are said to have had *kings*.

Being unaware of this lower sense of the word *king*, or unwilling to adopt it, many persons have been embarrassed by the passage Deut. xxxiii. 5. " Moses commanded us a law—he was *king* in Jeshurun"—or *king* among the upright; *i. e.* he was the principal among the assembly [*in colligendo*] of the superiors of the Israelites. (Some refer this to Jehovah). Moses was the chief, the leader, the guide of his people, fulfilling the duties of a *king*: but he was not *king* in the same sense as David, or Solomon, was afterwards. This remark reconciles the observation Gen. xxxiv. 31, " These *kings* reigned in Edom, before there reigned any *king* over the children of Israel:"—for, Moses, though he was *king* in an inferior sense, yet did not *reign*, in the stronger sense, over the children of Israel; the constitution not being monarchical under him.

Moreover, we find, in Joshua, that almost every town in Canaan had its *king*; and, we know, that the territories of these towns must have been of little extent, because, otherwise, so small a country as Canaan could never have contained *thirty-one kings*, who being conquered, are enumerated, Josh. xii. 9–24.—beside many *kings* of the same nature, who, no doubt, escaped the arms of Joshua. *Vide* Gen. xiv. 9. also Judges ii. 7. where Adonizedek, himself no very powerful *king*, mentions *seventy kings*, whom he had subdued and mutilated. In 1 *Kings* iv. 20. Benhadad and *thirty-two kings* with him, (*i. e.* regents in towns under his dominion, tributary allies, *kings* in the lower, perhaps even, in the lowest sense of the word,) are mentioned.

KING is used metaphorically, by Job, chap. xviii.

xviii. 14. "the *king* of terrors" i. e. death; the ruler, the supreme of terrors: so chap. xli. 34. "the Leviathan is *king*, i. e. chief, principal, superior, over all the children of pride."—those who most pride themselves on their stations, or qualities, are nevertheless compelled to acknowledge, that the Leviathan is their superior; and to refrain from comparing, or equalling, their powers to those of that tyrant of the waters.

KING is also used figuratively by our Lord, John xviii. 37. Pilate said, "Art thou a *king* then?" Jesus answered, "Thou sayest—thou expressest what is the fact; I am a *king*;"—but not of this world. Accordingly, Rev. i. 15. we read, Jesus Christ the prince of the *kings* of the earth—i. e. superior to all earthly monarchs.—1 Tim. i. 17. "The *king* eternal, immortal," &c. vi. 15. "Our Lord Jesus Christ, the blessed and only potentate: *King of kings* and Lord of lords."—*Vide* also Rev. xvii. 14. and FRAGMENTS, No. CCII. *ad fin.*

N.B. This application of the title "*king*" to Jesus Christ, subjected the primitive Christians to many inconveniences; as appears among other places, from Acts xvii. 7. where they are accused of acting "contrary to the decree of *Cæsar*, saying, there is another *king*, one Jesus."

KING signifies government, such as a *king* usually exercises; even though it be not conducted under one person, Rev. xvii. 10. "There are, (rather, have been) seven *kings*—forms of government; five are fallen—one is; the other is not come"—so ver. 12.]

KINNERETH, or *Cinnireth*, a lake. See **TIBERIAS**.

KINOTH, קִנּוּת, *lamentations*, 2 Chron. xxxv. 25. The *Septuagint* translate it θρήνοι.

[**KIR**, a wall, a **BRICK** building. A city of Moab. Isaiah xv. 1. Simon thinks this name is fully written, *Kir heres*, "the wall of baked brick." Isaiah xvi. 11. Jer. xlviii. 31. 36.

There is another *Kir*, part of Albania and Media, where flows the river *Kyrus*. 2 Kings xvi. 9. Isaiah xxii. 6. Amos i. 5. ix. 7.

Hiller, in his *Onomast. S.* p. 527. gives the sense of this name as above: but the learned Scharbau, in *Parerg. S. P.* iv. p. 57, 58. explains it to import the "city of the sun." That cities may take name from the materials of which they are built, is certain; so *Plinthene*, "tile town," and *Ostracina*, "shell town;" cities in Egypt, might be named from the materials with which their streets were paved; as the present Sienna, a university in Italy, is paved with brick, set herring-bone fashion.]

KIR-HARESETH, קִר-הָרֶשֶׁת or קִר-הָרֶשֶׁת, a city. Isaiah xvi. 7. The *Vulgate* has put the signification for the name, *urbs cocti lateris*. The word *kir* signifies a city, and *hareth*, or *cha-*

resh, or *keresh*, signifies *brick*, *baked*, *made*, or *built*.

KIR-HARESHETH. See **AREOPOLIS**, the capital of *Moab*.

KIRIATH, קִרְיָת, Πόλις, *city*; from קִרְיָת *kereth*: otherwise, *vocation*; from קָרָא *kara*, *to call*: otherwise, *lesson*, *reading*, or *meeting*; from the same, which signifies *to read*, &c. Spelt, also,

KIRJATH, which equally signifies a city; hence we often meet with it in the names of places.

[**KIRIATH**, the (two?) cities, or vocations, &c.

1. A city in Judah. Josh. xv. 25.

2. A city of Moab. Jer. xlviii. 24. 41. Amos ii. 2.

3. A city of Benjamin. Josh. xviii. 28.]

KIRIATHAIM, קִרְיַתַּיִם, *Kiriathaim*, the two cities, the callings, &c. *Kiriathaim* in the dual number. A town beyond Jordan, ten miles from Medaba, west. Josh. xiii. 19.

KIRJATHAIM, a city of Naphtali, 1 Chron. vi. 76. [Thought to be the *Karthan* of Josh. xxi. 32.]

[A city of Moab, or partly in the lot of Reuben, Gen. xiv. 5. Numb. xxxii. 37. Joshua xiii. 19. Jer. xlviii. 1. 23. Ezek. xxv. 9.]

KIRIATH-ARBA, קִרְיַת-אַרְבָּע, Πόλις ἄρβων, the city of four; from *Kiriath*, and אַרְבַּע *arbah*, four. A city of Judah. Josh. xv. 13.

[So called from its founder *Arba*; but some think from four patriarchs here buried, whom they fancy to be Adam, Abraham, Isaac, and Jacob. Josh. xv. 54. xx. 7. called **HEBRON**, Gen. xxiii. 2. Josh. xx. 7. Nehem. xi. 25.

Arba was of the race called giants, father of the Anakim. Josh. xiv. 15. xv. 13. xxi. 11. Hiller and others think he was so called because he was four cubits high; but this does not reach the stature of some mentioned in sacred writ. Heidegger, in *Histor. Patriarch. tom. ii. Exercit. 1.* supposes that this term implies perfect stature. So the Greeks said a *four-sided man*, for a complete man. Plato, in *Protag.* Aristotle, *Ethic. ad Nicomach. lib. i. cap. 10.* Stobæus, *Serm. 44.* They say also a *four-sided body*, in the same intention. Suetonius has the phrase *statura quadrata*, and Celsus *corpus quadratum*. We also say a *square-built*, *square-set* man; meaning one whose form indicates strength. Notwithstanding these authorities, I would query whether this name expresses any thing farther than a town whose sides were *four-square*: and, perhaps, its streets might cross each other at right angles, making a *square* in the centre of it.]

KIRIATH-ARIM, קִרְיַת-אֶרֶם, *Kiriatharim*. City of cities, or of villages; from *Kiriath*, and אֶרֶם *hir*, a city; otherwise, the city of those that watch; from אֶרֶם *hur*, to watch.

[Perhaps, "Kiriath of the bridges." Ezr. ii. 25.]

This name may serve to shew the improbability, that

that the appellation "city of cities," should be composed of two words so different as *Kiriath* and *arim*: whereas, if we take the *arim*, or *oirim*, to signify *bridges*, then this name thus compounded imports the city of bridges, or "bridge-town:" which is a name very common among ourselves, and, indeed, in many other languages, as *du Pont*, *deux-Ponts*, &c.]

KIRIATH-BAAL, קרית-בעל. *The city of Baal, or of those that command, or that possess; from kiriath, and baal, a master, or husband.*

[A city in Judah, called also *Kiriath jearim*. Josh. xv. 60. xviii. 14. Jer. xxvi. 20. Called also **BAALAH**.

Most probably this should be understood as the "city of Baal;" of which Baalah is the feminine form. Some think the "city of riches:" *q. of Parvates*, the Hindoo goddess of wealth?]

[**KIRIATH HUZOTH**, *the city of squares, or which had many open places* in it.

It was the royal seat of Balak, king of Moab; and therefore may well be supposed to have had handsome streets, &c. Numb. xxii. 39.]

KIRIATH-JEARIM, קרית-ערי, Πόλις ἱερὴ. *The city of woods, or forests; from kiriath, a city, and ער jahar, a forest.* A city, Josh. xv. 9.

KIRJATH-JEARIM, or *Kirjath-Baal*, or *Baale* of Judah or *Bela*, a city of Judah on the confines of Benjamin, where the ark was lodged for many years in the house of Abinadab; till David removed it to Jerusalem. See **BALA**.

[Distant one mile from *Ælia*, going towards *Diospolis*.

This seems to be also *Kiriath Arim*, the *iod* being dropped, as the *he* is added. Jer. xxvi. 20.]

KIRIATH-SANNAH, קרית-סנה. *The city of the bush; from סנה senah, a bush; or according to the Hebrew and Syriac, the city of enmity.* A city, Josh. xv. 49.

[By comparing the name, *Sena*, with the other names of the same place, *Sepher* and *Debir*, we cannot but think, that as those have somewhat of sacredness in them, so has this: nor is the idea diminished by the remark that Jehovah appeared to Moses in the *Sena*, or bush; which word is used only twice, *i. e.* when speaking of that appearance. Exod. iii. 2, 3, 4. Deut. xxxiii. 16. What could there be coincident with the then current ideas of sanctity which could render this *Sena*, a bush, the proper place, or vehicle of divine appearance?

Kirjath Sannah, as our translators write this name, is thought by Simon to denote the city thoroughly *purged*, *i. e.* extremely clean: from the Chaldee and Arabic roots, *to strain, to purify*, which Hiller explains as denoting the city cleared from bad citizens: but this appears to be forced. Possibly, "the city of the purified," *i. e.* priests, is more analogous.]

KIRIATH-SEPHER, קרית-ספר, Πόλις γραμμάτων, *the city of letters, or of the book; from קרית kiriath, a city, and ספר sepher, a letter, or a book.* Josh. xv. 15. Judg. i. 11.

KIRJATH-SEPHER, otherwise *Debir*, *Kirjath-debir* (the city of words) a city in the tribe of Judah, afterwards given to Caleb. It was taken by Othniel, to whom Caleb for his reward gave his daughter Achsah in marriage.

[This city was so called long before Moses; at least it should seem so by the manner of mentioning it, which proves that *books* were known before that legislator, and that he is not the oldest writer that ever was, as the Fathers have asserted; a character which it is to be observed he never assumes. It is possible the Canaanites might lodge their records in this city, and those few monuments of antiquity which they had preserved; or it might be somewhat like the cities of the priests in Israel, the residence of the learned, or a kind of college.]

[Some think this should be understood as denoting "the city of separations," from the Arabic root *sepher*, of that import. I rather think, from its other name *Debir*, which designates an oracle, that here was a seat of learning, a college, or university; an establishment, probably, of priests, for the purpose of educating the younger members of their body. The circumstance is truly remarkable, because it occurs so early as the days of Joshua; and is evidently an establishment by the Canaanites, previous to the Hebrew invasion. It contributes, therefore, greatly to prove that the origin of letters was not the revelation of them to Moses on Mount Sinai, as some have imagined; since, beside the silence of Moses on that matter, we find indications of their being already in use elsewhere.]

KISH, קיש, *hard, difficult*; from קשקש kashak: otherwise, *straw, or forage*; from קשקש kashash: otherwise *cucumber*; from קשא kasha.

1. **KISH**, son of Abi Gibeon and Maachah, 1 Chron. viii. 30.

2. **KISH**, son of Ner, father of king Saul, 1 Sam. ix. 1. and 1 Chron. viii. 33. ix. 38, 39.

3. **KISH**, son of Abdi, a Levite of Merari's family, 2 Chron. xxix. 12.

KISHION, קישון, *hardness*; from קשקש kashak. See **KISH**. A city of the tribe of Issachar, yielded to the Levites of Gershom's family. Josh. xix. 20.

[Probably the earth in the neighbourhood of this town was what we call a *stubborn* soil; or it might be *hard* from *stiff* clays, or compactness or toughness of particles.

But this termination *aun* leads to the possibility that it may import the *rigid*, or stiffened *Aun*, *i. e.* the great progenitor, laid out at length, as if dead, and religiously lamented accordingly.

We know that Tammuz was thus commemorated, and that such figures are common among the antiquities of Egypt. If this town be the same as that called *Kadesh*, i. e. *sacred*, 1 Chron. vi. 57. then the idea of sanctity may have originated from some such circumstance, i. e. from ancient worship practised by the early inhabitants. *Vide KISHON.*]

[*KISHON*, *hard*, or *stubble*, or *cucumber-bed*. From the same root as *Kish*: a brook; Judith iv. 7.

Some think this name imports *curved* and *winding*, like the river Meander in Phrygia; and this they derive from the Arabic root. It is probable, the root of this word means *stiff*, *rigid*, and perhaps, as observed on *Kishion*, the compound alludes to *Aun*, considered as a person, when in that state: or, if it be derived from a cognate Hebrew root, the name for a bow (the Arabic root also imports *to bend*) it may mean the "*bending Aun*," beneath the weight of years; the aged *Aun*; or, the *Aun* bending his bow, in which character he would be analogous to Apollo, the god of day, and to the ancient Scythian deity of Caucasus, &c. *Vide KISHION.*]

KISHON. Judges v. 21. The brook *Kishon* rises in the valley of Jezreel. It runs along this valley, to the south of Mount Tabor, and discharges itself into the Mediterranean at Acco, otherwise Ptolemais.

KISS. There are in the Scripture style *kisses* of friendship, adoration, homage and respect; *kisses* of peace and reconciliation. St. Paul speaks frequently of the *kiss of peace*, used among believers, and given by them to one another, as a token of charity and union, publicly, in their religious assemblies. *Salute each other with an holy kiss*. Rom. xvi. 16. We have spoken of the *kiss of adoration* under the word *ADORE*. Joseph coming to visit his father Jacob, then on his death-bed, the good old man *kissed* the end of his staff of command, (says the Vulgate.) Esther *kissed* the end of king Ahasuerus's sceptre, as a mark of homage. *Adoravit fastigium virgæ ejus*. *Vide LXX.* in Gen. xlvii. 31. Esth. v. 2. Ps. ii. 12. *juxta Heb.* The psalmist exhorts us, to *kiss* the Son of God, and acknowledge his dominion. We *kiss* the text of the holy gospels, out of respect, and with a kind of relative worship; with the same spirit the converted adúlteress *kissed* our Saviour's feet, washed them with her tears, and wiped them with her hair. Luke vii. 38.

[*KISS*. Pharaoh tells Joseph, "Thou shalt be over my house; and upon thy mouth shall all my people *kiss*:" our translation reads, "according to thy word shall all my people be ruled;" but places in the margin, "at thy word shall all my people *kiss*." Under the article *ADORE* we have shewn, that, those who were said to *kiss*

idols, really *kissed their own hands*, and transferred the action to the idol, or professed to do it this honour: i. e. they expressed their sense of veneration by this action: but we read Prov. xxiv. 26. "The lips shall be *issed* that give right words in answer"—as this seems to express the same action as is referred to Joseph, it may be proper to examine the import of the phrase.

It is probable, that this refers, ultimately, to the mode of *kissing* the roll of a decree, or writing, which contains the orders of a sovereign prince, as is still the custom in the east—i. e. the written orders of Joseph should be treated with the same respect, by inferior officers, as those of the king.—The passage in Proverbs is rendered by LXX. "Lips shall *kiss* those things that answer to right words:"—i. e. those writings—those decrees—which correspond to principles of equity and justice, shall be treated with the utmost reverence—even to *kissing*. The mode of honouring a writing from a sovereign in the east, is, by *kissing* it, and then putting it up to the forehead. On a late trial in the Court of King's Bench, in England, in which some Mahometans were sworn, they honoured the Koran, on which they took their oaths, by this expression of respect.

It deserves notice, that, occasionally, various parts of the person, were *kissed*, and still are, in the East; probably according to the degree of intimacy of the parties, or to their relative stations—as the lips—the hands—the feet—the garments—the earth where the feet had trod, &c.—and in many instances, things sent by a superior to an inferior. So Isaac says to his son, "Come near and *kiss* me," Gen. xxvii. 26; so, Joseph fell on his father's face, and *kissed* it, Gen. l. 1. so, Joab took Amasa by the beard, to *kiss* it, 2 Sam. xx. 9. (*Vide FRAGMENTS*, No. XCIII.) and so, the woman *kissed* the feet of Christ, Luke vii. 45.]

[We should remark also that not only men who were related *kissed* each other, as Laban *kissed* Jacob, Gen. xxix. 14, and Esau *kissed* Jacob, Gen. xxxiii. 4. and Joseph *kissed* all his brethren, but Samuel *kissed* Saul, 1 Sam. x. 1. as a token of respect to the king elect; in like manner, when the Son is declared king, Psalm li. 12. the kings and judges of the earth are directed to *kiss* him: no doubt to shew their submission, veneration, and affection. Jonathan and David *kissed* each other, 1 Sam. xx. 41. and, "Absalom *kissed* any man—of whatever rank, or situation—that came nigh to him," 2 Sam. xv. 5. This custom long continued: for "the brethren fell on Paul's neck, and *kissed* him," Acts xv. 37. This accounts, very easily, for the custom of the *kiss of peace*, among the primitive Christians; which, however it might seem to us, to be unadvisable, was in those days esteemed merely as a mode of

of expressing affectionate honour. It should be remembered, that the sexes sat apart in Jewish, and in Christian, places of worship; notwithstanding which, the heathen took occasion from the use of this salutation, to raise reports injurious to Christian purity; and it did not therefore long continue to be practised in public assemblies. Most probably it was gradually relinquished; but, there is some reason to think it continued among several of the sects denominated *heretics*: where it gave occasion to the same reports of promiscuous embraces, as it had done when in general use among Christians. This is the most liberal way of accounting for *reported* behaviour so utterly inconsistent with any reception of the Christian doctrine.]

KITE, a bird of prey, Hebrew דַּאֵחַ *Daah*; in Latin *Milvus*: some translate this word *Magpye*; and others *Vulture*. The Hebrew *Daah*, signifies to *fly*. The *Kite* flies very swiftly and very high. Moses places it among the unclean birds. Lev. xi. 14.

KITHLISH, כַּתְּלִי, Καθαλὶν, *wall*; from כַּתְּלִי *cathal*: according to the Syriac and Hebrew, a *troop of lions*: according to the Syriac, *squeezing to the lion*. A city of Judah, Josh. xv. 40.

KITRON, קֶטְרוֹן, Κερπών, Vulgate, *cetron*, *bonds*: otherwise, *he that perfumes, that makes to smoke*; from קֶטַר *cetar*, to burn incense: otherwise, *the song of him that is weary*; from קָטַץ *cut*, to be weary, and רָנָה *ranah*, a song. A city of Zebulun, which that tribe could not take from the Canaanites. Judges i. 30.

[From the Syriac, a *knot*.

Simon thinks this imports "extremely small."

Possibly this name, in composition, alludes to "the *Aun* of fumigation," i. e. the object of worship paid by incense, and other perfumes: as was the custom in ancient rites, and still is in the East. Compare the plate of Mount Taurus, i. e. Mount Bull.

KITRON, Judges i. 29, 30. is *Sippor*, (i. e. *Sepphoris*) says *Bab. Megill.* fol. 6. 1.

Sepphoris, says Josephus, was a very strong place, and the greatest city in Galilee. *De Bell. lib. iii. cap. 3.* It is noted in the Talmuds for being a university: wherein taught Rabbi Judah the Holy, who died here.]

KITTIM, כִּיְתִי, Κίτοι, *they that bruise*; from כִּתְּחַת *cathath*: otherwise, *gold*; from כִּתְּחַת *cethem*: otherwise, *colouring*.

KITTIM, son of Javan, and grandson to Noah. He peopled Macedonia. Josephus by *Kittim* understands the Isle of *Cyprus*; others the Isle of *Chios*; others *Cilicia*; others *Achaia*. But the author of the first Book of Maccabees understands it of the *Macedonians*; for he calls *Alexander, King of the Kittims*, and says, that *Perseus, King of the Kittims* was overcome by the

Romans. Daniel speaks of the *ships of the Kittims*, which Bochart thinks refers to the Roman fleet; presuming that *Kittim* signifies *Italy*. It is true Daniel speaks in this place of the Roman fleet, but he calls it *the fleet of the Kittims*, because it lay in the harbours of Macedonia, when it departed to attack Antiochus, under the conduct of Caius Popilius; and of this event Daniel was speaking in the passage cited by Bochart: thus the fleet of the *Kittims* and *Macedonia* was in fact, the *Roman* fleet also.

KNIVES of Stone, used in circumcision. See **STONE**.

TO KNOW. *I know thee by name*, Exod. xxxiii. 12, 17. I know thee very particularly, I know well who thou art: thou art my peculiar servant, whom I have named. God speaks thus to *Moses*. Otherwise; I have called thee to my service by thy name.

To know: kill every woman that hath known man: Numb. xxxi. 17. All married women; all who are not virgins. Thus,—*Adam cognovit uxorem suam*;—*Virum non cognosco*;—*Rex non cognovit eam*. These expressions describe in a modest manner the act of marriage.

To know the Lord, Jer. xxxi. 34. to know the way and judgments of the Lord: And in a contrary sense, *they have not known the Lord, nor his ways*, Hosea xiii. 4, &c. does not signify a mere speculative knowledge, but a practical knowledge, accompanied with pious actions, and obedience. *The Ox knoweth his master, but Israel doth not know him*. Isaiah i. 3.

I did know thee in the Wilderness, Hosea xiii. 5. I chose thee for my people, and gave my law to thee in the wilderness. *You only have I known of all the families of the Earth*. Amos iii. You only have I taken for my people. *They have made princes, and I knew it not*. Hosea viii. 4. They have set themselves over my people without my [approval] mission or consent.

I do not know thee, I know not who thou art that is to say, I have nothing to do with thee, I treat thee as a stranger, as an indifferent person, as one whom I have never seen.

To know denotes frequently the contemplation of any thing with approbation, esteem and friendship. *The Lord knoweth the ways of the righteous*, Ps. i. 6. *The Lord knoweth the days of the upright*, Ps. xxxvii. 18. *The Lord knoweth the ways which are on the right hand*; he approves, he loves them, Prov. iv. 27. [The author cites from the Vulgate, wherein the 27th verse is inserted with additions copied by the translator from the Septuagint, which are not in the Hebrew; that concludes, as the *English* version does, with, *remove thy foot from evil*.]

KNOWLEDGE. God planted in Paradise, the *tree of knowledge of good and evil*; i. e. of the

the *knowledge* of all things; for to *know* good and evil signifies a general *knowledge*, at least in morals. Some are of opinion that this *tree of knowledge* was different from the tree of life; and that Eve was seduced to eat the fruit of *knowledge*, by the hope of becoming a little deity, abounding with light and *knowledge*; *ye shall be as gods, knowing good and evil*. Gen. iii. 5.

The Lord is a God of knowledge, says Hannah, 1 Sam. ii. 3, in her thanksgiving song: He sees, perceives, and knows every thing; the past, the present, and the future, lie open to his view; he penetrates our deepest thoughts, and most concealed inclinations.

Thy knowledge, Lord, is infinitely too high for me, I cannot attain unto it. Psalm cxxxix. 6. It would not only be ridiculous for man to pretend to equal the *knowledge* of God, but even to believe that he can form a just idea of it. We may easily apprehend, that our notice of things is very limited and imperfect, whereas the *knowledge* of God is without defect; but to attempt to learn its extent, is to aim at numbering the drops of water in the sea.

The knowledge of God,—of salvation,—of the saints, may denote those serious and useful notices of religious things, which guide us to God and holiness; or the *knowledge* which is given and inspired by God, and has things holy for its object.

There is no knowledge or wisdom in the grave whither thou goest—in the other life: Eccl. ix. 10. Those qualities of wise and learned which procure you some honour and reputation in this life, will disappear at death. There will then be no question, but of a religious life and holiness. Those are the only advantages at the hour of death. It may be taken likewise as an objection offered by libertines, “Let us enjoy present pleasure, for every thing perishes with the body; in the other life there will be neither work, nor reason, nor wisdom, nor *knowledge*.”

Knowledge puffeth up, but charity edifieth. 1 Cor. viii. 1. The *knowledge* of speculative and useless things, which tend only to gratify curiosity and vanity, which contribute, neither to our own salvation nor to our neighbour's, neither to the public good, nor to God's glory; such *knowledge* is much more dangerous than profitable. The true science is that of salvation, the best employment of our *knowledge* is in sanctifying ourselves, in glorifying God, and in edifying our neighbour; this is the only sound *knowledge*.

St. Paul says, that *he was rude in speech, but not in knowledge*; his *knowledge* was not ostentatious, imposing on others with pompous, sublime and eloquent discourses; but was humble, solid, elevated, pure, and suited to the capacity of those who heard him with holy dispositions, and with

VOL. II. Edit. IV.

the desire of being truly edified and instructed.

Our Saviour reproaches the *Pharisees with having taken away the key of knowledge, and neither entering in themselves, nor suffering others to enter into the kingdom of heaven*. Luke xi. 52. The Pharisees made particular profession of studying the law. They passed for the most learned of the Jews. They could not endure that others should be in any reputation for learning. In a word, they seized on the *key of knowledge*; but what did they do with it? They did not live the better for it; they did not enter into the kingdom of heaven: their lives were nothing but ostentation and hypocrisy. The traditions, wherewith they had overloaded the law, were rather a corruption than a fair explanation of the will of God. So that they not only did not, themselves, follow the way which leads to the kingdom of heaven, but they led others out of it by bad explanations.

[KNOWLEDGE. To consider this word fully, would make a very extensive article: sometimes it imports—to understand—to have acquired information respecting a subject.

Knowledge implies discernment, judgment, discretion: the power of discrimination.

Knowledge may be partial; we see but in part, we know but in part. 1 Cor. xiii. 9.

To have ascertained by experiment, Gen. xxii. 12.

It implies, discovery, detection; by the law is the *knowledge* of sin, Rom. iii. 20.

Knowledge, natural, is acquired by the senses, by sight, hearing, feeling, &c.: by reflection; by proper use of our reasoning powers; by natural genius; dexterity improved by assiduity and cultivation into great skill. So of husbandry, Isai. xxviii. 36. of art and elegance, Exod. xxxv. 31. in the instance of Bezaleel.

Knowledge, spiritual, is the gift of God; but may be improved by study, consideration, &c.

The priests' lips should keep *knowledge*, Mal. ii. 7. not keep it to themselves, but keep it in store for others: to communicate *knowledge* is the way to preserve it.

Knowledge is spoken of as an emblematical person, as riches, and treasures, as excellency, and as the gift of God.

Knowledge does not always add to the happiness of its possessor; but too often he that increaseth *knowledge* increaseth sorrow, Eccl. i. 18.

God is the source, and fountain of *knowledge*; He knows all things; at all times, and in all places. Jesus Christ is possessed of universal *knowledge*; knows the heart of man, and whatever appertains to his mediatorial kingdom. Men know progressively; and ought to follow on to know the Lord: what we know not now we may know hereafter. Holy angels know in a manner

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much superior to man; and, occasionally, reveal part of their *knowledge* to man. Unholy angels may know many things, of which man is ignorant.

The great discretion of life, and of godliness, is, to discern what is desirable to be known, and what is best unknown: lest the knowledge of "good lost and evil got," as in the case of our first parents, should prove the lamentable source of innumerable evils.

Knowledge of God is indispensable, self *knowledge* is important, *knowledge* of others is desirable; to be too knowing in worldly matters is often accessory to sinful *knowledge*; the *knowledge* of our Lord Jesus Christ is a mean of escaping the pollutions which are in the world; workers of iniquity have no *knowledge*; no proper conviction of the divine presence. Some men are brutish in their *knowledge*; *e. gr.* he who knows that a wooden image is but a shapelessly-formed stump of a tree, yet worships it: he boasts of his deity; which, in fact, is an instance of his discernment degrading even to brutality. Some are wicked in their *knowledge*, "knowing the depths of Satan, as they speak." Rev. ii. 20. Strange indeed! that men should boast of what is to their detriment, and pride themselves on knowing that—the absence of which were their greatest felicity!

..... no more—
Where ignorance is bliss
'Tis folly to be wise.]

KOHATH, קהת, *congregation*; from קה *kavah*; otherwise *winkle, plait*; from קמט *kamat*: otherwise *to make blunt*; from קהה *kahah*: otherwise, *obedience*; from קה *jakah*, *to obey*.

KOHATH, son of Levi, and father of Amram, Jehar, Hebron and Uzziel, Gen. xlv. 11. *Kohath's* family was appointed to carry the ark and sacred vessels of the tabernacle, while Israel marched through the wilderness. Exod. vi. 18. Numb. iv. 4, 5, 6, &c.

KOHELETH, קהלת, Vulgate, *Ecclesiastes*; Eccles. i. 1. *the preacher*: otherwise, *he [she] who assembles*.

KOLIAH, קוליה, Κωλία. *The voice of the Lord*; from קול *kol*, *a voice*, and קיה *jah*, *the Lord*. A man's name, Nehem. xi. 7. Also, the father of Ahab, Jerem. xxix. 21.

KORAH, קרה, *bald, frozen, icy*; from קרה *karak*, or *kerek*. Son of Izhar, Exod. vi. 21.

1. KORAH, son of Esau and Aholibamah, succeeded *Kenaz* in part of the kingdom of *Edom*. Gen. xxxvi. 15, 16.

2. KORAH, (*Vide* DATHAN and ABIRAM,) son of Jehar, and head of the *Korites*, a celebrated family among the Levites. *Korah* being dissatisfied with the rank he held among the sons of Levi, and envying the authority of *Moses* and

Aaron, formed a party against them; wherein he engaged *Dathan*, *Abiram*, and *On*, with two hundred and fifty of the principal Levites, Numb. xvi. 1-3, &c. *Korah*, at the head of these rebels, complained to *Moses* and *Aaron*, that they arrogated to themselves all authority over the people of the Lord. *Moses*, falling with his face upon the earth, answered them: "Let every one of you take his censer, and to-morrow he shall put incense into it; and offer it before the Lord; and he shall be acknowledged priest whom the Lord shall choose and approve."

The next day *Korah* with two hundred and fifty of his faction, presenting themselves with their censers, the glory of the Lord appeared visibly over the tabernacle; and a voice was heard "Separate yourselves from among this congregation, that I may consume them in a moment." *Moses* and *Aaron* hereupon falling with their faces to the ground, said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wrath with all the congregation! And the Lord said unto *Moses*, Command all the people to depart from about the tents of *Korah*, *Dathan*, and *Abiram*. When the people were retired, *Moses* said, If these men die the common death of all men, then the Lord hath not sent me; but if the earth open and swallow them up alive, then ye shall know that they have blasphemed the Lord. As soon as he had spoken, the earth opened, and swallowed them up, with what belonged to them.

But one thing which added to this surprising wonder, was, that when *Korah* was thus swallowed up in the earth, his sons were preserved. We do not know the year when the death of *Korah* and his companions happened. The sons of *Korah* continued as before, to serve in the tabernacle of the Lord. David appointed them their office in the temple, to guard the doors, and sing praises. Several psalms are inscribed to them, under the name of *Korah*: the 42, 44, 45, 46, 47, 48, 49, and the 84, 85, 86, 87; in all eleven.

The Mahometans have several traditions relating to *Korah*, which it may be proper to produce here, though no great account is to be made of them: They say, *Korah*, whom they call *Karum*, was the son of *Masaab*, cousin-german to *Moses*. *Moses* seeing he was poor, taught him chemistry, by which he acquired such immense riches, that forty camels were necessary to carry his gold and silver. Some assert, that he had several camels loaded only with the keys of his strong boxes.

Moses having commanded the Israelites to pay the tythe of all their fortunes, *Korah* refused to obey him, he even rebelled against his benefactor, and spread several calumnies against him, which destroyed almost all his authority with the people.

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Moses hereupon complained to God, who permitted him to punish *Korah* as he should think proper. He therefore cursed him, and commanded the earth to open and swallow him up; which was immediately executed.

The Mahometans add another tradition, that *Korah*, seeing his treasure sunk under ground, then that his tent was swallowed up, after that his family, and lastly discerning himself to be already engulfed up to his knees in the earth, begged of Moses four several times to pardon him; but found him inflexible. Some time after, God appeared to this prophet, and said to him: Thou couldest not forgive *Korah*, though he four times desired it of thee; had he addressed himself to me once only, I should not have refused him my pardon.

KORE, קרא. *He that binds, or calls; or partridge*; from קרא *korah*, or *kore*. Father of Shallum, 1 Chron. ix. 19. 2 Chron. xxx. 14.

KORITES, קוריתים, *Koríai*, or *Korishites*. The children of *Kore*; from קורח *korach*, as before.

KOZEBAH, a city of *Moab*. See **KEB**. 1 Chr. iv. 22. or *Kishi* the son of *Abdi*.

KUSHAIAH, קישאי, *Kosaias*, *his hardness; his importunity*; from קשה *Kashah*, and the pronoun יו, *his*: otherwise, *the chaining of the Lord*; from שק *jakash*, *chaining*, and יה *jah*, *the Lord*.

KUSHAIAH, or *Kishi*, son of *Abdi*, and father of *Ethan*, a Levite of *Merari's* family, 1 Chron. xv. 17. A singer; he stood always before the ark. 1 Chron. vi. 44.

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LAADAH, לעדה, *for ornament, or for to pass*; from the preposition ל *l*, *for*, and עדה *hadah*, *ornament, or passage*: otherwise, *for witnessing, or for spoiling*; from the same preposition, and עד *had*, *to witness*, &c. Son of *Shelah*, and father of *Mareshah*, of *Judah*, 1 Chron. iv. 21.

LAADAN, לעדן, *for pleasure*: from the preposition ל *l*, *for*, and עדן *hadan*, *pleasure*: or *for ornament, or for witness*: otherwise, *he that devours judgment*; from לוע *luah*, *to devour*, and דן *dun*, *judgment*: according to the Syriac, *according to time*.

LAADAN, son of *Gershon*, 1 Chron. xxiii. 7, 8.—xxvi. 21.

LABAN, לבן, *white*: otherwise, *a brick*.

LABAN, son of *Bethuel*, and grandson of *Nahor*, brother to *Rebekah*, and father to *Rachel* and *Leah*. When *Jacob* came into *Mesopotamia*, A. M. 2245, ante A. D. 1759, he was well received by his uncle *Laban*. Gen. xxviii, &c. A month after his arrival, *Laban* said to him, Must you, because you are my nephew, serve me without recompence? *Jacob* proposed to serve him seven years, for his youngest daughter, *Rachel*; and *Laban* consented. (Many are of opinion, that *Jacob* served him seven years, before he married *Rachel*; but others assert the con-

trary. *Jacob* was then seventy years of age.) *Jacob* said to *Laban*, Give me my wife, for my time is accomplished. *Laban* therefore made a wedding feast, but conveyed *Leah* into *Jacob's* chamber, so that *Jacob* did not detect the fraud. The next morning he complained sharply of it: *Laban* replied, that it was unlawful to marry the younger daughter before the elder; but if he would serve seven years more, he would give him *Rachel*: to this *Jacob* consented. Vide FRAGMENTS, No. CXXXVI.

When *Jacob* had spent fourteen years in the service of *Laban*, he was desirous to return to *Canaan*: but *Laban* wishing to continue him in his service, said, "Ask what wages you please." *Jacob* demanded all the young which his flocks should produce that were of a brown colour, spotted and speckled: i. e. that seemed least desirable for their wool, and their fleece. To this *Laban* agreed; and committed all that were spotted and of divers colours, to the keeping of his own sons; fearing, in all probability, lest *Jacob* should by mixture of spotted sheep and goats, produce cattle of divers colours.

After staying twenty years with *Laban*, *Jacob* perceiving that his father-in-law did not regard him with the same kindness as formerly, resolved

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to depart without *Laban's* knowledge, who pursued him, and overtook him at Mount-Gilead. God appeared over-night to *Laban*, and forbade him to treat Jacob with harshness; so that he only complained of his flight—of his not giving him the comfort of embracing his daughters and grand-children, and of conducting them on their journey with cheerful music. But on the subject of stealing his gods, or *Teraphim* (See *TERAPHIM*) he remonstrated with vehemence; and Jacob agreed, that the culprit should be put to death; not knowing that Rachel was that person. *Laban* searched all the tents of Jacob in vain: for Rachel concealed these images under her. See *RACHEL*.

Jacob in his turn remonstrated with *Laban* on his conduct past, and present. *Laban* answered, "Behold my daughters and my grand-children! All your family is as dear to me as my own. Let us make a covenant together, and set up a monument of it." (*Vide* *FRAGMENTS*, No. *CXXIX*.) They swore therefore reciprocal friendship and alliance: *Laban* called this pile of stones *Jagar-Sahadutha*, "the heap of testimony;" Jacob called it *Galeed*, "the heap of witness," each according to his language, *Laban*, using the Chaldee. Having offered sacrifice, they ate and drank together; and the next morning *Laban* took leave of his daughters and grand-sons, and returned to Haran. This is all we know of him.

[*LABAN*, the moon; whiteness; incense.

A city of the priests in Judah. Josh. xv. 42. where it is written in the English translation, *Libnah*. It is also thought by some to be the *Libnah* of Josh. x. 29. *Vide* *LIBNAH*.

This name occurs Deut. i. 1. and probably is derived from the whiteness of the sand, or earth, in its district. I should not think it to be the same as *Libnah*, because *Libnah* appears to be too far distant west of Paran: and several places in the desert, or on its borders, might be white in their appearance, whether their soil were chalky or not.]

LABOSARDACH or *Laborosarchod*, king of Babylon, son of Neriglissar, he reigned nine months; according to Berosus. (He was slain by his own people, and succeeded by Nabonidas, says Berosus; or Nabannidoch, according to Abydenus; or Labynitus, according to Herodotus.) Many are of opinion, that this is the Belshazzar of Daniel. The succession of Nebuchadnezzar's sons is extremely perplexed. See *NIGLISSAR*.

LABOUR, is sometimes used for sin, iniquity, falsehood, or for the punishment of sin: *e. gr.* *sub lingua ejus labor & dolor*, Psalm x. 7. under his tongue ungodliness and sorrow; according to *Heb.* [and *Eng.*] mischief and iniquity, or vanity:

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He thinks only of doing mischief, of injuring and afflicting his neighbour. Psalm lv. 11. *Labor in medio ejus & injustitia*; sin and injustice are in the midst of the city. Psalm cxli. 9. *Labor labiorum ipsorum operiet eos*. Let the mischief of their own lips cover them: Let the punishment of their sin, of their evil discourses, fall upon them. Isaiah lix. 4. *Conceperunt laborem & peperunt iniquitatem*: They have conceived mischief, and brought forth iniquity. These words were in a manner proverbial: they occur in Psalm vii. 14. and Job xv. 35. Habakuk i. 3. *Quare ostendisti mihi iniquitatem & laborem*: *i. e.* iniquity and the crimes of the wicked. [The Latin *labor* may answer to our English word *TRouble*.]

Labour is used for any kind of misfortune, or fatigue, or trouble. *Nosti omnem laborem qui apprehendit nos*. Numb. xx. 14: all the evils which we have suffered. *Narravit universum laborem qui accidisset eis in itinere*; Exod. xviii. 8: the uneasiness which attended their journey.

Labour is also taken for the fruit of labour. Psalm cv. 44. *Labores populorum possederunt*: they possessed the labours of the people. And elsewhere, let *strangers* spoil his labour, and the first fruits of their labours; *i. e.* what they have acquired by their labour.

Labour is sometimes used for the uneasiness we give others. *Labor labiorum ipsorum operiet eos*. Ps. cxli. 9. The mischief they do others will fall upon themselves; or, the pain occasioned by their evil discourses and calumnies will overwhelm them. *Labor stultorum affliget eos*. Eccles. x. 15. The wicked shall be punished with those very evils which they design for others. And Ps. xciv. 20, *Numquid adhæret tibi sedes iniquitatis, qui fingis laborem in præcepto?* Shall the throne of iniquity have fellowship with thee, which frameth mischief, iniquity, by its precepts? for the Hebrew reads *finget* in the third person, and not *fingis*. The throne of iniquity are the wicked, they who abuse the power which God hath put into their hands; they frame mischief by a law, they overwhelm the weak with their authority; they afflict, oppress them.

LABOUR. See Gen. iii. 17, 18, 19. Psalm cxxvii. 1, 2, 3, 4. Prov. vi. 6, 7, 8, 9, 10, 11. Eccles. xxix. 28, 29, 30, 31. Acts xviii. 1, 2, 3, 4.—xx. 33, 34, 35. And 1 Thes. xi. 9, 10, &c.

LACEDEMONIANS, *Λακεδαιμόνεις*, the lake of *dæmons*; a Greek compound of *λακκος*, a lake, and *δαίμονες*, *dæmons*, or genii [good, or bad]: otherwise *happy*.

LACEDÆMON, otherwise called *Sparta*, a celebrated and very ancient city in the Peloponnesus: said to have been first called *Lelegia*, from *Lelex*, its first king, thought to be contemporary with Creon and Erichthonius. It afterwards

wards took the name of *Lacedæmon* from *Lacedæmon*, son of Jupiter and Semele: lastly, that of *Sparta*, from queen *Sparta*, wife to *Lacedæmon*.

The *Lacedæmonians* were always distinguished by their valour. Lycurgus formed their government, and gave them laws. He settled a council composed of thirty-two, of whom the king was the first: but this council could conclude nothing without the consent of the people. Many of Lycurgus' laws resemble those of Moses; *e. gr.* equality in partition of lands, respect to old men and magistrates, frugality, abhorrence of drunkenness and intemperance. The Spartans brought up their sons and even their daughters in the laborious exercises of war; they inspired them with a love of liberty and independence; they spoke little; and said much in few words. The *Laconic* style became a proverb for its brevity.

The intercourse between the Jews and *Lacedæmonians*, does not appear to have been established till the time of the Maccabees, when Jonathan Maccabæus having sent deputies to Rome, directed them also to *Lacedæmon*, Macc. vii.

It was probably *Areus*, or *Arius* I. king of *Lacedæmon*, who wrote to Onias I. high-priest of the Jews. This prince was certainly contemporary with Onias, and history agrees with this opinion. The beginning of Onias I. we fix to A. M. 3682, his death to 3702.

As to the relation between the Jews and *Lacedæmonians*, it may be proper to remark, first, that according to the Greek text, the *Lacedæmonians* first wrote to the Jews, that they had discovered their relationship in some old books, having had the patriarch Abraham, for their common father. The Jews, though proud of their noble origin, did not reject this pretention of the *Lacedæmonians*. We have Arius's letter to Onias, but not Onias's answer to Arius: it appears however, by the sequel, that both people maintained their alliance and relation.

The high-priest Jason being obliged to quit Judæa, his country, and Arabia, whither he had retired, went to *Lacedæmon*, and there desired protection. 2 Macc. v. 9. The high-priest Jonathan, brother to Judas Maccabæus, wrote to the people and senate of *Lacedæmon*, to renew their ancient alliance; 2 Macc. xii. 6. Their relation was not contested. It must be confessed, nevertheless, that if this were founded only on the documents remaining in Scripture, or in prophane authors, their belief was ill grounded. But they might at that time have in their possession proofs and documents which are unknown to us.

Some have advanced, that *Ebal* son of Joktan, Gen. x. 29. (*Vide apud Scal. Isagog. lib. iii.*

p. 382.) was the same with *Ebalus*, father of Tyndarus, and grandfather of Castor, Pollux, and Helena; but chronology rejects this opinion; and besides, this would not prove that the *Lacedæmonians* and Jews had Abraham for their common father, since *Ebal* is six or seven generations older than Abraham.

Others believed (*D. Thom. seu alius in Libb. Macc.*) that the *Lacedæmonians* sprung from Hagar, or Keturah, by Abraham; but this is mere conjecture. Grotius imagines, that the *Lacedæmonians* being descended from the Dorians, and the Dorians from the Pelasgians, who were originally of countries adjacent to Syria or Arabia, it has been inferred that the *Lacedæmonians* and the Jews were of the same race: this is one of those agreeable opinions which will not abide rigid examination.

Eutychius patriarch of Alexandria, deduces this relation from Esau's side: He believes, that Esau married not only Canaanite women, but, likewise Greek women; hence the alliance between the Jews and Greeks: but this supposed marriage is altogether gratuitous.

Some derive it from Cadmus, who being a *Phœnician*, and coming into Greece with some Arabians, occasioned this report. The foundation of the city of *Lacedæmon* is attributed to Cadmus, and the etymology of the name *Sparta*, which signifies *sown*, is borrowed from Cadmus's having sown the serpent's teeth, which sprung up men.

Diodorus Siculus relates, that a multitude of strangers settling in Egypt, and beginning to change the laws and customs, the natives drove them out; part of them withdrew into Greece under the conduct of Danaus and Cadmus; others, having Moses at their head, made themselves masters of Judæa, which at that time was desolate. Here arises a conjecture concerning the common origin of the *Lacedæmonians* and Jews.

The foundation of *Sparta* is by some authors attributed to a man named *Sparton*, who accompanied Bacchus in his wars and travels; others assign it to *Spartus* son of Phoroneus. Some think that this *Sparton*, Bacchus's companion, was a Jew; if this were well proved, it might support the assertion that the Jews and *Lacedæmonians* were derived from the same father. But Pausanias remarks, (*Corinth.*) that the *Lacedæmonians* knew of no such man, and did not acknowledge him to be the founder of their city.

The ancients believed, that the Jews were originally of the isle of Crete. This opinion was common in the time of Tacitus: *Judaos Creta insula profugos novissime Lybia insedissee, &c. Tacit. Hist. lib. v. initio.* The name of Mount *Ida*, is not very different from that of *Juda*; the *Idæi* not much unlike *Judæi*; the river *Jarden* resembles

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resembles in name the *Jordan* of Palestine; the laws of the Cretans given by Minos, those of the *Lacedæmonians* by Lycurgus, resemble those of the Jews by Moses: all this in remote antiquity. The Cretans sent colonies into Palestine: The Philistines were originally Cretans. Lycurgus, the *Lacedæmonian* legislator, long dwelt in Crete, and borrowed his laws from thence. All this might contribute to the belief, that the Jews and *Lacedæmonians* were of the same origin.

Josephus, *Antiq. lib. xii. c. 5.* took the passage of Jonathan's letter to the senate of *Lacedæmon* in a sense different from that in the Maccabees. These books import, that, *Albeit we need none of these things, for that we have the holy books of Scripture to comfort us.* Josephus makes Jonathan say, that the Jews, wanted not the testimony of strangers to be persuaded, that the Jews and Spartans were brethren, having the sacred writings in their hands which furnished them with proofs of it, &c. This explanation of Josephus is followed by many interpreters; but where are these passages of Scripture, which demonstrate this relation!—except we suppose, what is very uncertain, that the *Lacedæmonians* descended from the Edomites or Ishmaelites.

LACHISH, לַחִישׁ, *she walks, she goes*; from לַחֵ *jalac*, and שׁ *jesh*, *to be*: otherwise, *who exists of himself*; from the pronoun כִּי, and the preposition לַחֵ, and שׁ *jesh*, *to be, to exist*.

LACHISH, a city south of Judah, Josh. x. 23. —xv. 39. Eusebius and Jerom mention a village called *Lachish*, seven miles from Eleutheropolis, south: Sennacherib besieged *Lachish*, but did not take it. 2 Kings xviii. 17; xix. 8. 2 Chr. xxxii. 9.

[It was built by Rehoboam, 2 Chron. xi. 9. Simon thinks it imports “to the terror,” i. e. of the enemy.]

LAD, vide CHILD, YOUTH.

LAEL, לֵאֵל, *to God himself, or to the strong and mighty*; from the preposition לַחֵ, *to*, and לֵאֵל *el*, *God*: or *the strong*.

LAHAD, לַחַד, *who praises or gives commendation*; from לַחַד *jadah*, *to praise*.

LAHMI, לַחְמִי, Λαχμῖ, or *Bethlehemite*. *My bread, or my war*; the same as *lehem*, and the pronoun יִי, *my*.

LAHMAS, or *Lahmam*, לַחְמָם, Λαχμὰς, *their bread, or their war*; (see **LEHEM**.) and the pronoun מָם, *theirs*. A town of Judah. Josh. xv. 40.

LAISH, or **LESHEM**, לַיִשׁ, *lion*.

LAISH, or *Laisa*, לַיִשָּׁה, *lioness*. A city, Isaiah x. 30.

LAISH, father of Phalti. Sam. xxv. 44.

[A region in Asher, acquired by the tribe of Dan. Called *Dan*. Joshua xix. 47. Judges xviii. 29. otherwise *Leshem-Dan*.

LAISHA, mentioned Isaiah x. 30. may, or may not, be the *Laish* of Dan. The prophet commands

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the daughter of Gallim to lift up her voice, so that it may be heard to a distance; but whether to so great a distance as Dan, may be doubted. Indeed, it does not appear for what purpose her screams should be heard so far off: but if this *Laish* were a town nearer to Geba, Gibeah, and the other places mentioned, then this alarm might be intended to reach *Laish*, for the purpose of inducing its inhabitants to join in the general flight.

Hiller thinks the name *Laish* is transposed, and is properly *Shil*, *tranquillity, stillness*, whence *Shiloh*. That the place was esteemed secure is evident from Judges xviii. 7. 10. 27. Simon inclines to deduce it from the Arabic, signifying a *bound*, or *confinement*.

Perhaps lions had descended frequently from some parts of Lebanon to this spot: whence it might take its name. Or, might some hill in this place be thought to resemble a lion couchant, as the Lion's Mountain, at the Cape of Good Hope? Vide CÆSAREA PHILIPPI, and LEBANON.]

LAIS, or *Lesem*, otherwise *Paneas*, afterwards *Cæsarea Philippi*, and lastly *Neronias*. Many suppose it was the same as *Dan*. But *Dan* was different from *Lesem* and *Paneas*. *Dan* was four miles from *Paneas*, towards Tyre. See **PANEAS**.

LAKE. There were three chief lakes in Judea; the lake *Asphaltites*, the lake of *Tiberias*, and the lake *Semechon*: also, towards Egypt, the lake *Sirbon*. Besides these, some pools were also called lakes: as that of *Cendervia*, whence the little river Belesus flowed, east of Ptolemais, that near Cæsarea Palestine; the lake *Phiala*, at the foot of Libanus; the lake *Jazer*, and that of *Hesebon* beyond Jordan. Isaiah, xxi. 11. speaks likewise of a lake which Manasseh caused to be made, between the two walls of Jerusalem.

The lake *Ashan*, mentioned 1 Sam. xxx. 30. was probably near the city of *Ashan*, which belonged to Judah. See Joshua xv. 42. The Hebrew reads *Cor Ashan*, the town of *Ashan*. It was given first to Judah, and afterwards to Simeon, Joshua xix. 7. St. Jerom read *Bebor-Asan*. “in *Lacu Asan*,” instead of *Becor-Asan*.

Lacus is often used for a cistern. Consider the hole of the lake from whence ye were taken out, says Isaiah, li. 1. i. e. the covenant of your fathers and mothers. And as their tombs were generally excavations in rocks, or under ground, wherein the bodies of the dead were disposed in niches, Scripture often calls tombs, lakes; so (Vulgate) *Lacum aperuit & effodit eum, & incidit in terram, quam fecit*, Ps. vii. 16. And Again, *Unto thee will I cry, O Lord, my rock, be not silent to me, answer me, lest if thou be silent to me,—assimulabor descendentibus in lacum*; I become like those who go down into the grave, the pit. Ps. xxviii. 1.

The Hebrew בֹּר bor signifies a pit, a cistern, a lake, a sepulchre, a hollow deep place, wherein wild

wild beasts are shut up, (such as lions,) or slaves, as still practised in Africa, and other places. Zachariah says, ix. 11. *Emisisti vinctos tuos de lacu*, out of prison. Jeremiah was cast into prison, in which prison was a well of mud, without water. Jer. xxxviii. 6, 7, 8. *Lacus novissimus* signifies the deepest, the farthest part of the tomb or prison: *Invocavi nomen tuum, Domine, de lacu novissimo*, Lam. iii. 55. And Ezekiel, xxxii. 23. speaking of the king of Assyria's sepulchre says, it is placed in the deepest part of the cave; *quorum sepulcra data sunt in novissimis lacu*.

In Palestine, wine and oil were preserved in great vats, or subterranean cisterns, in the manner almost wherein water is preserved by us; these are likewise called *lakes*: For this reason, when talking of a press, they say, they dig a *lake*, or subterraneous great vat, for receiving the wine. Mat. xxi. 33. *Vineam plantavit homo & circumdedit sepem, & fodit lacum*. And St. John, Rev. xiv. 19, 20. says, the Angel gathered the grapes to put into the *lake of God's wrath*, &c. [i. e. a reservoir.] See WINE-PRESS.

LAKUM, לִקּוּם, לקום, *to confirm, or to raise up*; from the preposition ל, *to*, and קום, *to raise, or confirm*. A city of Nephtali, Joshua xix. 33.

[Some think "an obstruction in the way," meaning, the defence of the region. Hiller inclines to refer it to *strength*, or *subsistence*, i. e. well established.]

LAMB. This word in scripture sometimes comprehends the kid: the Hebrews at the pass-over were at liberty to chuse either for a victim. The original, *Seh*, in general signifies a youngling, whether of a goat or ewe. *Agnus anniculus*, a *lamb* of a year old, may likewise be interpreted a *lamb* of the year, born in the year, but which does not suck: for to sacrifice the paschal *lamb* while it used the teat, or to seethe it in the milk of its dam, was prohibited. Exod. xii. 5. Lev. xxiii. 12. On other occasions the law required, that the young should be left eight days with its dam before it was offered. Exod. xxiii. 30. Lev. xxii. 27.

The Prophets represent the *Messiah*, in meekness, like a *lamb* which is sheared, or is carried to the altar, without complaint. Isai. liii. 7. Jer. xi. 19. St. John Baptist describes our Saviour by the title of the *lamb of God*. John i. 29, 36. and in the Revelations he is symbolized as a *lamb* that had been sacrificed. Isaiah, xii. 6. says, that in the time of the *Messiah*, the *lamb* and the wolf will feed peaceably together; in the Gospel the wicked at the judgment are compared to goats, the righteous to *lambs*. Our Saviour sent his disciples to preach the Gospel to the Gentiles, like *lambs* amidst wolves. Luke x. 3.

LAMB OF GOD. By this name John the Baptist called Jesus Christ, John i. 29, 36, to

signify the innocence of the divine Saviour, and his quality as a victim to be offered for the sins of the world. Lastly, he might allude to these words of the prophet: *He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth*. Isa. liii. 7. [If it was a little before the passover—then the sight of a number of *lambs* going to Jerusalem to be slain on that occasion, might suggest this idea: *q.* 'Behold the true, the most excellent, Lamb of God,' &c.]

LAMECH, מֶלֶךְ, *poor, made low*; from מָכַח *macac*; or *who is struck*; from נָכַח.

I. LAMECH, son of Methuselah, and father of Noah. He was an hundred eighty-two years old at the birth of Noah; and he lived after it five hundred and ninety-five years; his whole life was seven hundred seventy-seven years; being born A. M. 874, dying 1651.

II. LAMECH, of the race of Cain, was son of Methusael, and father of Jabal, Jubal, Tubal-Cain, and Nuamah. Gen. iv. 18, 19, 20, &c. *Lamech* is famous for his polygamy, whereof he is thought to be the author. He married *Adah* and *Zillah*. *Lamech* said to his wives, "Hear me, ye wives of *Lamech*; have I slain a man to my wounding, and a young man to my hurt! If Cain shall be avenged seven-fold, truly *Lamech* seventy-seven-fold." These words are a difficulty. A tradition among the Hebrews, says that *Lamech* growing blind, when hunting, killed Cain ignorantly, believing that he killed some beast; and that afterwards he slew his own son Tubal-Cain, who had been the cause of this murder, because he had directed him to shoot at a certain place in the thicket where he heard something stir. Other suppositions are produced to explain this passage almost all equally uncertain and absurd. Josephus says, *Lamech* had seventy-seven sons by his two wives; but Scripture mentions only three sons and one daughter. A book entitled *Polygamia Triumphatrix*, makes *Lamech* its hero, and asserts, that scripture mentions his Polygamy, in order to commend it!!!

LEMENTATIONS. A mournful poem, composed by Jeremiah, on occasion of the pious king Josiah's death; it was a long time used by the singing men and singing women of Israel. 2 Chr. xxxv. 25. That famous poem is believed to be lost; but we have another of the same prophet remaining, composed on the destruction of Jerusalem by Nebuchadnezzar. Proofs of this occur in every chapter of the *Lamentations*. The preface, which is very ancient, expresses it; Jeremiah speaks throughout of Jerusalem and the temple, as of things destroyed, and prophaned. Ecclesiasticus says, that after the taking of Jerusalem, the enemies *made the ways which lead to it quite desolate*, alluding to this passage in the *Lamentations*.

mentations, the ways of Zion do mourn, because none come to the solemn feasts.

The first two chapters of the *Lamentations* principally describe the calamities of the siege of Jerusalem. The third deploras the persecutions which Jeremiah himself had suffered. The fourth adverts to the ruin and desolation of the city and temple, and the misfortune of Zedekiah. The fifth is a kind of form of prayer for the Jews in their captivity. At the end he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and contributed to aggravate it; he threatens them with the wrath of God.

The first four chapters of the *Lamentations* are in *acrostic verse*; or *abecedary*; every verse or couplet beginning with a letter of the Hebrew alphabet, in alphabetical order. The first and second chapters contain twenty-two verses, according to the letters of the alphabet. The third chapter has three verses together, which triplets begin with the same letter; and it includes in all sixty-six verses. The fourth chapter is like the first two, and has only twenty two verses; the fifth is not an *acrostic*.

It is particular in the second, third, and fourth chapters, that the letter *pe* is before *ain*; whereas in the first chapter, and in all the *acrostic* and *abecedary* psalms, *ain* always precedes *pe*. The reason of this is not known; copyists have attempted to repair this supposed defect, but the connection of the discourse requires, that things should be left as they are.

The Hebrews call the Book of *Lamentations* *Echa*, from the first word of it; or *Kinnoth*, i. e. *Lamentations*. The Greeks call them *Threnoi*, which signifies the same. The style of Jeremiah's *Lamentations* is lively, tender, pathetic and affecting. It was the talent of this prophet to write melancholy and moving elegies. Never was a subject more worthy of tears, nor written with more tender and affecting sentiments. The Hebrews used to compose *Lamentations* or mournful songs on the death of great men, princes, and heroes, and on occasion of public miseries and calamities. See 2 Chr. xxxv. 25. *Behold they are written in the Lamentations*. We also have those which were composed by David on the death of Absalom and Jonathan. The prophets Isaiah, Jeremiah, and Ezekiel, having foretold the desolations of Egypt, Tyre, Sidon, and Babylon, made *Lamentations* on their fall. It seems by Jeremiah, that they had women hired to weep: *Call for the mourning women, and send for cunning women, and let them take up a wailing for us*, &c. Vide Is. xiv. 4, 5. & xv. xvi. Jer. vii. 29. ix. 10. 17. xlviii. 32. Ezek. xix. 1. xxviii. 11. xxxii. 2.

LAMMA, למה, *Λαμά*, wherefore, from the preposition ל *l*, for, and the pronoun מה *mah*, why.

LAMNATZEACH, למנצח, to him that pre-

sides; from נצח *natzach*, to preside, to have the oversight of any thing.

LAMNATZEACH. This Hebrew word is read in the beginning of many psalms. The LXX and Vulgate translate, in *finem*, for the end, or for eternity. Many refer this word to the coming of Jesus Christ, who appeared in the world at the end of the times and ages pre-ordained for that purpose. Others interpret it of the calling of the Gentiles and reprobation of the Jews; others of eternity, or the last judgment; but these explanations are rather mystical than literal. Some construe, in *finem*, by *always. q. d.* a psalm which deserves to be eternally in the mouths and memories of the faithful.

The Greek interpreters Aquila, Symmachus and Theodotion, render *Lamnatzeach*, *victorious*, or *who giveth victory*, or *a song on some victory*. But if we examine the text of the psalm bearing this title, we seldom find any thing relating to victory. They who suppose these titles to relate to the victories of Jesus Christ, open a larger field, since our Saviour overcame the world, death, and the devil, by his sufferings, humiliations, and death, as well as by his resurrection, ascension, and glorious mysteries; but we desire a grammatical and literal explanation.

The generality of modern interpreters maintain with the Rabbins, that *Lamnatzeach*, signifies to *the master of the music*, to *him* who presides over the class of singers, or musicians, in the temple. The verb *Natzach*, whence *Lamnatzeach* is derived, signifies to direct workmen; to preside over singers; or musicians. [Thus in 2 Chron. ii. 2. where Solomon's workmen are numbered, there are also מנצחם עליהם which the LXX render rightly by words signifying to *order*—to *direct work*—to *oversee*, or *inspect*, ἐπιστάρας αὐτῶν, and ver. 18. ἐργοδιώκτας, and chapter xxxiv. 12. ἐπισκοποι. And this word is particularly used of musicians, 1 Chr. xv. 21. where Mattathiah, &c. are appointed, "to excel," in the margin—to *oversee*, i. e. to *order* the music. The passages wherein the word *Lamnatzeach* occurs, may easily be explained in this sense: which therefore is probably its true signification.]

A great number of Levites in the temple, were employed in singing praise to God. Each company had its president, or master, *Natzach*. A long enumeration of them 1 Chr. vi. 31. concludes with these words: *these are they whom David set over the service of the song in the house of the Lord*. The principal were Asaph, Heman, Ethan, and Jeduthun. The companies of singers were distinguished not only by their families, and their rank in the temple, but likewise by the musical instruments they used. Chenaniah was celebrated for strength and sweetness of voice; 1 Chron. xv. 22. and Chenaniah chief of the Levites was for song:

song: he instructed about the song, because he was skilful. When the ark was removed to Jerusalem, Nenaiah presided over the band of young women who sung in that ceremony. 1 Chron. xv. 20. In the titles of the Psalms we see some, for example, which are addressed to the president of the eighth band, or of the third band, Psalm xi. xii. Others were over those who played on *Neginah*, a musical instrument played on by the fingers. Psalm iv.

Some of these *Menatzeachs*, or music-masters, presided in the courts of princes, directing the companies of musicians of both sexes which were employed there, as well as elsewhere in religious ceremonies. On festivals and rejoicings, also on solemn and mournful occasions, those who sung and played on instruments were all directed methodically. Also, over the women who were hired to mourn, was a female president, who directed the whole, and tuned their lamentations. When David had composed any pieces of sacred poetry, he gave them to Asaph, to be set to music, and sung in the temple. So we understand 1 Chr. xxv. 2. *Asaph prophesied according to the order of the king; and we find several psalms addressed to Asaph, president of the music.* David himself did not think it below him sometimes to preside over the musicians, and direct the band; this we infer from the Psalms entitled, *To David the servant of God, president of the music.* Ps. xi. and xxxvi. or to *David head of the music.*

LAMPS. Are frequently mentioned in scripture, and it may be worth observing what their form was anciently. The ancients did not commonly use wax or tallow, but rather oil in their lamps. The lamp, or candlestick with seven branches, which Moses placed in the Holy, and those which Solomon placed afterwards in the temple of Jerusalem, were crystal glasses filled with oil, and put on the branches of the candlestick. [Vide FRAGMENTS, No. CXXXIII. and PLATE]. The lamps or candlesticks used in houses were commonly put on a high stand on the ground. The lamps of Gideon's soldiers, Judg. vii. 16. and those of the foolish and wise virgins, Matt. xxv. 1. 2, &c. were of another sort. They were a kind of torches made of iron or earthen ware, wrapped about with old linen, moistened from time to time with oil. M. Bernier says, (Letter to M. de Merville, p. 34) that in India, they still use lamps of this kind. They are, says he, of iron, let into sticks, the ends whereof are wound about with old rags, which from time to time are moistened with oil, out of a vessel of brass or tin, with a long neck, which he who carries the lamp, carries also in his hand. [See the Plate of WEDDING PROCESSIONS in India.] Gallonius, *de cruciatib. Martyr.* cap. vi. says, that some of these ancient lamps are found in the ruins of Rome;

VOL. II. PART XVII. Edit. IV.

made of iron or of potters' earth, large, with orifices on the top about four inches wide, or something more, ending in a point below, to be inserted into a piece of wood, as a handle. Into these vessels they put oil, or other combustible matter, to maintain the light. In Homer light is derived from a fire made of oily, sweet-smelling wood, placed on high candlesticks, in the middle of the chamber. *Odyss.* Σ. rer. 106. Notwithstanding, we acknowledge, that anciently they used wax candles, flambeaux, and lights coated with wax, and other combustible materials, and even oily, gummy woods, in particular ceremonies: Jason, high-priest of the Jews, received king Antiochus at Jerusalem by torch light, with great acclamations. 1 Macc. iv. 22.

Besides the common signification of the word *Lamp*, it denotes in a figurative sense, the hope, heir, resource, or guide of the people. After the danger of David, when attacked by the giant Ishbibenob, the Israelites said to him; *Thou shalt go no more out to war with us, lest thou extinguish the Lamp of Israel*, 2 Sam. xxi. 17. God would not suffer all the tribes to shake off the yoke of Rehoboam, that David might have a Lamp always before the Lord in Jerusalem, 1 Kings xi. 36 that there might be always a prince of his family. See 1 Kings xv. 4, and 2 Kings viii. 19. and 2 Chr. xxi. 17. Prov. xxiv. 20. and Psalm cxxxii. 17. are to be understood in the same sense. Comp. FRAGMENTS, No. CXXII.

The Lord is called the Lamp of his servants, their hope, their succour: 2 Sam. xxii. 29. and Psalm xviii. 28. Job speaking of his first prosperity, says, xxix. 3. *Oh that I may again see those days of old, wherein his Lamp shined upon my head, and by his light I walked through darkness!* Also Solomon: Prov. xiii. 9. *The light of the righteous rejoiceth; but the Lamp of the wicked shall be put out.* And Prov. xx. 20. *Whoso curseth his father or his mother, his Lamp shall be put out in obscure darkness:* which may be understood either of the death of such sons, or of their abandoned hopeless state. [Or, of the extinction of their families: *q.* they shall have no descendants to honour their memories.]

Lamps sometimes signify lightning, and fire from heaven, *Populus videbat voces & lampades;* Exod. xx. 18. the thunder and lightning [flashes].

The people received Holofernes *cum coronis & lampadibus*, Judith iii. 10. in order to do him honour. They observed the same custom in their compliments to new married people, as appears from the parable of the ten virgins, Matt. xxv.

The commandments of God are, as it were, a lamp to guide the righteous: *Lucerna pedibus meis verbum tuum*, Psalm cxix. 105. Prov. vi. 23. (See LIGHT.) St. John Baptist is called a

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burning and a shining light, John v. 35. And our Saviour is the *Lamp* [luminary] of the New Jerusalem, Rev. xxi. 23.

LAND. Denotes often the country of the Israelites, or the country, or district, spoken of; the *land* of Canaan, the *land* of Egypt, the *land* of Ashur, the *land* of Moab. *Behold my land is before thee*, Gen. xx. 15. settle where you please. The Hebrews sent to view the promised *land*, reported, that *it was a land which devoured its inhabitants*, Numbers xiii. 33. it was encompassed with enemies, exposed to continual dangers. [Rather, it did not feed, but *starved* its inhabitants.]

[In many places of our public version the term *all the earth* is used, where the meaning should be restricted to *the land*, or *all the land*.]

The land of the living, the habitation of the blessed in the other life; or Palestine, in opposition to the *land* of captivity, where the Jews, considered themselves as being, as it were, in the grave. See Psalm xxvi. 13. li. 7. lv. 23. cxli. 6. Isaiah xxxviii. 11. liii. 8, &c.

The land of forgetfulness, of obscurity; the grave. Psalm lxxxvii. 13. Job x. 21, 22. Psalm lxii. 10, &c.

LANGUAGE. Several questions are proposed on this subject, as 1. Whether God was the author of the *first language*? whether Adam received it from him by infusion; or formed and invented it by his own industry and labour? 2. Whether this *language* is still in being? 3. Which is it?

It is disputed by some, whether mankind have a *natural language*, as birds have natural notes of singing, and animals of crying: Dogs bark, wolves howl, and asses bray, naturally: ravens croak, pigeons coo, and other birds emit other sounds: some cry, others chirp, each according to its nature and species. Thus should man have some *natural language*, which all men should speak, and probably did speak before the deluge. And as all men groan when they are sorrowful, and chuckle when they are glad; as all threaten and cry aloud when they are angry; and this naturally, and uniformly, it is presumed by some, that all would speak the same primitive *language*, which was Adam's, did not education change our natural notions, and did not habits contracted when young, stifle the voice of nature in us.

The ancients, who were unacquainted with the true history of the world's creation, reported, that under the happy reign of Saturn, not only all men, but all terrestrial animals, birds, and even fishes, spoke the same *language*: That mankind, not sufficiently sensible of their happiness, sent a deputation to Saturn, desiring immortality, representing, that it was not just that they should be without a prerogative granted by him to serpents,

which are yearly renewed by shedding their old skin, and assuming a new one. Saturn in great rage not only refused their request, but punished their ingratitude, by depriving them of that unity of *language*, which kept them associated. He confounded their *language*, and thereby put them under a necessity of separating. Plato, in *Politico*. Philo, *de Confus. Ling.* p. 310. [Hence we learn that the heathen attributed the confusion of tongues to a Divine interposition; and so far they confirm the history of what took place at Babel.]

Others have believed, that Nature produced men and animals of different species in different places, and gave them certain sounds and accents to express their passions, as joy, grief, astonishment, desire, &c. That afterwards necessity prompted them to invent distinct words and expressions, to signify things whereof they stood in need. Horat. *lib. i. sat. 3. ver. 99, 100.* Diod. Sicul. *lib. i.*

Potere aliquem tunc nomina distribuere
Rebus, & inde homines didicisse vocabula prima
Desipere est. Lucret. *lib. v. ver. 10, 40.*

Nature produced sounds, and necessity taught men to invent language.

Ac varios linguæ sonitus natura subegit
Mittere, & utilitas expressit nomina rerum.

Vitruvius says, *de Architectura, lib. ii. cap. 1.* that the first men continued long like beasts, in caves underground, without speech; making themselves understood by one another by actions and attitudes, and ill-articulated voices; that by signifying the same thing by the same sounds, they eventually accustomed themselves to speak, and struck out a *language*.

Psammetichus king of Egypt, adopting this theory, says Herodotus, *lib. ii. cap. 2.* was curious to know what nation might be the original. He took two new-born infants, and had them brought up separately, that no one might speak to them. He believed that the *language*, which these children should speak would be the natural and primitive *language* of man, whence he might infer, that the people who still speak it were the oldest on the earth. When the children were of age to talk, the shepherd who had the care of them observed, that as often as he saw them, they cried out to him *beccos*. On enquiry it was found, that among the Phrygians *beccos* meant *bread*: whereupon it was concluded, that the Phrygians were the most ancient people.

This way of reasoning was on many accounts erroneous: for supposing the Phrygians to have been the most ancient people in the world, had they preserved their primitive *language* in its purity? Might not chance have produced *beccos*,

as it does abundance of words in all languages? Might not these two children, having been bred up among sheep, learn such a sound from their bleatings?

If there were any *language* natural to man, all men would have a great propensity, and disposition to speak it, and many traces of it would remain among the different people of the world. Children who have been abandoned and exposed, or who are deaf, would speak this *language*; which is contrary to experience. A child wholly left without talking to it, will never speak any *language*, known, or unknown. Melabdin Echebas, then Great Mogul, (Purchase, *lib. i. cap. 8. apud* Walton, *Proleg. i. note 3.*) having appointed a child to be brought up, secluded from the company of men, the child continued without speaking. There were two boys of about nine years old found in 1661, amidst a troop of bears in Poland, one of which was taken, and great endeavours were used to teach him to speak; but this could never be accomplished; he should, however, have spoken the *language* natural to man, there having been no defect in his tongue: [Those who remember *Peter* the wild boy, who was taken in a wood in Germany, who had a pension from the king, and who long lived in Hertfordshire, will confirm this account.]

We must conclude therefore, that there is no natural *language* peculiar to man. Man has indeed certain natural sounds, motions, and signs to express his passions, joy, pleasure, grief, desire; but no speech or articulate series of signs, whereby to manifest his thoughts. The induction which some draw from animals, who have, they say, a kind of *language*, is many ways false and defective. Animals have certain cries and sounds, whereby they express their joy, their appetite, their sufferings: so man expresses his joy by laughing, his grief by sighing; but this is very different from speech. It is said farther, that birds have a *language* which is understood among themselves, and which some men have pretended to understand. But if we take a young singing bird that has not learned a note from the old ones, it will imitate the note or chirp of any other kind of birds, or even the tunes of musical instruments [witness the piping bullfinches]. And if it were possible to breed it up so that it should hear nothing, it would produce only uncertain, intermediate, and chance-medley sounds.

So that taking the matter rightly, neither men nor animals have any natural *language*: and certainly the system which supposes men and beasts to have been produced by chance in different places of the world, and to have formed each separately by itself, a peculiar *language* after its own fancy, necessity, and conveniency, is not

maintainable. Chance is not a cause capable of producing a living organized body, much less a reasonable animal; to put matter in motion requires a moving cause different from matter; and to impress a regular motion on bodies, requires a reasonable and intelligent cause: altho' man may now invent words and form *additional language*, yet it does not follow, that the first men, so formed their *primitive language*, nor that any nation made an *original language* for itself: There is a great distance between possibility, supposing this to be possible, and fact.

Moses represents Adam and Eve as the stock whence all nations spring. He describes them as reasonable and intelligent persons, speaking, and giving names to things. There is a necessity for supposing the almighty power of God, not only to derive beings out of nothing, but likewise to give them form, life, and reason; to endow them with the knowledge of their own powers, and to excite them to the exercise of their own reason: if we admit God as a creator, there is no difficulty in acknowledging him to be the author of the *language* of the first man.

What was the Language which God taught Adam? In discussing this question several difficulties arise. The generality believe, that this primitive language was the *Hebrew*; others say the *Syriac*, the *Chaldee*, the *Æthiopic*, or the *Armenian*. There is scarcely any Eastern *language* which has not pretended to this honour. Beccanus maintained, that it was the *Flemish*, and derived etymologies from it; *Adam* he derived from *Haasdam*, i. e. who hateth the heaps; *Eve*, from *Kuvat*, vessel of the age; *Abel*, from *Haas-Belq*, who hateth war; *Cain*, from *Quaat-Ende*, bad end; *Methuselah*, from *Machtusalig*, save yourselves, (*supply*, from the Deluge). Other learned men assert, that the first *language* is irrecoverably extinct. Others believe that it subsists in the Hebrew tongue, and its derivatives, but greatly impaired and changed.

If we refer to the Sabians, the dispute would be soon decided; since they shew a book which they ascribe to Adam; the character of it is very singular, but the *language* is almost entirely Chaldee. Upon this notion the language of this book must prevail, and Chaldee be acknowledged to come nearest to the *language* of Adam; but we know how far we may trust the pretensions of the Sabians. [See the Article DISCIPLES OF ST. JOHN BAPTIST; in which this book of Adam, is set in a different light].

The generality of critics have declared for the *Hebrew* before all others. The conciseness, simplicity, energy, and fertility of it; its relation to the most ancient oriental *languages*, which seem to derive from it the etymologies of

the earliest names borne by mankind, as they naturally occur in this *language*; the names of animals, which are all significant in *Hebrew*, and describe the nature and property of these animals, (particulars not observed in other *languages*), these characters uniting, incline us very much in favour of its primacy and excellency; it has another privilege, that the most ancient and venerable books in the world are written in *Hebrew*.

Nevertheless very able critics, (Grot. *ad Genes.* xi. 1. & *not. in. lib. de Verit. Relig. Christ.* n. 10. Huet. *Demonstr. prop.* 4. *cap.* 3. Cluver, *German. Antiq. lib.* i. p. 74. George Horn, *not. in Sulp. Sev. lib.* i. Henric. Kippeng *de Lingua primæva, &c.*) are of opinion, that the *Hebrew* tongue, as at present in the Bible, or as it was in the time of Moses, is not the primitive *language*, pure, and uncorrupted; they observe many words in the Bible, the originals whereof are not in *Hebrew*. They allow there may be more of Adam's *language* preserved in *Hebrew*, than in any other tongue; but this they say has undergone changes and alterations, and in the many ages from Adam to Moses, many native roots of it have been lost, and many of foreign extraction have been received.

Theodoret, *qu.* 60, 61. in *Genes.* Georg. Arnira *præfat. in Gram. Syr.* Myricæus *præf. in Gram. Chald.*) and the Maronites maintain, that the *Syriac* or *Chaldee*, is the true *language* of Adam. This assertion they found on the roots and etymologies of the names *Adam*, *Eve*, *Abel*, &c. in the *Syriac* and *Chaldee* dialects; also on Abraham's speaking *Chaldee* as his natural *language* before he spoke *Hebrew*, this being the *language* of Canaan. It is replied, that as to etymologies, the *Hebrew* tongue has the same advantage as the *Chaldee*, and is preferable in respect to simplicity and energy; moreover, it seems to be rather the parent than the child of the *Chaldee*: and lastly, there is so much affinity between these *languages*, that it is very credible Abraham spoke both, and that *Hebrew*, as the most simple and ancient, was preferred by this patriarch and his descendants.

The Eastern *languages* are mostly derived from the *Hebrew*. Noah, probably, spoke the same *language* as Adam, and Noah's *language* was preserved among his descendants till the confusion at Babel, *Gen.* xi. 1, 2. *The whole Earth was of one lip.*

It is questioned, in what manner this confusion happened? 1. Some believe that the words just cited, may be understood as signifying only the agreement and union of opinions, among men at that time, who determined by their united labour to build a tower, in order to make

their names celebrated. Others think, that God by his extraordinary power wrought a sudden change in their memory and imagination, producing a forgetfulness of their natural *language*, and teaching them a new one; or putting them under a necessity of learning another.

St. Gregory of Nyssa is of opinion, that this account of Moses intends something very simple and natural, *i. e.* that while men were dispersed in different places of the earth, it happened, as a natural consequence of their dispersion, that each making some alteration in the *language* received from his forefathers, in process of time it became so distinct, that they were no longer able to understand one another. But the generality of critics have not approved of this system, because it reduces to nothing, the miracle recorded by Moses of the confusion at Babel. We need only read his text to be satisfied, that he intended to describe a miraculous event.

Another question relates to the number of *languages*, formed at the confusion of Babel. The ancients, for the most part, were of opinion, that the number of *languages* was equal to the number of those who undertook the edifice; so that, as there were at that time seventy heads of families, there were likewise seventy *languages*. But where have they intelligence of these seventy heads of families?

Some reckon them thus, Japheth had fourteen sons, Ham had thirty, and Shem twenty-six; in all seventy. Some reckon seventy-two, because the Septuagint add two persons to those enumerated by Moses; namely, *Elisa* to the genealogy of Japheth, and *Cainan* to that of Ham. Euphorus, cited in Clem. Alexandrinus, *Strom. lib.* i. Pacianus, bishop of Barcelona, reckoned a hundred and twenty. *Ep. contra Novatianos.*

But the names *Cainan* and *Elisa*, added by the Septuagint to the text of Moses, no way concern those who adhere to the *Hebrew*; and are content with seventy. They who believe that Arphaxad, Salah, and Eber were not concerned in the tower of Babel, nor in the punishment ensuing, lessen the number seventy by three; Joktan, son of Eber, and his sons, to the number of thirteen, in all probability, were not born at the time of that tower, consequently here is a new diminution.

Some reckon but twenty diverse *languages* in Scripture, which are more perhaps than were formed at the confusion of Babel. Others think, that at first there were but three *languages*, those of the families of Shem, Ham, and Japheth. The number of seventy *languages* appears too large, and was not necessary for God's design; three would not have been sufficient to oblige men to a separation, but ten or twelve *languages* were

were more than were requisite for that purpose.

St. Luke, Acts ii. 4, 5. &c. relates, that the Holy Ghost having descended on the apostles on the day of Pentecost, they began to speak all *languages*; so that strangers, who came to Jerusalem from all parts, were amazed when they heard them speaking each in his own *language*.

[The strangers who came to Jerusalem at the national festivals, were Jews residing in foreign parts: heathen certainly did not engage in this pilgrimage. Nor can we suppose that the extremities of the globe furnished pilgrims, as Eastern Tartary, China, and especially America, a part of the world then unknown. It is evident, therefore, that the sacred writer's expression "every nation under Heaven," must be taken in a restricted sense; and that his term *dialect* refers to the *languages* spoken in those countries where the Jews were resident; whether we suppose them to be settlers of the ten tribes, or others who had quitted their own land on various occasions and callings.]

In Daniel, the people under the dominion of Nebuchadnezzar are distinguished by *languages*, tribes and nations. In Revelations (v. 9, *alibi*, &c.) in like manner, the kingdom of the Messiah is distributed by people, nations, tribes and *languages*, *Thou hast redeemed us out of every kindred, and tongue, and people, and nation*. Moses relating the settlement of the several countries of the world by the sons of Ham, Shem, and Japheth, says, *they were divided in their lands every one after his tongue, after their families, and after their nations*.

ADDITION.

[*Language* is the medium of communication between the material animal life and the spiritual rational power, in man: it is the link that connects the senses with the understanding. Whatever faculties we may suppose belong to animals, we see no proof of their drawing inferences, conclusions, and determinations consequent on the exercise of *language*. In respect to vocal sounds man may have taken hints and lessons from animals; but animals have taken no discursive lessons from man. It is well worth while, then, to consider this invaluable gift of the Almighty; and the rather as it forms one of the chains of evidence that all the families of mankind are derived from the same origin; and are made, as the apostle's expression is, "of one blood."

Late years have brought us acquainted with ancient *languages* which were formerly unknown to the learned of Europe; among them the most venerable is the *Sanscrit* of India. Its structure is, apparently, too perfect, too refined and artificial, to warrant our admitting it as the

first *language* of mankind; yet in point of antiquity, it may compete with the *Hebrew*, as current in the days of Moses: and it is remarkable that the Mosaic writings seem to contain several words of *Sanscrit* origin, (chiefly in the history of Balaam); which may give occasion to various reflections.]

Among subjects of inquiry on this article, it might be worth while to obtain information on the present state of those oriental *languages* to which our attention is directed, on account of their connection with the Sacred Writings. Whether literati resident among those branches of the ancient *languages* which still exist in their native regions, might obtain more accurate knowledge of Scripture expressions, than are procurable at a distance; we may suppose, but we cannot determine.

The following extracts from NIEBUHR, will shew the fate of *language*, when those who speak it are subjected to foreigners of another tongue: nevertheless, that some remains of it may survive the general wreck, in different places, is not incredible; and such an account, with the manner in which it is preserved, is subjoined from the same author:

"Many people living under the dominion of the Arabians^a and Turks, have lost the use of their mother tongue. The Greeks and Armenians settled in Egypt and Syria speak *Arabic*; and the services of their public worship are performed in two *languages* at once. In Natolia, these nations speak their own *languages* in several different dialects. The Turkish officers sometimes extend their despotism to the *language* of their subjects. A Pacha of Kuysur, who could not endure to hear the *Greek language* spoken, forbade the *Greeks* in his pachalic, under pain of death, to use any *language* but the Turkish. Since that prohibition was issued, the Christians of Kaysar and Angora have continued to speak the *Turkish*, and at present do not even understand their original *language*." NIEBUHR, vol. ii. p. 259.

"In Syria and Palestine, indeed, no *language* is to be heard but the *Arabic*; and yet the *Syriac* is not absolutely a *dead language*, but is still spoken in several villages in the pachalic of Damascus. In many places, in the neighbourhood of Merdin and Mosul, the Christians still speak in the *Chaldaean language*; and the inhabitants of the villages who do not frequent towns, never hear any other than their mother tongue. The Christians born in the cities of Merdin and Mosul, although they speak *Arabic*, write in the *Chaldaean* characters, just as the Maronites write their *Arabic* in *Syriac* letters, and the Greeks write their Turkish in *Greek* letters."

It

It may not be amiss to observe, that many *languages* now spoken, may be traced to one common and primitive stock, as the original. Sir W. JONES has demonstrated, that THREE great branches of *language* are sufficient to account for all the varieties extant: and this hypothesis forms a very strong, as well as a new, argument in favour of the Mosaic history of the early post-diluvian ages. But, should we allow a fourth branch, we should do no violence to the narration of Moses. It is now, perhaps, impossible to combine, or even to ascertain, what words remaining in either, or in all, of the three branches should be considered as belonging to the primitive *language*; but, by way of shewing how words may *sometimes* be traced into different dialects, to which at first sight they appear to have little relation, the reader will accept the following note from a popular work:

"—Numberless instances might be given, but our limits permit us to produce only a very few. In the Shanscrit, or ancient *language* of the Gentoos OUR signifies a *day*: (see Hallhed's *preface to the Code of Gentoo Laws*). In other eastern *languages*, the same word was used to denote both *light* and *fire*. Thus in the Chaldee, UR is *fire*; in the Egyptian, OR is the *sun*, or *light*, (Plut. *de Osir. et Isid.*): in the Hebrew, AUR is *light*: in Greek *anp* (*aer*) is the *air*, often *light*: in Latin AURA is the *air*, from the *Æolic* Greek; and in Irish it is ABAR. From the very same original we have the Greek *pur* (*pur*), and the English *fire*. In Hebrew, OR signifies to *raise*, *lift up one's self*, or *be raised*: hence plainly are derived the Greek *opw* (*oro*), to *raise*, *excite*, and the Latin ORIOR to *arise*: whence ORIENS the *east*, and the English, *orient*, *oriental*: also the Latin, *origo*, and the English *origin*, *original*, &c. The word KHUNT in Shanscrit, signifies a *small territory*, which is retained in *Kunthos* (*Kent*), *Canton*, *Cantabria*. The word KHAN, KIN, CRAN, GAN, GEN, GIN, is of the same kind, and pervades Asia and Europe from the Ganges to the Garrone. The word LIGHT English, LUCHT Flemish, LUX Roman, and *λυκος* (*Lycos*), Greek, has been traced to Egypt. ARETZ, AREK, ERECH, HERTHA, EARTH, and ERDE, are all one word, from Palestine and Chaldea to Britain and Germany. The Chaldeans turned the Hebrew word SHUR or SHOR, which signifies an *ox*, into THOR, as likewise did the Phenicians: (see Plut. *Vit. Syll.*) hence the Greek *ταυρος*, the Latin *taurus*, the French *taureau*, and the Italian and Spanish *toro*. The Hebrew word BIT or BEITH, which signifies *cavity*, *capacity*, the *concave* or *inside* of any place, has spread itself far and wide, still

retaining nearly the original signification; in the Persian *language* it is BAD, BED, BHAD, and signifies a *house* or *abode*. In all the dialects of the Gothic tongue, BODE signifies the same thing; hence the English, *abide*, *abode*, *booth*, *boat*, [*bed*]; the French *batteau*. In all these instances there is a striking resemblance in sound as well as in sense between the derived and the primitive words; but this is not always the case, even when of the legitimacy of the derivation no doubt can be entertained."

The variety of *tongues*, the copiousness of some, and the scantiness of others, furnishes no good objection against the Divine origin of *language* in the first instance; for whether *language* were at first revealed from heaven, or in a course of ages invented by man, a multitude of dialects would inevitably arise after the human race was separated into a number of distinct and independent nations, distant from each other, and having little, or no, free or intimate communication.

To apply this to our object, in illustrating Scripture, we may warrantably suppose, 1. That the ancient *Hebrew language* retained a considerable proportion of original words, and expressions, or modes of expression. 2. That some of these may occur in the Hebrew Scriptures. 3. That the sister dialects to the Hebrew, the *Chaldee*, the *Arabic*, &c. may likewise have retained many original words; and when these radical words are similar to those retained by the *Hebrew*, an adequate knowledge of these *languages* cannot but contribute essentially to our understanding of passages where derivatives from such words occur in the *Hebrew*. And this is distinguishedly fortunate, when such words occur but *once* in Holy Scripture: when they have, as we may say, neither friend nor brother in the Holy *language*, the advantage to be derived, from their relations, in foreign but kindred dialects, becomes invaluable.]

LAODICEA, Λαοδικεία, Gr. *just people*; compounded of λαός, *people*, and δίκαιος, *just*.

LAODICEA. There are several cities of this name, but scripture speaks only of that in Phrygia, on the river Lycus, near Colossæ. Its ancient name was *Diospolis*: afterwards *Rhoas*. Lastly, Antiochus son of Stratonice rebuilt it, and called it *Laodicea*, from the name of his wife *Laodice*. St. Paul never was in this city, and the *Laodiceans* had never seen his face in the flesh, Col. ii. 1. Notwithstanding, on information from Epaphras their messenger, that false teachers had propagated pernicious doctrine in *Laodicea*, and Colossæ, he wrote to the Colossians, and desires them, when they had read his letter, to send it to the *Laodiceans*:
he

he writes also that in the like manner, the *Laodiceans*, would send their letter to the *Colossians*. *That ye likewise read the epistle from Laodicea*, καὶ τὴν Λαοδικεῶν ἐπὶ καὶ ὑμεῖς ἀναγνῶτε. *Coloss. iv. 16.*

The expression, *And ye likewise read the epistle from Laodicea*, is ambiguous. It may either signify the letter, which he wrote to *Laodicea*, or that which the *Laodiceans* wrote to him. Interpreters have been divided; some, *Greg. Magn. lib. xxxv. cap. 15. Moral. in Job. Philastr. de Hæres. cap. 88. Haymo. Hervæus, &c.* taking it in the former, others in the latter sense. We have extant a letter under the name of St. Paul to the *Laodiceans*. Theodoret, in *Colos. iv.* and Jerom had seen one with this title (*in Catalog. Legunt quidam & ad Laodicensis Epistolam; sed ab omnibus exploditur.*) The fathers of the seventh council say (*Septima Synod. Œcumen. An. 787. seu Nicena. xi. Act. 6.*) that their predecessors had likewise a knowledge of one. But both rejected it as false and spurious; and all men of learning are convinced that that is a counterfeit, which under St. Paul's name, is inserted in some ancient bibles printed in Germany, or in Antwerp. We find it likewise in some old MSS. There is reason also to question whether that which the ancients speak of be the same with this, since we have it not in Greek; the copy published by Hutter in that language having been translated by him from the Latin. Besides, Philaster says, that the heretics have added something to the epistle to the *Laodiceans*; and Timotheus, priest of Constantinople, (*libell. de his qui ad Ecclesiam accedunt, apud Meurs. Var. divin. p. 117.*) tells us, that it was forged by the Manichees; now there are no traces of *Manicheism*, or of any other heresy in that which we have, which runs thus:—"Paul an Apostle not of men, nor by man, but by Jesus Christ, to the brethren who are in *Laodicea*, grace and peace to you from God our Father, and from our Lord Jesus Christ. I thank God in all my prayers, that you are firm and persevering in good works, waiting for the promise of God at the day of Judgment. Suffer not yourselves to be moved by the vain talk of those who accuse the truth, that so they may persuade you to forsake the gospel which I have preached. I trust that God will so order things, that my disciples may continue fixed to the perfection of the truth of the gospel, and in the practice of good works, whereby they will deserve eternal life. The bonds which I bear for Jesus Christ are known to all the world, I rejoice at them, and take pleasure in them; and this will be of use to me in procuring eternal salvation, by the help of your prayers, and the assist-

ance of the Holy Spirit, whether in life or death: for me to live in Christ is life, and to die is joy. He will grant you through his mercy to be always united with the most perfect love. Wherefore, dearly beloved brethren, as ye have learned that the Lord must come, continue in the same sentiments, and guide yourselves in his fear, and ye shall have eternal life, for it is God that worketh in you. Do therefore every thing that you do without sin, and practise continually that which is most perfect. My dearest brethren, rejoice in our Lord Jesus Christ, and shun all sordid gain. Direct all your petitions to God; remain firm in the opinion you have of Jesus Christ, and practise always that which is most perfect, true, pure, just, and lovely. Retain in your hearts what ye have learned, and ye shall have peace. All the saints salute you. The grace of our Lord Jesus Christ be with your spirit, Amen. Cause this to be read to the *Colossians*, and read that which is directed to the *Colossians*."

But, if this epistle be spurious, as is agreed, what was that of the *Laodiceans*, which St. Paul requires the *Colossians* to read in their assembly? Marcion, (*apud Tertul. contra Marcion, lib. v. cap. 11, & 17.*) pretended that this was the epistle to the *Ephesians*; Grotius is of the same opinion, as are Le Clerc and Hammond. They say St. Paul having writ an epistle to the *Ephesians* and *Laodiceans*, conceived in the same terms, he desired that these should be looked on as circular letters throughout Asia Minor, and should be sent from one church to another. Now as *Laodicea* was nearer to *Colossæ* than *Ephesus*, St. Paul chose rather, that the *Colossians* should address themselves to the *Laodiceans*, than to the *Ephesians*, in order to receive this letter.

Others, in great number, both ancients and moderns, tell us, that this was an epistle, which the *Laodiceans* had written to St. Paul, and which that apostle was desirous the *Colossians* should read. There is some probability in this hypothesis; but we cannot deliver it as the true. St. Paul, one would think, should rather have sent from Rome the letter which he received from the *Laodiceans*, if he had a mind, that it should be read by the *Colossians*, than refer the *Colossians* to *Laodicea* for a copy of it.

Others affirm, that St. Paul wrote a letter to the *Laodiceans* at the same time with this to the *Colossians*, which letter is not come to our hands. But there is indisputable proof, that St. Paul did not then write to *Laodicea*; for he desires the *Colossians* to salute the brethren of *Laodicea* in his name, chap. iv. 15. We had better therefore suppose, that St. Paul speaks

of the letter he received from *Laodicea*, which is lost. This fact indeed, is not certain; but it is the most plausible supposition, to explain the passage in question.

[It is by no means convenient to acknowledge, that Apostolic letters written to the churches for general benefit, are lost: and especially, when, as in this instance, a different opinion accounts as well, and even better, for expressions used. It is incredible, that for so short an epistle as the *made-up* one given above, to copy which would scarcely employ an amanuensis an hour, the Colossians should be referred to *Laodicea*: but, if we accept that to the Ephesians, as sent to several other churches *also*, with perhaps some small variations suited to the character and condition of each church, respectively, then we may easily conceive reasons why the Apostle referred the Colossians to *Laodicea*, rather than to Ephesus, or elsewhere, for the copy sent. This agrees with the existence formerly of copies addressed "*to the Saints who are*" a blank being left for the name of the city. Nor is there any thing so peculiar in the Epistle to the Ephesians, as should restrict it to that church, exclusively: for, as to the argument drawn from the magnificence of the architecture in Ephesus, (the famous Temple of Diana, &c.) it is evident, from the account given by Dr. Chandler of the remains of buildings at *Laodicea*, that the subject was as familiar to the *Laodiceans* as to the Ephesians; and that the buildings at *Laodicea* were not unworthy rivals in point of magnitude or of magnificence, to the most famous; whether in Ephesus, or in any other city. The error of Dr. Macknight, and others, in supposing that the Epistle to the Ephesians, was sent to them *solely*, or that that to the *Laodiceans* was sent to them *solely*, seems to be confuted by this very passage, in which the Apostle directs a reciprocal communication, for mutual and public instruction, of the monitions and exhortations received by these sister churches,—confirmed, probably, and explained by the same messengers—Tychicus, and others.]

[*LAODICEA* was long an inconsiderable place, but it increased towards the time of Aug. Cæsar. It had suffered during a siege by Mithridates. The fertility of the soil, and the good fortune of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, bequeathed to the people more than two thousand talents. *Laodicea*, though an inland town, grew more potent than the cities on the coast, and became one of the largest towns in Phrygia; as its present ruins prove. Among the ruins seen by Doctor Chandler, was an amphitheatre, in a hollow, the form oblong, the area about one

thousand feet in extent, with many seats remaining. At the west end a wide vaulted passage, designed for the horses and chariots; about one hundred and forty feet long. The entrance from without is choaked up, except a small aperture, at which the light enters; and the soil has risen above the imposts of the interior arch. This has an inscription on the mouldings, in large characters in Greek, which may be thus translated, "To the Emperor Titus Cæsar Augustus Vespasian, seven times consul, son of the Emperor the god Vespasian; and to the people. Nicostratus the Younger, son of Lycius, son of Nicostratus, dedicated at his own expense; Nicostratus his heir having completed what remained of the work, and Marcus Ulpius Trajanus the proconsul having consecrated it." The seventh consulate of Vespasian falls on the seventy-ninth year of the Christian æra, and the consulship of Trajan on the eighty-second. Twelve years were consumed in perfecting the structure.

"The city increasing, the stadium, it should seem, was not sufficiently capacious, but Nicostratus enlarged or lengthened it, and converted it into an amphitheatre, like that at Nysa.

"On the north side of the amphitheatre toward the west end, is the ruin of an extensive edifice. It consists of many piers and arches of stone, with pedestals and marble fragments. At the west end lies a large stone with an inscription; the city or people "has erected this to Ased, a man of sanctity and piety, and recorder for life; on account of his services to his country."

"From this ruin, you see the Odæum, which fronted southward. The seats remain in the side of the hill. The proscenium lies in a confused heap. The whole was of marble. Sculpture had been lavished on it, and the style partook less of Grecian taste than of Roman magnificence.

"Beyond the Odæum are some marble arches standing, with pieces of massive wall, the ruin, as is conjectured, of a gymnasium. This fabric, with one at a small distance, has been re-edified, probably after an earthquake, to which calamity *Laodicea* was remarkably subject. Westward from it are three marble arches crossing a dry valley, as a bridge. Many traces of the city-wall may be seen, with broken columns and pieces of marble used in later repairs. Within, the whole surface is strewn with pedestals and fragments. The luxury of the citizens may be inferred from their sumptuous buildings, and from two capacious theatres in the side of the hill, fronting northward and westward; each with its seats, rising in numerous rows one above another. The travellers in 1705 found a maimed statue at the entrance of the former; and on one of the seats the

the word ΖΗΝΩΝΟΣ, *Of Zeno*. Beneath the hill on the north are stone sarcophagi, broken, subverted, or sunk in the ground.

"*Laodicea*, with Colossæ its neighbour, was enriched by sheep, which produced fleeces exceeding Milesian in softness, and the jetty raven in colour. Some shepherds came with their flocks to the ruins, and in the evening to the water near our tent, says Dr. Chandler. I remarked only one or two sheep which were very black and glossy.

"*Laodicea* was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097 it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120 the Turks sacked some of the cities of Phrygia by the Mæander, but were defeated by the emperor John Comnenus, who took *Laodicea*, and repaired or built anew the walls. About 1161 it was again unfortified. Many of the inhabitants were then killed, with their bishop, or carried with their cattle into captivity by the Turkish sultan. In 1190 the German emperor Frederick Barbarossa, going by *Laodicea* with his army toward Syria on a croisade, was received so kindly, that he prayed on his knees for the prosperity of the people. About 1196 this region, with Caria, was dreadfully ravaged by the Turks. The sultan, on the invasion of the Tartars in 1255, gave *Laodicea* to the Romans, but they were unable to defend it, and it soon returned to the Turks. We saw no traces either of houses, churches, or mosques. All was silence and solitude. Several strings of camels passed eastward of the hill: but a fox, which we first discovered by his ears peeping over a brow, was the only inhabitant of *Laodicea*." Trav. p. 225.

[The grandeur of this city A. D. 79. is sufficiently attested by these ruins; whence we infer, that at the date of the Epistle to the Colossians, A. D. 60. or 61. *Laodicea* was a place of consequence. Whether the church here were numerous, we do not know; but, from the Epistle in the Revelations addressed to its minister, it should seem to have fallen into a lukewarm state, about A. D. 96. and it is threatened accordingly. It should seem also, that the *Laodiceans* boasted of their wealth, and knowledge, and garments; which agrees with their history, that they were enriched by the fleeces of their sheep, and eminent in polite studies, as evinced by the Odæum, the Theatre, the Amphitheatre, the magnificent sculptures, &c. FRAGM. CCCXXVIII.]

LAPIDOTH, לָפִידוֹת, *enlightened, or lamps*, from לָפִיד *lephad*. [*bright, or flashing eyes?*]

VOL. II. PART XVII. Edit. IV.

LAPIDOTH, the prophetess Deborah's husband, Judg. iv. 4. Some are of opinion, that *Lapidoth* was the place of her birth, or habitation. Others considering the import of *lapidoth*, which signifies *lamps*, have imagined, that Deborah employed herself in making wicks for the candlestick in the tabernacle. [Others render *lapidoth*, *splendors*—i. e. "a woman of splendors"—a magnificent establishment, &c.]

LAPWING, in Latin, *upupa*, a bird by Moses declared to be unclean. Lev. xi. 19. The *lapwing* is about as large as a thrush; its beak long, black, thin, and a little hooked; its legs are grey and short. On its head a tuft of feathers of different colours, which it raises or lowers as it pleases. Its neck and stomach are something reddish. Its wings and tail black with white streaks. The Heb. דִּקְיָפָה *dukipha*, both LXX. and Jerom translate *lapwing*.

It is very beautiful, but does not sing. Pliny calls the *lapwing*—*trimestris*, because it is seen only three months. It retires, in all probability, betimes into warmer countries. It lives generally in old ruins, or along the highways. The male has a fuller and higher tuft than the female, and the colours of his feathers are brighter and more lively. It abounds in Germany† See the NATURAL HISTORY.

LASHA, לָשָׁה, Vulgate, *Lesa*; *for crying*: from the preposition לָ, *for*, and שָׁוָה *shuah*, *to cry*: otherwise, *to save*; from שָׁוָה *jashah*; otherwise, *to anoint*. [Simon thinks this name signifies *attractive, pleasant, recreative*.]

LASHA. Moses describing the limits of the land of Canaan says, that it reaches south to *Lasha*. Gen. x. 19. The Chaldee and Jerom think *Lasha* to be the stream *Callirhoe*, north of the Dead Sea, and which discharges itself into it. But it is much more natural to understand it of the city or *Lasha*, *Lusa*, or *Elusa*, [*q. Al-asha*] at pretty near an equal distance between the Dead Sea, and the Red Sea. Ptolemy mentions this city of *Lusa*, also, Stephens the geographer, and Josephus, *Antiq. lib. xiv. cap. 2*.

LASTHENES, Λασθενής, *force of stone*; from λᾶς, or λίθος, *a stone*, and σθένος, *strength*.

LASTHENES, prince of Crete, who settled Demetrius Nicator, son of Demetrius Soter, on the throne of Syria, by his troops. Demetrius, in acknowledgment, gave *Lasthenes* the government of Syria, and the principal authority in his kingdom; he called him his father and cousin. But *Lasthenes* abusing his power, involved king Demetrius in great perplexities, out of which he never could disengage himself perfectly. A. M. 3856. ante A. D. 148. See

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1 Macc.

1 Macc. x. 67, 68. Joseph. *Ant. lib. xiii. c. 8.* Justin. *lib. xxxv.*

LATTICE, *vide* EASTERN HOUSE, FRAGMENTS, No. CCIV. with the PLATE.

LAVERS, of Solomon's Temple. *Vide* TEMPLE, IMPLEMENTS, with the PLATE.

LAUGHTER, *risus*. *Laughter* is an indication of joy, insult, mockery, assurance, or admiration. Sarah in her transport of joy called her son—*Isaac, i. e. laughter*. Gen. xxi. 6. *Woe unto them that laugh now, says our Saviour, for they shall weep.* Luke vi. 25. *At destruction and famine thou shall laugh; thou shalt not fear it, thou shalt be perfectly secure against those evils. God laugheth at the wicked; he despises their vain efforts.* Ishmael laughed at Isaac, he insulted him, he vexed him according to St. Paul. Gal. iv. 29.

Laughter in general implies rejoicing. *There is a time to laugh, and a time weep, i. e. a time to rejoice, and a time to be afflicted.* Eccl. iii. 4. *Blessed are ye who weep now, for ye shall laugh.* Luke vi. 21, 25. *I said of laughter, of joy, pleasure, it is mad,* Eccl. ii. 2. *Your laughter shall be turned into mourning, your joy, shall terminate in sorrow, in repentance, in remorse.* James iv. 9.

Laughter does not become a wise man. *A fool lifteth up his voice with laughter, but a wise man doth scarcely smile a little. The laughter of a fool is as noisy as the crackling of thorns,* Eccles. viii. 8.

Abraham's *laughter*, when God promised him a son, was an expression of admiration and gratitude, not of doubt: the Scripture which relates it, does not disapprove of it, as it does of Sarah's. Gen. xvii. 17.

LAW. This word, when alone, is taken for *the Law of Moses*; sometimes, for the religion of the Jews in opposition to the gospel. Josephus remarks, that the Greek legislators were modern in comparison of Moses, and that the ancient Greeks were unacquainted with the very term *nomos*, (*law*); it is not in Homer.

The Rabbins pretend, that Noah's sons received certain *laws* which compose the *law of nature*, and bind all people, in all countries. Maimonides believes, that the first six were given to Adam, and that God added a seventh to Noah. Of these precepts the *first*, ordains submission to judges and magistrates; the *second*, forbids—blasphemy against God; the *third*,—idolatry and superstition; the *fourth*,—incest, sodomy, bestiality, and sins against nature; the *fifth*—murder, and all effusions of blood; the *sixth*—theft; the *seventh*—the eating of the limb of an animal while living, *i. e.* eating of crude blood, &c.

A distinction is generally made between the *law of nature*, and *positive laws*. The *law of nature* is impressed on our hearts, such are our obligations to worship the Supreme Being, to honour our parents, and those in dignities, to obey superiors, to do to no man what we would not have done to us, &c. *Positive laws* are of several kinds: moral, civil, and political, or ceremonial. *Moral laws* are, generally, only consequences, or explanations, of the law of nature. Judicial, civil, and political *laws* regard principally the duties of men in society, the order and polity of the state; they restrain the violence of wicked men, they defend the weak from the oppression of the strong, and regulate duties, rights, and powers. Ceremonial *laws* respect the external worship of God, the duties of ministers and people towards God, and their reciprocal obligations to one another, with relation to the Divine Being.

The *Law* was given to the Hebrews, by the intervention of Moses, on Mount Sinai, fifty days after their departure out of Egypt, A. M. 2513, ante A. D. 1491. The principal *laws* are those of the Decalogue; *vide* Exod. xx. &c.

Some learned men have been of opinion, that Moses in most of his *laws* intended—either to imitate those of the Egyptians, or—to reverse their customs and maxims, or—to circumscribe the Hebrews, whereby to prevent their falling into those errors, idolatries and superstitions, which they had seen in Egypt. Others on the contrary have asserted, that the Egyptians imitated, in part, at least, the Hebrew laws. In this diversity of opinions, we think we ought ingenuously to confess, that the Hebrews often imitated the Egyptians; and that, reciprocally, the Egyptians sometimes copied the Hebrews: that the Egyptians having a different turn of mind, on many occasions kept at a distance from the Hebrews; in like manner, that the practices of the *Mosaic laws*, which oppose the superstition of Egypt, were not instituted without design, and that the Jewish legislator intended to cure the Israelites of their proneness to idolatry, and to correct the evil habits which they had contracted in Egypt.

As to *Laws*, *judicial* or *ceremonial*, we may believe that Moses acted according to his prudence, in retaining what might be useful among those of Egypt, in rectifying such as might be made good, and, by contrary *laws*, endeavouring to suppress what was opposite to justice, charity, reason, or to the true interest of his people.

The *law of Moses* being the shadow only of things to come, but bringing nothing to perfection, as St. Paul says, Heb. x. i. vii. 19. it was necessary that Jesus Christ should complete what

what was imperfect in it, should reform what abuses it tolerated, and should fulfil what it only promised and typified: and this he has executed with great precision. He declares in the gospel, Matth. v. 17. that he came not to destroy the *law*, but to perfect it. He has enlarged, modified, or restrained the *law of Moses*, more particularly the explanations which the Rabbins, and masters in Israel, had given of it; explanations, which were rather corruptions, than illustrations.

St. Paul hath, in some sort, finished what our Saviour had begun; or rather he hath set in their full light, the purposes of his Master. *E. gr.* that, the *law of Moses* is, superseded, or abrogated by the gospel; that since the death of the Messiah the legal ceremonies are of no obligation; that, believers are no longer under the yoke of the *law*, but under grace; Rom. vi. 14. that Jesus Christ hath procured for us the liberty of sons, instead of the spirit of bondage, which reigned under the Old Testament: in a word, that it is neither *the law* nor the works of it, that justify Christians, Romans viii. but faith animated by charity, and accompanied with good works, Gal. iv. 31. v. 13. When we say, that the gospel hath rescued us from the yoke of the *law*, we understand only the appointments of the ceremonial and judicial *law*; not those moral precepts, whose obligation is indispensable, and whose observation is much more perfect, and extensive and enforced, under the *law of grace*, than it was under the old *law*.

As to the established *laws* of Moses, they who would see them more particularly may consult the articles *Passover, Sabbath, Blasphemy, Adultery, Sacrifices, Burnt-Offerings, &c.*

ORAL LAW, or *tradition*, which the Jews say they have received delivered down from their ancestors. They affirm, that Moses received equally the written, and the *oral law*, on Mount Sinai: that the latter was given only by word of mouth, and hath been transmitted by the elders. Thus they attribute equal authority to both, both having the same origin, and flowing equally from God. Nay, they give a preference to the *oral*, before the *written law*; for this, they say, is in many places obscure, imperfect, or defective, and could not be used as a rule without the assistance of the *oral law*, which supplies all that is wanting in the *written law*, and removes all difficulties.

Wherefore they add to the *written law* the explanations, modifications, and glosses of the *oral law*, and it is a sort of maxim among them, that the covenant which God made with them at Sinai, consists less in the precepts of the *written law*, than in those of the *oral law*; and

to the latter they generally give the preference. They say, for example, that the words of the Levites are more lovely than those of the *law*; that the words of the *law* are sometimes weighty and sometimes light; whereas those of the doctors are always weighty: that the words of the elders were of greater weight than those of the prophets. They compare the sacred text to water, and the Mishna or Talmud, which contains their tradition, to wine: or, the *written law* to salt, but the Mishna and Talmud to most exquisite spices: the *law* is only, as it were, the body, but the *oral law* or tradition, is the soul of religion. Ever since our Saviour's time they have been reproached with making the word of God of no effect by their traditions. Mark vii. 13. See CABBALA.

LAW. This word often implies the whole scripture of the Old Testament. The Mahometans, after their leader Mahomet, maintain, that the Jews have corrupted *the law*, as the Christians, they say, have corrupted the gospel. This accusation purposes to discredit the Scriptures, and thereby disarm both Jews and Christians of the weapons necessary to destroy Mahometism, which is founded properly on this chimerical supposition only, and the diabolical calumnies of that infamous impostor. Directly as he had persuaded his followers of this, he put both Jews and Christians under a necessity of proving their copies authentic, free from corruption, and written by the inspired authors; in the mean while Mahomet impudently advances what he thinks fit, corrupts the histories of the Old and New Testaments, makes the patriarchs, Moses, and Jesus Christ, speak to suit his interests and system; and when we cry out against imposture and corruption, he says that we ourselves have altered the sacred writings, and that we have neither *the law* nor the Gospel entire and pure.

And wherein have the Jews falsified the books of the Old Testament? Why, say the Mahometans, by adding vowels, which before they had not. It is true, the vowel-points are of pretty modern invention; but this is no corruption of the text, it is a determination of the manner wherein we are to read certain words, which without this might admit of diverse meanings. But these vowel-points deprive no one of the liberty of reading otherwise, if he can find a better sense without them. They add farther, that in the books of Moses there is no precept which obliges the Jews to praying, fasting, almsgiving, or pilgrimage to Jerusalem; this is manifestly false: but, instead of examining the matter, the contest may be soon ended by saying with Mahomet, *When they who have books*

present them to you, neither believe nor reject them; but say only, *We believe in God, in his books, and in his messengers.* On this principle the Mussulmen think themselves forbidden to translate, or to cite, any thing out of *the law* or the gospel.

LAZARUS, Λάζαρος, *assistance of God*: from *my hazar, help*, and *לך el, God*; probably the same as *Eleazar*.

I. LAZARUS, i. e. *Eleazar*, brother to Martha and Mary, dwelt with his sisters at Bethany, near Jerusalem; and Jesus Christ sometimes lodged with them, when he came to that city. While Jesus was beyond Jordan with his apostles, Lazarus fell sick; his sisters sent information to our Saviour, who said, *This sickness is not unto death, but for the glory of God.* After two days he said to his disciples, *Lazarus is asleep, but I go to awake him*: meaning, that he was dead, but he would restore him to life. Jesus on his arrival found, that he had been already four days in the grave. Martha having received intelligence of the approach of Jesus, went to meet him, and expostulated on his delay. Soon after Mary likewise went to meet Jesus, who seeing her weeping, was himself troubled. Then he asked, *Where have ye laid him?* When he came to the place, he said, *Take away the stone*; and Jesus having returned thanks to his Father for always hearing him, he cried with a loud voice, "*Lazarus come forth!*" Then he who was dead came forth bound hand and foot, with grave-clothes, and his face wrapped up in a napkin. This miracle being wrought, as we may say, at the very gates of Jerusalem, made a great noise; John xi.

Six days before his last passover, Jesus came again to Bethany, where he had raised *Lazarus*; and *Lazarus* was one who reclined at table with him. The Jews observing, that the resurrection of *Lazarus* had made a great impression on the people's minds, took a foolish resolution to effect the death of both. That part of their wicked design, which related to our Saviour, they executed; but Scripture does not tell us what became of *Lazarus*. Epiphanius says, that there was a tradition of *Lazarus's* being thirty years of age, when Jesus Christ raised him from the dead, and that he lived thirty years longer. So that he died by this account A. D. 63. The Greeks say, that he died at Citium, a town in Cyprus, where his sepulchre was to be seen near the walls of the city; and that churches in the same island were dedicated to his honour. The emperor Leo the Wise, having built a church at Constantinople in honour of St. *Lazarus*, about A. D. 890. sent to Cyprus, when his body was found near the town of Citium, in

a marble tomb, the inscription whereof imported, that this was *Lazarus* beloved by Jesus Christ, and raised again by him. *Grec. apud Lanoi de Magdalen*, p. 222.

[It is remarkable, that the ancient Christian sculptures, and pictures, represent *Lazarus* as very young, some of them even as a child, at the time of his first interment. He was, probably, (much!) under twenty years of age.]

II. LAZARUS. Luke xvi. 19. speaks of a poor man, named *Lazarus*, who lay at a rich man's gate full of sores, and desired the crumbs which fell from his table, without finding relief or pity; while the rich man enjoyed great plenty, was clothed in purple and fine linen, and fared magnificently every day. *Lazarus* being dead, was carried by angels into Abraham's bosom: the rich man died also, and while he was in hell amidst his torments, he saw *Lazarus* afar off, and cried out, *Father Abraham, have pity on me, and send Lazarus, that he may dip the end of his finger in water to refresh my tongue.* But Abraham answered him, *Son, thou in thy lifetime receivedst thy good things, and Lazarus his evil things: now he is happy, thou art miserable, &c.*

Interpreters are divided, whether this be a history or a parable. St. Irenæus, St. Ambrose, Gregory the Great, Tertullian, Euthymius, Luke of Bruges, and others, thought it a history, supposing the name *Lazarus*, and other particulars, to intimate something more than a parable. But St. Chrysostom, St. Cyril of Alexandria, Theophylact, and most modern interpreters, consider it as a parable. Others observe a *medium*, i. e. that the substance is historical; and that our Saviour has embellished it with parabolical circumstances. *Lazarettoes* or hospitals for the relief of lepers are dedicated to this St. *Lazarus*. There were abundance of them in France dedicated to St. *Lazarus*, St. *Martha*, and St. *Magdalen*. Among the French, as formerly among the Hebrews, they who were afflicted with a leprosy, were separated from other people; and the causes of lepers were committed to the ecclesiastical court.

[LEAD, is a very heavy metal, sufficiently well known. The mode of purifying this metal from the dross which is mixed with it, by subjecting it to a fierce flame, and melting off its scoria, furnishes several allusions in Scripture to God's purifying, or punishing his people.

The prophet Ezekiel, xxii. 18, 20. compares the Jews to *lead*, because of their guilt, and dross, from which they must be purged as by fire. Mention is made of a talent of *lead*, Zech. v. 7, 8. which probably was of a figure and size, as well known as any of our weights in ordinary use:

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use: so that though weights are usually called in Hebrew *stones*, yet, perhaps, they had some of metal only, as this talent of *lead*, for instance.]

LEAGUE, *vide* COVENANT.

LEAH, לֵאָה, *Asia*, weary, tired.

LEAH, wife of Jacob, and Laban's eldest daughter. Her father led her into Jacob's chamber on the wedding night; Jacob took her to be Rachel, whom he had really married. When he complained of this imposition, Laban answered, that the custom of that country forbade the marriage of younger daughters before the elder. Gen. xxix. 23, &c. [*Vide* FRAGMENTS, No. CXXVI.] The Lord observing Jacob to have more inclination for Rachel than for Leah, made Leah the mother of six sons and one daughter, viz. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah: we know not the year of Leah's death; but she died in the land of Canaan, and was buried in the same cave with Sarah, Abraham, and Isaac. Gen. xlix. 31.

LEAVEN; in Greek, Ζύμα, *zyme*; in Latin, *fermentum*; in Hebrew, כֶּמֶץ *seor*. The Hebrews were forbidden by the law to eat *leavened bread* or any food with *leaven* in it during the seven days of the passover, Exod. xii. 15. 19. Lev. ii. 11. And they were very careful in cleansing their houses from all *leaven* before this feast began. God forbade either *leaven* or honey to be offered to him in his temple; i. e. in cakes, or in any baked meats. But on other occasions they might offer *leavened bread*, or honey.—[The cases of conscience relating to this matter are very numerous, and seem to be a principal study of the Jewish doctors. Decisions of the most remarkable may be seen in the Mishnah, *Ordo Festorum*, tom. ii. 138.] See Num. xv. 20, 21. where God requires them to give the first-fruits of the bread, which was kneaded in all the cities of Israel, to the priests and Levites. St. Paul, 1 Cor. v. 7, 8. expresses his desire, that the faithful should celebrate the Christian passover with *unleavened bread*, 'in *azymis*,' which figuratively, signifies sincerity and truth; wherein he teaches us two things, first, that the law which obliged the Jews to a literal observance of the passover, is no longer in force; secondly, that by *unleavened bread*, truth and purity of heart were denoted.

OF UNLEAVENED BREAD.

But *leavened bread* was not used at all times: the Hebrews, in the passover, used *unleavened bread* seven days, in memory of what their ancestors did, when they went out of Egypt: they being then obliged to carry *unleavened* meal with them, and to make bread in haste; the Egyptians pressing them to be gone.

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The Jews began to cleanse their houses from *leaven* on the 13th of Nisan; to this St. Paul in some places alludes, saying, "a little *leaven* leaveneth the whole lump;" i. e. if there were but a small portion of *leaven* in a quantity of bread or paste, during the passover, it was thereby rendered unclean: it was to be thrown away and burned. Our Saviour in the gospel (Matt. xvi. 11.) warns his apostles to avoid the *leaven* of the Pharisees, Sadducees, and Herodians, meaning their doctrine.

The practice of the Jews at this day, in relation to *unleavened bread*, is this: they are forbidden to eat, or to have in their houses, or in any place belonging to them, either *leavened* bread, or any thing else that is *leavened*. That they may the better observe this rule, they search all the corners of their houses, with most scrupulous exactness, for all bread or paste, &c. that is *leavened*. Having thus well cleansed their houses, they whiten them, and furnish them with kitchen and table utensils all new, or with others to be used only on that day. If they are of metal, they have them polished, and put into the fire to cleanse all impurity, which they may have contracted by touching any thing *leavened*. All this is done on the 13th of Nisan, on the eve of the passover, which begins the 15th, or, rather, on the 14th in the evening; the Hebrews reckoning their day from evening to evening. *Leo of Modena's Cerem. Jews*, Part iii. cap. 3.

LEBANAH, לִבְנָה, λεβανῶ, or λεβανὰ *white*, *whiteness*. A Nethinim, Ezr. ii. 45.

LEBANON, *vide* LIBANUS.

LEBAOTH, לִבְאוֹת, λεβαῶθ, *lions*, or *sign of the heart*; from לבב *lebab*, *the heart*, and אוֹת *oth*, *a sign*. A town in Judah, Josh. xv. [Called *Beth Lebaoth*, Josh. xix. whence I conclude that here was a temple; and, as the term appears to be dual, I suppose that *two lionesses* were the symbols which formed or accompanied the image of the idol. *q. CYBELLE*?—"Lions'-Town" is not an uncommon name. It occurs in Phœnicia, in Egypt, in Achaia, and in Sicily. As there could be but few *lions* either in Egypt, or in Achaia, and none in Sicily, the multitudes of this animal, or its haunts, could not give name to these places.]

LEBBÆUS, λεββαῖος, *a man of heart*; from לב *leb*, or לבב *lebab*, *the heart*.

LEBBÆUS, otherwise Judas or Thaddæus, brother to St. James the Less, son of Mary, sister to the blessed Virgin, and of Cleophas, brother to St. Joseph. He was married and had children. Nicephorus calls his wife Mary, lib. i. cap. 33. The Muscovites believe, that they received the faith from him. See JUDAS VI.

LEBNAH,

LEBNAH, לִבְנָה, *moon, whiteness, brick, or incense*. See **LIBNAH**, a city, Josh. xv. 42.

LEBONAH, לִבְנָה, *white*. From Judg. xxi. 19. we learn that Shiloh lies north of Bethel, and south of *Lebonah*. Maundrell takes it for *Chan-Leban*, four leagues from Sichem southward, and two leagues from Bethel.

[So called either from the production of incense in its district, or from the preparation of it in this city: or, much rather, from the *whiteness* of its soil.]

LECAH, לֶכָּה, Λαχά, *who walks out, or goes away*; from לָךְ *jalac*. [*the walks, if a place; if a person, walker*, 1 Chron. iv. 21.]

LEEK, *porrum*, a pot-herb generally known. The Hebrews complained in the wilderness, that *manna* grew insipid to them; they longed for the *leeks* and onions of Egypt. Travellers assure us, that in Greece and Africa the onions are excellent. The Egyptians are reproached with swearing by the *leeks* and onions of their gardens: *allium cepesque inter Deos in jurejurando habet Egyptus*, says Pliny. Juvenal ridicules that superstitious people, who did not dare to eat *leeks*, garlic, or onions, for fear of injuring their gods:

*Porrum et cepe nefas violare aut frangere moran;
O sanctas gentes quibus hæc nascuntur in hortis
Numina!* Juven. Sat. xv.

*'Tis mortal sin an onion to devour?
Each clove of garlic is a heav'nly pow'r:
O holy nations, and O sacred clods,
Where ev'ry fruitful orchard teems with gods!*

LEES, *faces*. To drink up the cup of God's wrath, *even to the lees*: to drink the whole cup to the bottom. See Psalm lxxv. 8. Isai. li. 17. Ezek. xxiii. 34. The Rabbins say, that Zedekiah, the last king of Judah, drank the *lees* of all the foregoing ages.

The lees of the people, signifies the vilest part of them: *the lees of Israel* shall return from captivity, and be converted to the Lord. Isaiah xlix. 6, 7. God threatens by Zephaniah, to visit those who are settled on their *lees*, *defixos facibus suis*, hardened in their sins. Zeph. i. 12.

LEGIO, a town in Palestine, celebrated by Jerom and Eusebius. It lay at the foot of mount Carmel, fifteen miles west from Nazareth: in all probability the place still called *Legune*. It was a camp, where the Romans kept a *legion* of soldiers, to defend the passage from Ptolemais to Cæsarea Palestine.

LEGION. The Roman *legions* were composed each of ten cohorts, a cohort of fifty maniples, a manipule of fifteen men; consequently, a full *legion* contained six thousand soldiers. Jesus cured one who called himself "*legion*," as if possessed by a *legion* of devils; Mark v. 9.

He also said to Peter, who drew his sword to defend him in the olive-garden: *thinkest thou that I cannot now pray to my Father, who shall presently give me more than twelve legions of angels?* Matth. xxvi. 53.

[**LEGS**, are properly those limbs of an animal, by which it moves from place to place; yet, to manifest the Divine Omnipotence, and that God is not confined to one mode of action, many creatures have no *legs*, yet they move, (and some swiftly too) witness, serpents, worms, snails, &c. and various kinds of fishes, which pass from one place to another, not having even the rudiments of *legs*. N. B. Linneus classes some kinds of fishes by the situation of their fins, which he considers as answering the purposes of *legs*, or feet, to land-animals.]

But, beside being the instruments of motion, the *legs* of the human frame are the supporters of the body, and great means of strength they are, when in health, firm, stable, secure: as such Scripture often alludes to them, Psalm cxlvii. 10. *Leg* is sometimes used modestly, in the same manner as foot, vide **FOOT**, and **FRAGMENTS**, No. CLII.]

LEHABIM, לִהָבִים, *flames, or, which are inflamed, or, the points of a sword*; לִהָב *lehab*.

LEHABIM, third son of Mizraim. Some think *Lehabim* denotes the *Lybians*, one of the most ancient people in Africa. Part of them dwelt near Egypt, west of Thebais; others, along the Mediterranean. *Lybia* is very much scorched by the heat of the sun.

[Vulgate, *Labeim*: LXX. *Labeim*. 2 Chro. xii. 3. xvi. 8. In Nahum iii. 9. and Dan. xi. 43. we find mention of the *Eubim*, which the Vulgate and LXX. every where render *Lybians*: or, what comes to the same in Nahum and Daniel, they render *Nubians*. It is clear that this name describes colonies of Egyptians; whether to the west, or south, is the question. Vide **LUDIM**.]

It is probable that we should restrain our researches after this people to the continent of Africa. Certainly we ought to distinguish them from the *Lydians* of Lesser Asia.

Jonathan seems to read the *Lybians*: though some have understood the *Lycians*. The Arabic, in the Polyglott, reads, the inhabitants of *Bahanis*:—could this possibly be corrupted from *Berenice*? The Targum of Jerusalem reads *Pentapolitanos*; which was a region in the country of Cyrene, including the cities of Berenice, Arsinoe, Ptolemais, and Cyrene. Pliny, lib. v. c. 5. This is usually considered as a very probable situation for the *Lehabim*.]

LEHEM, לֶחֶם, *bread*; from לָחַם *lechem*: or war, fighting; from מִלְחָמָה *milkamah*, battle.

LEHI, לֶהֱי, the jaw-bone. Samson having vanquished

vanquished the Philistines with the jaw-bone of an ass, after the conflict threw away the jaw which had been his weapon; and called the spot where it fell, "the place of the lifting up of the jaw-bone—*Ramath Lehi*": becoming quickly very thirsty, he cried to the Lord and said, *It is thou, Lord, who hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hands of the uncircumcised.* Hereupon God opened one of the large teeth in *lechi*, the jaw-bone, and a fountain sprung out of it, to allay Samson's thirst; and the place retained the name of *Lechi*, or the *Jaw-bone*. Judges xv. 18.

The Hebrews sometimes called naked, sharp, and steep rocks, *teeth*. 1 Sam. xiv. 4, 5. Job xxxix. 28. Now, God opened a rock called *Mahtes*, or the *Cheek-Tooth*, which was at the place where Samson obtained his victory, and which, for this reason he called *Lehi*, the *Jaw-bone*. This fountain issuing out of a rock called the *Cheek-Tooth*, at a place named the *Jaw-bone*, has persuaded some persons, that this fountain came immediately out of a tooth-hole in the ass's jaw-bone, which would be a very surprizing miracle. But as we have now explained the matter, the miracle of the fountain issuing out of the rock at Samson's prayer is acknowledged; and wonders are not to be multiplied without necessity. This opinion is followed by Josephus, by the paraphrast Jonathan, and by many commentators. This fountain subsisted long, and still subsists, probably, in Palestine. Glycas, and the martyr Antoninus, speak of it, as in the suburbs of Eleutheropolis. Joseph. *Antiq. lib. v. cap. 10.* Arias Mont. Drus. Pisc. Amama, Castell. Cleric. Schmid. Glycas, *Annal. part. ii. p. 164.* Anton. Martyr. in *Itinerario*.

[Perhaps this fountain gushed out at the very point in the rock where the jaw-bone of the ass struck when thrown away by Samson: though the water really issued from the rock, it might seem to issue from under the jaw-bone. But some think that the word *Ramath* should be taken in the sense of *height*; "the height of the jaw," i. e. of *Lehi*. However that might be, the name *Lehi* denoted a place so called; not the jaw-bone itself, of the ass. So there was in Laconia a place named *Onon Gnathos*, "the jaw-bone of the ass:" and many other places have been named from animals, or from their parts.]

LEMUEL, *למנח, ירוֹ בֵּהּ, God with them*, or, *with him*; from the preposition *בְּ* *I, with*, *בְּ* *am, them*, and *לֵאלֹהִים, God*. Prov. xxxi. 4.

LENTIL, a species of pulse. Esau sold his birthright to Jacob for a mess of *lentils*. Gen. xxv. 30. The *lentils* of Egypt were very much

esteemed among the ancients. St. Austin says, they were carried into several parts of the world.

LENTISK, or *Mastic-tree*, in Latin, *schinus*; in Greek, *schinos*; the leaves are always green, the bark reddish, gummy, and pliable. It produces a kind of grape; and shoots out little hulls like the shell of a pea, containing a clear liquor. Mastic is taken from the *lentisk-tree* by making incisions in it. There is much of it in the islands of Chio and Candia, in Egypt, and the Indies.

There is mention made in [the apocryphal] Daniel of the *lentisk-tree*. One of the Elders, who accused Susanna, said—he saw her talking with a young man under a *lentisk-tree*,—*sub schino*. Daniel alluding to the sound of *schinus*, answers him: the angel of the Lord will cut thee in two, *schisei se meson*. From this allusion some have imagined, that the story of Susanna could have been written only in Greek; consequently that Daniel was not the author of it. In answer, it is said, perhaps the Greek translator changed the Hebrew name of the tree, and substituted *schinos*, which furnished him with this allusion; or, that there really was a like allusion between the Hebrew name of the tree, and the punishment threatened by Daniel. Vide MASTIC.

LENTULUS. There has been often printed a letter from *Lentulus*, a supposed proconsul of Judea, to the Roman senate. Vide Fabric, *Oper. N. T. tom. i. p. 301. tom. ii. p. 486, 487.* The following is a translation of it. "There has a man appeared here, who is still living, named JESUS CHRIST, whose power is extraordinary. He has the title given him of the Great Prophet; his disciples call him the Son of God. He raises the dead, and heals all sorts of diseases. He is a tall, well proportioned man; there is an air of serenity in his countenance, which attracts at once the love and reverence of those who see him. His hair is of the colour of new wine from the root to his ears, and from thence to the shoulders it is curled, and falls down to the lowest part of them. Upon the forehead it parts in two, after the manner of the *Nazarenes*. His forehead is flat, and fair, his face without any defect, and adorned with a very graceful vermilion: his air is majestic and agreeable. His nose and his mouth are very well proportioned, and his beard is thick and forked, of the colour of his hair; his eyes are grey, and extremely lively; in his reproofs he is terrible, but in his exhortations and instructions amiable and courteous: there is something wonderfully charming in his face, with a mixture of gravity. He is never seen

to laugh, but he has been observed to weep. He is very strait in stature; his hands are large and spreading, and his arms very beautiful; he talks little, but with great gravity, and is the handsomest man in the world."

This letter is not to be regarded; but the reader perhaps will not be displeased to find it here.

LEOPARD, נמר *nimr*, *pardus*, a fierce animal, spotted with a diversity of colours; it has small white eyes, wide jaws, sharp teeth, round ears, a large tail; five claws on its fore-feet, four on those behind. It is said to be extremely cruel to man. Its name *leopard*, implies that it has something of the lion and of the *panther*; the word *leopard* is not met with in Latin authors till after the fourth century. The ancients read *pardus* in Latin, and παρδαλις *pardalis*, i.e. *panther* in Greek: the Vulgate uses always *pardus*, never *leopardus*.

Ignatius, bishop of Antioch, in his Epistle to the Romans, uses the word *leopard*; which was a reason with Bochart for regarding that epistle as spurious, and not composed till the fourth century; but Pearson and Vossius acknowledge that epistle to be genuine; and reject the remark, that the word *leopard* was not known before Spartian, who uses it in the life of Geta.

The Eastern people call the *leopard* sometimes *pars*; the Arabians, *beber*; the Turks, *jos*; the Cathaians, *jem*; the ancient Greeks, *jos*, which the Latins sometimes translated *lynx*, or *lupus-cervarius*. The Persians, Turks, and Indians use a kind of *leopard* in hunting antelopes and hares. Thamurath, king of the first dynasty of the Persians, is said to have been the first who tamed this creature, and had it taught to hunt antelopes. Togrul-Ben-Arstan, sultan of the race of the Selgimides, trained four hundred of those animals for hunting, all having gold chains, and scarlet coverings.

It seems from Scripture, that this animal could not be rare in Palestine. We find a town there called *Beth-nemrah*, *leopard's-house*, [or *temple*] or simply *Nemrah*, or *Nemrin*, *leopard*, or *leopards*; Numb. xxxii. 3. 36. Is. xv. 6. Isaiah describing the happy reign of the Messiah says, chap. xi. 6. *the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together*. Jerem. says, chap. v. 6. that the *leopard* lies in ambuscade near the cities of the wicked; that all they who go out thence shall be torn in pieces by this animal. And Hosea, chap. xiii. 7. that the Lord will be unto them as a lion, and as a *leopard*, lurking in the way of the Assyrians, to devour those who pass by. [Probably, the animal called *tiger*, in the article on **LIBANUS**.]

The Hebrew נמר, *nemor*, a leopard, denotes something speckled with a variety of colours. Jeremiah speaks of the leopard's spots. *Can the Ethiopian change his colour, or the leopard his spots?* Scripture often joins the *leopard* with the lion, as animals of equal fierceness. Habakkuk says, i. 8. that the Chaldean horses are swifter than *leopards*. The spouse in the Canticles speaks of the mountains of the *leopards*, Cant. iv. 8. that is to say, of mountains such as Libanus, Shenir, and Hermon, where dwelt wild beasts. Brocard says, that the mountain called by the name of *Leopards* is two leagues from Tripoli northwards, and one league from Libanus. I can scarcely believe that Solomon in the Canticles had this mountain in view. See Bochart, *de Animalib. Sacr. lib. iii. cap. 7. p. 785*. See FRAGMENTS, on SOLOMON'S SONG, No. CCCXC.

LEPER. The law excluded *lepers* from society. It banished them into the country, and to places uninhabited: Levit. xiii. 45, 46. However persons attacked with this disease often got together, and composed a kind of companionship. We instance the four lepers without the city of Samaria, while Ben-hadad king of Syria besieged it; 2 Kings vii. 3, &c. and the ten lepers who came to Jesus Christ, and desired to be healed, Luke xvii. 12. This law was observed so punctually, that even kings, under this disease, were expelled their palaces, shut out of society, and deprived of the government, as Uzziah, or Azariah, king of Judah, who was afflicted with this malady for attempting to offer incense in the temple. 2 Kings xv. 5. 2 Chr. xxvi. 20.

When a *leper* was cured he appeared at the city gate, and the priest examined whether he were truly healed or not. Lev. xiv. 1. &c. After this he went to the temple, took two clean birds, made a wisp with a branch of cedar, and another of hyssop, tied together with a scarlet ribbon made of wool; an earthen vessel was filled with water, and one of these birds was fastened alive to the wisp we have mentioned. The *leper* who was cured killed the other bird, and let the blood of it run into the vessel filled with water. Then the priest took the wisp with the live bird, dipped both in the water tinged with the blood of one of the birds, and sprinkled the *leper* with it. After this the live bird was let loose, and the person healed, and purified in this manner, was again admitted to the society of the healthy, and to the use of things sacred.

Lepers were formerly frequent in Europe. Some are of opinion, that the Jews, who abounded here, contributed to the spreading of *leprosy*. Others, that they proceeded from the frequent

frequent voyages made to Palestine in the time of the Croisades. These *lepers* were called *ladres* in French, and many lazarettoes were built for them, consecrated to St. *Ladre*, or *Lazarus*, brother to Mary and Martha, [rather, to LAZARUS II.]; or to St. Job. Matthew Paris says, there were nine thousand hospitals in Europe for *lepers*. They were obliged to keep close in their lazarettoes; and had marks fixed on them whereby they might be known. They generally carried clappers about them, that they might be distinguished and avoided.

For these last three hundred years *leprosy* has almost entirely ceased in Europe, or this disease has changed its name; and remedies have been found for it. The ablest physicians have believed, that it differed only in name from the venereal disease. M. Tournefort, who saw several *lepers* in the Levant, makes no doubt of it: some are incurable, because their distemper is inveterate, and has corrupted the whole mass of blood and humors; others are capable of being healed, by anti-venereals. Many are of opinion, that Job's disease was a *leprosy*, but in a degree of malignity which rendered it incurable, and produced a complication of diseases.

Manetho the Egyptian, Lysimachus, Molon, Appion the Grammarian, Tacitus, and Justin, affirm seriously, that the Jews left Egypt because of their *leprosy*. Each of these historians relates the story in his own way, with additional circumstances: but they all agree, that the Hebrews, who departed from Egypt, were attacked with a *leprosy*. Appion *apud* Joseph. *lib. i. contra* Appion, *lib. ii. initio*; & Tacit. *lib. v. Justin lib. xxxvi.*

Tacitus's account of the matter is as follows: *Hist. lib. iii.* "Several authors agree, that the distemper of the *leprosy* having spread itself very much in Egypt, king Bocchoris consulted the oracle of Ammon, to learn a remedy for this disease. The Oracle answered, that he must purge the kingdom from this sort of people, and remove them out of the country as hateful to the gods. Bocchoris hereupon gathered all those together who suffered under this disease, and ordered them to be conducted into a vast wilderness, there to perish with want. These unhappy wretches being reduced to this condition, not knowing what to do, were continually weeping and bemoaning themselves; but Moses, who was more resolute and considerate, told them that it was to no purpose to implore assistance from either gods or men, because they were detestable to one and the other; but, if they would have confidence in him, and follow him, as a guide sent from heaven, they might under his conduct come into a place of rest. They accom-

VOL. II. PART XVII. Edit. IV.

panied him therefore at all hazards. And as they were extremely incommoded with thirst, and expected nothing but death, Moses perceived a company of wild asses, which had just been feeding, he traced them, and having met them in a place covered with green grass, he conjectured that underneath it there might be a spring of water; he ordered the people to dig; and found enough to satisfy the thirst of all the multitude which followed him.

"After seven days' march they came into Judea, and made themselves masters of it: hence they observed rest on the seventh day, as the end of their journey and calamities; and they honoured an ass, as the means of saving their lives by showing them the spring of water. They preserved a great aversion to hog's flesh, in memory of the *leprosy* with which they had been afflicted, to which this animal is said to be very subject."

There are almost as many mistakes as words in this recital of Tacitus: nevertheless, other authors, who have discoursed on the origin of the Jews, speak of it in a still more wretched manner. The *leprosy* wherewith they are said to have been attacked, has engaged us to notice it. But if they had been all *lepers*, how came they to have so great an aversion to those who had this disease? See Josephus against Appion.

LEPROSY. Moses mentions three sorts of *leprosy*; In 1. men; 2. Houses; and, 3. Clothes. [*The Jewish doctors distinguish several species of this disease. Chanina reckons sixteen only; R. Doza, thirty-six; but Ahiba multiplies them to seventy-two. See Mishnah, tom. iv. Tractatus de Plagis Lepre, cap. i. p. 213, 215.*]

1. *Leprosy in Men*; this disease affects the skin, and sometimes increases in such a manner, as to produce scurf, scabs, and violent itchings, and to corrupt the whole mass of blood. At other times it is only a deformity, and nothing more, as Hipponetus informs us; and as the fathers say, speaking of the *lepers* in the gospel, cured by Jesus Christ. The Jews looked on the *leprosy* as a disease sent from God, and Moses prescribes no natural remedy for the cure of it. He requires no more than that the diseased person should shew himself to the priest, and that the priest should judge of his *leprosy*; if it appeared to be a real *leprosy*, capable of being communicated to others, he separated the *leper* from the company of mankind. He appoints certain sacrifices and particular ceremonies for the purification of a *leper*, and for restoring him to civil society, and to the participation of things holy.

The marks which Moses gives for the better distinguishing

distinguishing a *leprosy*, are signs of the increase of this disease. An outward swelling, a pimple, a white spot, bright, and somewhat reddish, created just suspicions of a man's being attacked with it. When a bright spot, something reddish or whitish appeared, and the hair of that place was of a pale red, and the place itself something deeper than the rest of the skin; this was a certain mark of *leprosy*. They who have treated of this disease, have made the same remarks, but have distinguished a recent *leprosy*, from one already formed and become inveterate. A recent *leprosy* may be healed, but an inveterate one is incurable. Travellers who have seen *lepers* in the East say, that this disease attacks principally the feet. Prosper Alpinus, *de Medicina Aegypti*. lib. i. cap. 13. says, it is very common in Egypt. Maundrell, who had seen *lepers* in Palestine says, that their feet are swelled like those of elephants, or horses' feet, swelled with the farcy.

The common marks whereby physicians tell us an inveterate *leprosy* may be discerned are these. It makes the voice hoarse, like that of a dog which has been long barking, and the voice comes through the nose rather than the mouth: the pulse is small and heavy, slow and disordered: the blood abounds with white and bright corpuscles, like millet seeds: it is all a scurfy serum, without due mixture; so that salt put into it does not melt. It is so dry, that vinegar mixed with it bubbles up; it is so strongly knit together by imperceptible threads, that calcined lead thrown into it swims easily on the surface of it. The urine is undigested, settled, ash-coloured, and thick; the sediment like meal mixed with bran. The face is like a coal half extinguished, shining, unctuous, bloated, full of very hard pimples, with small kernels round about the bottom of them: the eyes are red and inflamed, and sparkle like those of a cat, they project out of the head, but cannot be moved either to the right or left. The ears are swelled and red, corroded with ulcers about the root of them, and encompassed with small kernels. The nose sinks, because the cartilage rots. The nostrils are open, and the passages stopped with ulcers at the bottom. The tongue is dry, black, swelled, ulcerated, shortened, divided in ridges, and beset with little white pimples. The skin of it is uneven, hard and insensible; even if a hole be made in it, or it is cut, instead of blood, a putrid sanies issues from it.

The nature and causes of *leprosy* have been much debated. The generality are of opinion, that the cause is internal, in the blood and humors; and that it does not appear outwardly, till it has corrupted every thing within. Others

are of opinion, that it is owing to some outward cause.

I think it necessary to distinguish two sorts of *leprosy*, one proceeding from inward corruption, the other received by outward communication. Corruption of the blood may be in different respects, the cause, and the effect of a *leprosy*. It is the cause of it, when the blood being inwardly corrupted, either by bad diet, or other means, produces external effects. Corruption of the blood is the effect of this disease when it has been caught by touching any person infected with it, or any thing belonging to him; for a *leprosy* is very easily communicated: hence Moses has taken so much precaution to prevent *lepers* from any communication with persons in health. And his care extended even to dead bodies thus infected, directing that they should not be buried with others.

We have endeavoured to shew that *leprosy*, and other diseases related to it, are caused by imperceptible *animalculæ*, between the skin and flesh, which gnaw the *epidermis* and *cuticula*, and afterwards the extremity of the nerves and flesh.

We are of opinion likewise, that the venereal disease is a kind of *leprosy*, which the ancients were but too well acquainted with, though they have not given it the same name, nor ascribed the same origin to it, as we do to the French disease. See our Remarks on Job's Distemper.

[I think it is Peters, who, writing on Job, supposed he discovered an allusion to the riotous justice of a mob, in chap. xxxi. 22.

If I have lifted up my arm against the fatherless
When I saw my help in the gate,
Then let my arm fall from my shoulder-blade,
Yea, let my arm be broken from the bone.

i. e. "May I be pulled in pieces by the multitude." Whether the following disease may rather be hinted at, as a visitation from heaven, we need not determine; but, if *leprosy* can corrode the joints of the wrists, why not also the joints of the elbow, and of the shoulder? and, as a species of *leprosy* so terrible as this, could hardly escape being attributed to Divine infliction, as other species of this disease undoubtedly were, it seems to be possible, at least, that Job may intend to say, "though human power cannot punish me, my party being too prevalent, yet may Divine Omnipotence dismember my person by the most inveterate of diseases."

To add no farther remarks: we can hardly fail of observing the character, and terror in consequence, of this disease: how dreadful is the *leprosy* in Scripture! how justly dreadful, when so fatal, and so hopeless of cure!

"The

"The Negroes are subject to a *leprosy* of the very worst kind; it appears at the beginning, in scurfy spots upon different parts of the body; which finally settle upon the hands or feet, where the skin becomes withered, and cracks in many places. At length, the ends of the fingers swell and ulcerate; the discharge is acrid and fetid; the nails drop off, and the bones of the fingers become carious, and separate at the joints. In this manner the disease continues to spread, frequently until the patient loses all his fingers and toes. Even the hands and feet are sometimes destroyed by this inveterate malady, to which the Negroes give the name of *batta-jou*, incurable." MUNGO PARK'S *Travels in Africa*, p. 276.]

[Mr. Grey Jackson, in his "*Account of Marocco*," p. 192. informs us, that the species of *leprosy* called *jeddem*, is very prevalent in Barbary; it is common in Haka where oil argannick is much used, which is said to heat the blood. The *lepers* of that province are seen in parties of ten or twenty together, and approach travellers to beg charity. At Marocco there is a separate quarter, outside of the walls, inhabited by *lepers* only. Those who are affected with it are obliged to wear a badge of distinction whenever they leave their habitations, so that a straw hat, with a very wide brim, tied on in a particular manner, is the signal for persons not to approach the wearer. *Lepers* are seen in many parts of Barbary, sitting on the ground, with a wooden bowl before them, begging. They intermarry with each other."

Niebuhr gives the best account of the various kinds of *leprosy* in Arabia.]

2. *The leprosy of Houses*, mentioned Leviticus, xiv. 34, &c. must have been known to the Israelites, who had lived in Egypt, and must have been common in the land of Canaan, whither they were going, since Moses says to them: *When ye come into the land of Canaan which I give you for a possession, if there be a house infected with a leprosy, he to whom the house belongs, shall give notice of it to the priest, who shall go thither. If he sees as it were little holes in the wall, and places disfigured with pale or reddish spots, which in sight are lower than the wall, he shall go out of the house, and direct it to be shut up for seven days. At the end of this time, if he finds that the leprosy is increased, he shall command the stones infected with the leprosy to be taken away, and thrown without the city into some unclean place. New stones shall be put in the room of those which were plucked out, and the wall shall be again rough-cast. If the leprosy does not return, the*

house shall be thought clean; but if it returns, it is then an inveterate leprosy; the house shall be declared unclean, and immediately be demolished: all the wood, stone, mortar, and dust, shall be cast out of the city into an unclean place.

The Rabbins and some others conclude, that this *leprosy of houses* was not natural, but was a punishment inflicted by God on wicked Israelites. But we believe this kind of *leprosy* to be caused by *animalculæ* which erode the stones: [*Journal des Sçavans*, A. D. 1668]. These *animalculæ* are black, about two lines in length, and three-quarters of a line broad, inclosed in a greyish shell, with a very large head, ten very black and very round eyes, four kind of jaws disposed like a cross, which are continually stirring, and open and shut like a pair of compasses with four branches. The mortar is eaten by an infinite number of little worms, which are somewhat black, about the size of mites in a cheese, and like mites, they have four pretty long feet on each side. [*Query*, the Dry-rot in timber—in stones, a Salt-petre wall!]

3. *The leprosy in Clothes* is likewise noticed by Moses, as common in his time: he says, if any greenish or red spots be observed on any woollen or linen stuffs, or on any thing made of skin, they shall be carried to the priest, who shall shut them up for seven days; and if at the end of this time these spots increase, and spread, he shall burn them, as infected with a real *leprosy*.

If these spots are not increased, the priest shall command the clothes to be washed; and if he afterwards observe nothing extraordinary in them, he shall declare them to be clean. If the greenish or red spots remain, he shall order the garments so spotted to be burnt, as unclean: or, if they spread and increase, he shall order the garment to be burnt; or, if the place suspected of a *leprosy* be in colour like a singed garment, and deeper than the rest; this part of the garment shall be taken away, and the rest preserved.

To explain the nature and causes of this *leprosy* in clothes, we are of opinion, (and experience confirms it,) that wool ill scowered, stuffs kept too long, and some particular tapestries in Auvergne, are subject to worms and moths which eat them. It is very credible, that the *leprosy* in clothes and skins mentioned by Moses, was caused by vermin. In hot countries, and in times when arts and manufactures were not so perfect as now, woollen stuffs and works were probably more exposed to vermin, than in our cooler climates, and at present.

L E T

LESHem, לֶשֶׁם, perhaps, *Laish*, also *Dan*; name, or he that puts; from לֶשֶׁם *shem*, a name: otherwise, a precious stone; from לֶשֶׁם *leshem*.

LETECH, לֶתֶךְ a Hebrew measure, half an omer; containing sixteen pecks, or four bushels, mentioned Hosea iii. 2. *Letch hordeorum*. LXX. *nebel*; Vulgate *dimidium cori*.

LETTERS. The Hebrews have twenty-two letters; their figure, names, pronounciation, and numerical valuation are as follows:

1.	א	Aleph.	A.	1.
2.	ב	Beth.	B.	2.
3.	ג	Gimel.	Gh.	3.
4.	ד	Daleth.	Dh.	4.
5.	ה	He.	H.	5.
6.	ו	Vau.	V. or U.	6.
7.	ז	Zain.	Z.	7.
8.	ח	Cheth.	Ch.	8.
9.	ט	Teth.	T.	9.
10.	י	Jod.	I.	10.
11.	כ	Caph. final ך 500	C.	20.
12.	ל	Lamed.	L.	30.
13.	מ	Mem. final ם 600	M.	40.
14.	נ	Nun. final ן 700	N.	50.
15.	ס	Samech.	S.	60.
16.	ע	Hain.	Au, gn. or ng.	70.
17.	פ	Pe. final ף 800	Ph. or P.	80.
18.	צ	Tjade. final ץ 900	Tj.	90.
19.	ק	Koph.	K.	100.
20.	ר	Resch.	Rh.	200.
21.	ש	Schin, or Sin.	Sch. or Sh.	300.
22.	ת	Tau.	T.	400.

We know not who was the inventor of letters and writing. All agree that it is an admirable and divine art. *To paint speech, and speak to the eyes, and by tracing out characters in different forms, to give colour and body to thought.*

Some have been of opinion, that God when he inspired man with reason and speech, communicated to him likewise writing. Josephus speaks of certain columns, erected before the deluge, by the sons of Seth, upon which they had written astronomical observations and inventions. Adam and Enoch have been reputed authors of certain books, by some, who consequently supposed that they had the use of writing.

Others maintain, that the use of letters is much later: some give the honour of them to Abraham; others to Moses; others to the Phœnicians others to Saturn; others to the Egyptians. Others, more rationally, divide the honour of this invention among several, and acknowledge that it began among the Eastern people, and was much later among those in the

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West; that some invented, and others perfected the invention: that letters in the beginning were uncommon in their use, and imperfect in their forms: that afterwards they were perfected, and their use rendered more familiar.

Crinitus says, that Moses invented the Hebrew letters; Abraham the Syriac and Chaldee; the Phœnicians theirs, which they communicated to the Greeks, who carried them into Italy; Nicostratus those of the Latins, Isis the Egyptian, Ulphila those of the Goths. But all this is probably affirmed at random; for it is beyond question, that the Hebrew and Phœnician letters were anciently the same, or differed very little. The Greek and Latin letters are no new invention; the Greek are taken from the Phœnician, and the Latin from the Greek. The writing used by Ulphila is taken from the Greek or Latin.

The Egyptian writing, we are assured, was in the beginning hieroglyphics, or figures of animals, and other things, engraven on stone, or painted on wood, by help whereof the Egyptians preserved the memory of great events. This way of writing is perhaps the most ancient. We still see many instances of it on Egyptian obelisks and marbles. Marsham is of opinion, that this way of writing was invented by the second king of Memphis, Thauth, whom the Greeks call the First Mercury; another Thauth, or the Second Mercury, put into common characters what the first had written in hieroglyphics. All this was in times of the most remote antiquity, if Menes the first king of Memphis, was Ham the son of Noah.

Lucan affirms, that the Phœnicians invented the common letters before the Egyptians were acquainted with the use of paper, or with the art of writing in hieroglyphical characters.

Phœniceæ primi, famæ si creditur, ausi
Mansuram rudibus vocem signare figuris
Nondum fluminae Memphis contexere biblos
Noverat, & laevis tantum volucresque feræque
Sculptaque servabant magicas animalia linguae.

Lucan. lib. iii.

It was probably therefore in imitation of the Phœnicians, that the Egyptians used letters in their writing. We cannot be certain that the Egyptians borrowed them from the Phœnicians or Canaanites their neighbours; but two things we know, *first*, that there were great resemblances in the ancient characters of the two people; *secondly*, that Moses, who was instructed in all the learning of Egypt, wrote in Phœnician characters. The old Egyptian letters are at present unknown, though many of them remain. This people lost the use of their writing

ing when under the dominion of the Greeks, and the Coptic or modern Egyptian character is formed from the Greek.

The Phœnicians spread the use of their letters throughout all their colonies. Cadmus carried them into Greece; the Greeks perfected them, and added others. They communicated them to the Latins, and, after the conquests of Alexander, extended them over Egypt, and Syria: so that the Phœnician writing, which is so ancient, and the parent of so many others, would at this day be entirely forgot, had not the Samaritans preserved the Pentateuch of Moses, written in the old Canaanite or Hebrew character; by the help whereof medals, and the small remains of Phœnician monuments, have been deciphered.

What I have said of the old characters of the Samaritan Pentateuch, is not assented to by all. Some learned men, as Postellus, Buxtorf the Son, and certain Talmudists, maintain, that the square Hebrew character of the Jews at this day, is the same as was used by Moses. Others, in greater number, as Origen, Eusebius of Cæsarea, Jerom, Bede, Genebrard, Bellarmine, many of the Rabbins, and the most learned critics suppose, that the Jews gradually quitted their old characters while in captivity at Babylon, and substituted the Chaldee, which are used at this day, while the Samaritans preserved their Pentateuch written in old Hebrew, or Phœnician characters. Lastly, other men of learning, as Rabbi Azarias, Abdias de Bartenora, Postellus, Buxtorf, Conringius, and father Sghambati, distinguished two sorts of characters among the old Hebrews, civil and sacred. The civil is that of the Samaritans, the sacred that of the Jews; but, of this distinction there is no proof produced.

It is generally said, that the Hebrews have no vowels, and that to supply the want of them, they invented the vowel-points, sometimes used by them in their books. But it is certain, that they have vowels, though they do not always express them in their writing; and that the sound, powers, and quantity of these vowels are not always the same, as happens likewise in other languages. א Aleph, ו Vau, י Jod, and י Hain are vowels; ה He is an aspirate only. The vowel-points are modern, and the invention of the Massorets, about the middle of the ninth, or the beginning of the tenth century. The honour of them is ascribed principally to the Rabbins Asher and Naphtali, who lived at that time. The vowel points are ten in number, and express the five vowels according to their different changes and pronunciations. See F. Morinus's *Exercitationes*, Walton's *Prolegomena*, &c. [The

inquisitive reader may find the substance of the dispute for and against the Antiquity of the vowel-points clearly and concisely represented by Dr. Prideaux in the first Part of his *Connection*, &c. Book v. and from thence may have a distinct view of the chief arguments produced pro and con in this controversy, by those eminent antagonists Capellus, the two Buxtorfs, &c.] *Vide* POINTS, MASSOR, MASSORETS.

The Hebrews have certain acrostic verses, which begin with the letters ranged in alphabetical order: they may be called likewise *alphabetical*, as if they had been composed with design of teaching children their alphabet, and the order of the letters. The most considerable is Psalm cxix. which contains twenty-two stanzas of eight verses each, all acrostic; i. e. the eight first begin with א Aleph, the next eight with ב Beth, and so on. Other Psalms, as xlv. xxxiii. have but twenty-two verses each, beginning with one of the twenty-two letters of the alphabet. Others, as cxi. cxii. have one half of the verse beginning with one letter, and the other half with another. Thus:

.... Blessed is the man who feareth the Lord,
.... Who delighteth greatly in his commandments.

The first half of the verse begins with א Aleph; the second with ב Beth. The lamentations of Jeremiah are likewise in acrostic verse, as well as the thirty-first chapter of Proverbs, from the eighth verse to the end.

The Jews use their characters not only for writing, but for numbers, as did the Greeks, who in their arithmetical computations fixed a numerical value on their letters. But I do not believe the ancient Hebrews did so, nor that letters were numerical among them. I see no evidence of this in Scripture. The sacred authors always write the numbers intire and without abbreviation. I know that some learned men have attempted to rectify dates, or supply years, on a supposition that the letters served for numerals in the Scripture; but it was incumbent on them first, to prove that the ancient Hebrews used that manner: as the present Jews do.

The cabalists have refined much on the letters of the Hebrew alphabet. Other Rabbins have likewise found mysteries in certain letters of the Hebrew text, some whereof are turned topsy turvy, [or reversed] others suspended, others closed; all which, according to these doctors, is mysterious, and deserves particular consideration; but be this done designedly or accidentally, we may affirm, that the letters in themselves, separately from the word which they compose, have no sense, and include no mystery. If any will refine on their order and forms, and discover in

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in them morality, or mystery, let them; provided they do not pretend to use their ideas or reflections as proofs of any thing. See CABALA.

Our Saviour says, Matt. v. 18. *That not one jot or one tittle of the law shall pass away till all be fulfilled*: this is a proverbial way of speaking, that all, whatsoever is written, shall, without exception, be accomplished. The same may be said of these words of Jerom, *Quæ minima putantur in lege Domini, plena sunt sacramentis*.

Some of the ancients have spoken of the book of Heaven, *legi in tabulis cæli*, and the letters as it were engraved there, by the help whereof they who understood it, discovered what was to come, and saw into ineffable mysteries. Picus of Mirandola, in *Astrolog. lib. viii. cap. 5*. who had studied the Cabalists, said, that as the astrologers saw certain images in heaven, from whence they drew their consequences; so the Jewish masters have their *alphabet* in heaven, and maintain, that they find there the elements and characters of their language. Agrippa affirms the same, *de Occult. Philosoph. lib. iii. cap. 20*.

Postellus says he made the experiment. *Perhaps*, says he, *I may pass for an impostor, if I affirm, that I have read in the heavens in Hebrew characters, whereof Ezra left the key, whatsoever there is in nature; nevertheless, God and his Son are my witnesses that I do not lie; I will only add that I so read it implicitly only*. I do not question but an imagination powerfully struck, may read what it pleases, and in what characters it pleases in the heavens, and in the stars. To support this whimsical opinion, these doctors misapply the words of Psalm xix. 1. 5. *The heavens declare the glory of God, and the firmament sheweth his handy work: their sound is gone out into all lands, &c.*

The letter contrary to the spirit. A way of speaking in St. Paul's epistles; very common in the ecclesiastical style, Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7. *God hath made us ministers of the New Testament, not by the letter, but by the spirit: for the letter killeth, but the spirit quickneth. i. e.* the law of Moses is incapable of giving life to the soul, and justifying before God those who are most servilely addicted to the literal observance of it. To obtain holiness we must join with it the spirit of faith, hope, and charity; must supply what is deficient in literal observances, by spiritual actions of a more sublime, perfect, and excellent nature; for example, instead of bloody sacrifices, the sacrifice of a humble and contrite heart: the mortification of passions; death unto sin, &c.

LETUSHIM, לְשֹׁשֵׁטִים, Λατσοσιμ, *who work with the hammer, or who polish, or are polished*:

LEV

from לָשֶׁטֶט *latash*: workers in brass and iron. Jerom, *Hebr. Quest. in Gen.* Second son of Dedan, son of Abraham and Keturah. Gen. xxv. 3.

LEVI, לֵוִי, *who is ty'd, associated*. [rivet.]

LEVI, third son of Jacob and Leah, born in Mesopotamia, A. M. 2248, ante A. D. 1756. Gen. xxix. 34. After Sicheu, the son of Hamor had violated Dinah, Jacob's Daughter, and sister to Levi and Simeon: these two brethren fraudulently engaged Sicheu to receive circumcision, and, on the third day, when the pain was greatest, they entered the town of Sicheu, slew all the males, retook their sister Dinah, and pillaged the place. Genes. xxxiv. 25, 26. This action was very displeasing to their father Jacob; Simeon and Levi replied, "Should they violate our sister?" &c.

Levi went down into Egypt with his father, having three sons, Gershom, Kohath, and Merari. When Jacob blessed his sons, he said to Simeon and Levi: "Ye are brethren, and too much united in doing mischief; ye are the instruments of unjust war. God forbid that I should be a partaker in their evil designs, and that my honour should be concerned in their combinations; for in their fury they killed a man, and in their resentment they pierced a wall. Cursed be their anger for it was fierce, and their wrath for it was cruel. I will divide them in Jacob, and scatter them in Israel." Gen. xlii. 11. xlix. 5, 6.

Accordingly, Levi was scattered over all Israel, having no share in the division of Canaan, but cities in the portions of other tribes. Nevertheless, he was not the worse provided for, since God chose the tribe of Levi for the service of his temple, and for the priesthood, bestowed many privileges on it, above the other tribes, in dignity, and in the advantages of life; all the tithes, first-fruits, and offerings, presented at the temple; several parts of all the victims, &c.

The Testament of the Twelve Patriarchs, an ancient, but apocryphal book, informs us, that the priesthood should be settled in the family of Levi; and that the Saviour of the world should be born of his tribe, and that of Judah. It was the opinion of many of the ancients, that the blessed Virgin was of the two tribes of Levi and Judah; of Judah by her father, and of Levi by her mother. Levi, as this book says, died in Egypt, aged an hundred and thirty-seven years, and his sons, at their return into the land of Canaan, buried him in the cave of Hebron.

LEVIATHAN, לֵוִיתָן, Δράκων. This word the fathers understand generally, in a moral sense,

sense, of the devil, the enemy of mankind, the serpent. 2 Esdras vi. 47, 51. The word *leviathan*, according to its etymology, signifies a large fish, or a sea monster. *לֵוִיָּאֵת* *leviath* may signify *what is joined, fastened, or tied together*; and *יָתָן* *than*, a great fish; q. "the great fish covered with scales, stuck close one upon another." The crocodile we know is very long and large, and has scales so strong, and thick, that the darts of huntsmen and the hooks of fishermen cannot penetrate them. In our opinion, *leviathan* signifies a crocodile.

Job gives an admirable description of the *leviathan* in chap. xli. which may be very naturally explained of the crocodile. Others interpret it of the whale, or what the French call the mulart, which is a very large fish in the Mediterranean: others, by *leviathan*, understand, generally, all large fish and sea monsters. Bochart, *de Anim. Sacr.* Part i. lib. i. cap. 7. and Part. ii. lib. v. cap. 16, 17. shews at large that it is the crocodile. He quotes the Talmud, in the treatise on the sabbath, where it is said, that the *calbit*, or sea-dog, is the terror of the *leviathan*.

Job speaking of the *leviathan*, asks, *Canst thou draw out leviathan with a hook, or his tongue with a cord which thou lettest down?* Is the crocodile one of those fish which may be caught with a hook, and fastened by the tongue; or strung through the mouth and gills, to be carried about? This question implies a thing impossible, which no one could attempt without great temerity. Herodotus, lib. ii. cap. 70. relates a way of taking the crocodile with a hook; but this probably was not invented in the time of Job. That historian says, they threw a piece of hog's flesh fastened on a large strong hook, into the Nile. The fishermen standing on the shore, made a pig cry: the crocodile immediately came forward, and swallowed the bait; the fishermen drew it on shore, threw mud into its eyes, (which are very small in proportion to the size of the head) and then killed it.

Canst thou put a hook through his nose, or bore his jaws through with a thorn? as they did beasts of service, as camels and buffaloes, which were guided in this manner, and directed at pleasure: Is the crocodile one of those gentle and tractable animals? See Isaiah, xxxvii. 29. where the prophet speaks of piercing in this manner the muzzles of beasts of burden. *I will put my hook in thy nose, and my bridle in thy mouth.* The Hebrew of Job may be otherwise interpreted. *Wilt thou put light into his nostrils, or pierce his jaw with a thorn?* like those small fish which are carried

to market, strung together in this manner. [See PLATE I. of ARABIAN DRESSES.] *Shall the companions make a banquet of him? Shall they part him among the merchants? Or, as others propose, shall the enchanters cut him up, and the Canaanites divide him in pieces for sale? Shall they charm him like a serpent, and cause him to burst with their enchantments?*

Lay thine hand upon him, remember the battle, and talk no more; according to the Hebrew, Lay thine hand upon him and never think of the battle: behold, the hope of him is in vain; shall not one be cast down even at the sight of him? The crocodile is a very dreadful creature; the hardest warrior will not dare to appear before him. Heliodorus, *Æthiopic. lib. i.* reports of one Artemidorus, who lighting by chance on a crocodile while he was sleeping on the sands, was so scared, that he instantly lost both his understanding and memory. Job continues, *None is so fierce that he dare stir him up.* It would be very great rashness to attempt it. Nevertheless, the inhabitants of Tentyra destroyed crocodiles wherever they could find them.

Who can discover the face of his garment, or who can come to him with his double bridle? The crocodile sleeps in the day time on the sands, with his mouth open; but notwithstanding his being asleep, who will dare to harness him? *His body is like shields of cast brass; it is covered with scales pressed close one upon another.* The crocodile is one of the largest inhabitants of rivers that is known; some have been seen five-and-twenty, or thirty feet in length: the scales of its back are so hard, there is no piercing them: Under the belly the skin is tender, and this is the only place where it may be wounded. *Who shall open the entrance of his jaws? Terror dwells about his teeth.* The head of this animal is oblong, and the mouth extremely large. It has thirty-six very solid, sharp teeth, in its upper jaw, and as many in the lower. His teeth shut one within another like the teeth of a saw. When he opens his mouth, the opening is so wide, that he could swallow a man, or even a heifer, entire. His head is oblong, and divided almost up to his ears. There have been some seen in India so large, that a tall man might stand upright between the jaws. They are said to move the upper jaw, whereas other animals move the lower jaw only.

By his weesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or cauldron: his breath kindleth

kindleth coals, and a flame goeth out of his mouth. This poetical description admirably expresses the vivacity of the crocodile's eyes, when he springs out of the water, the rapidity wherewith he pursues his prey, and the rapacity with which he devours it. *Strength is in his neck, and famine walketh before him.* The crocodile is in shape like a lizard. His strength consists principally in his neck and head. He ravages every thing; he kills animals of all kinds, and lays waste the fields; which cannot be expressed better than by saying, "famine walketh before him."

The flakes of his flesh are joined together, they are firm in themselves, they cannot be moved. His body is all nerve and muscle; it is, as it were, impenetrable and invulnerable. *His heart is as firm as a stone, yea as hard as a piece of the nether millstone.* These expressions describe most justly the strength, courage, and intrepidity of the crocodile. Nothing frightens him. Neither swords, darts, nor breast-plates, can stand before him. Travellers agree, that the crocodile's skin is proof against swords, darts, arrows, and fire-arms: if any would pierce him, he must strike him under the belly. *He esteemeth iron as straw, and brass as rotten wood. The arrows cannot make him flee; slingers are turned with him into stubble.*

He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

In the oriental style, great rivers and lakes are called *seas*. There are crocodiles not only in the Nile, but in lakes. Those of the lake Mæris were adored in Egypt; they carefully prepared provision for them, they put rich pendants in their ears, and costly bracelets on their legs. When the crocodile stirs himself with impetuosity, or casts up water through his mouth, he makes the lake or river he plays in, to boil like a cauldron; his odour is like that of musk; not only while he is alive, but his flesh after his death retains this scent.

He beholdeth all high things, he is a king over all the children of pride; this some explain by saying, that the crocodile is the king of other fish; but it may be better understood of the Egyptians, who are often called in scripture *children of pride*; or *proud*. Ezek. xxxii. 12. Psa. lxxxix. 10. Is. li. 9. Job xxvi. 12. The crocodile was their king, their god. In Hebrew the word *king* often means the god of any nation; every one knows, that the Egyptians worshipped the crocodile, and that the crocodile was an emblem or figure of Egypt. See the PLATES, MEDALS of EGYPT.

In chapter iii. 8. he says; *Let them curse it*

that curse the day, who are ready to raise up a Leviathan. He means, in our opinion, the *Atlantes*, and the people of Upper Egypt, who curse the sun, because they are burnt by the excessive heat of it. *Vide Strabo lib. xvii. p. 563. Pliny, lib. v. c. 8. Herodot. lib. iv. cap. 184;* and who are so daring, as to wake the crocodile in order to attack, kill and eat him. Psalm lxxiv. 14. Herodot. lib. ii. cap. 69. Pliny, lib. viii. cap. 25. lib. xxviii. cap. 3. Ezekiel describes the king of Egypt by the name of great *Than*, i. e. great dragon; great fish. Isaiah, xxvii. 1. threatens with death *leviathan* the piercing serpent; *Visitabit Dominus super leviathan, serpentem vectem, & super leviathan serpentem tortuosum;* i. e. the king of Babylon; and *leviathan, the crooked serpent,* i. e. the king of Egypt. The royal prophet says, that the Lord created the *leviathan* to play in the waters. Psalm civ. 26.

LEVIR, LEVIRATE. We use this term, as other authors have done, to denote particularly that law of Moses, which obliges one brother to marry the widow of another, who died without children; and to raise up seed to him. From *levir*, which signifies in Latin the *husband's brother*, the brother-in-law; the word *levirate* has been formed. See Deut. xxv. 5. [*Vide FRAGMENTS, Nos. LXXVI. CXXV.*]

This law is an exception to that which condemns marriages between brothers and sisters, and between brothers-in-law and sisters-in-law. This law seems to have been in force among the Hebrews and Canaanites, before Moses; since Judah gives Er, his first-born, and Onan his second son, to Tamar, and obliges himself to give her likewise Shelah, his third son.

The instance of Ruth, who married Boaz, is an evidence of this practice under the judges. Boaz was neither the father of, nor the nearest relation to Elimelech, father-in-law to Ruth, the widow of Mahlon, yet he married her, after the refusal of the next of kin. The Rabbins suggest many exceptions and limitations to this law; as, that the obligation on the brother of marrying his sister-in-law, regards only brothers born of the same father and mother; that it has respect only to the eldest brother of the deceased; and farther, supposes that he was not married; for if he were married, he might either take or leave his brother's widow. If the deceased brother had left a natural or adoptive son or daughter, a grandson or grand-daughter, the brother was under no obligation to marry his widow. If the dead person left many wives, the brother could marry but one of them: if the deceased had many brothers; the eldest alone had a right to all his estate, and enjoyed the property

property which his wife had brought him. —They add, that the marriage of the widow with her brother-in-law was performed without solemnity; because the widow of the brother who died not having children, passed for the brother-in-law's wife, without any occasion for more ceremony. Notwithstanding, custom required that this should be done in the presence of two witnesses, and that the brother should give a piece of money to the widow. The nuptial blessing was added, and a writing to secure the wife's dower. Some believe, that this law was not observed after the Babylonish captivity, because, since that time there has been no distinction of inheritances among the tribes. The present Jews do not practise this law, or at least very rarely.

The ceremony of the refusal is described by Leo of Modena in the following terms:

"Three Rabbins and two other witnesses the evening before, choose a place where the ceremony may be performed. The next day when they come from morning prayers, they all follow the Rabbins and witnesses, who in the appointed place, sit down, and order the widow and her brother-in-law to appear before them, who declare that they there present themselves, in order to be free. The principal Rabbins propose several questions to the man, and exhort him to marry the widow, then, seeing him persist in his refusal, after some other interrogatories, the man puts on one of the Rabbins' shoes, which is fit for any foot; and the woman in the meantime draws near to him, and assisted by the Rabbins, says to him in Hebrew, *My husband's brother will not continue the posterity of his brother, in Israel, and refuses to marry me, as being my brother-in-law.* The brother-in-law answers, *I have no mind to take her.* Hereupon the woman stoops down, loosens and pulls off the shoe, throws it upon the ground, spits before him, and says in Hebrew to him, with the help of the Rabbins. *So shall it be done unto that man who will not build up his brother's house; and his name shall be called in Israel, The house of him that hath his shoe loosed.* These words she repeats three times, and they who are present answer as often, *He that hath his shoe loosed.* The Rabbins immediately tells her, that she may marry again; and if she requires any certificate of what is done, the Rabbins deliver one to her." Leo of Modena, p. 4. cap. 7.

From this it appears, that the Rabbins do not understand Moses's words literally, that the woman shall spit in his face; but explain it, she shall spit in his presence, she shall spit on the ground before him; yet the text is express for the former meaning, and Josephus took it

VOL. II. PART XVII. Edit. IV.

literally in the history of Ruth, *Antiq. lib. v. cap. 11.* (πρὸς αὐτὸν ἐν τῷ πρόσωπῳ, instead of ἐν τῷ ὤφει.) To spit in any one's face is a mark of the highest contempt, Numb. xii. 14. Vide FRAGMENTS, No. LXXVI.

What is said of giving his brother's name to the eldest son which he shall have by her, may be understood two ways. 1. He shall bear the name of the deceased; if that was Abraham, the son shall be called Abraham. 2. He shall bear the name of the deceased; he shall pass for his son; shall support his name, family, &c. Hebrew literally Deut. xxv. 6. *וְנָקָם עָלָיו בְּיָמָיו*. *He shall be raised upon his brother's name,* he shall be like a young sucker shooting out of his father's name. The example of Ruth, who called her son by Boaz, Obed, not Mahlon, the name of her first husband, proves, that it was not necessary the child should receive the name of his mother's first husband.

Leo of Modena observes, that the Jews sometimes from avarice, keep their sisters-in-law long in suspense, without declaring whether they will marry them or no, to tire their patience, and draw money out of them; wherefore some fathers, if they marry their daughters to men who have several brothers, stipulate, that they shall set the widow at liberty gratis. Others oblige the husband, in case he falls sick, and is in danger, to divorce his wife, that she may not come into the power of her brother-in-law. The marrying a sister-in-law the Jews call *ibum*, and the pulling off the shoe and setting a woman at liberty, they call *chaleza*.

LEVITES. All descendants of Levi may be comprised under this name: but principally, those who were employed in the lower ministries of the temple, whereby they were distinguished from the priests, who being descended from Aaron, were likewise of the race of Levi by Kohath, but were employed in higher offices.

The Levites were descendants of Levi, by Gershom, Kohath, and Merari, excepting the family of Aaron; for the children of Moses had no part in the priesthood, and were only common Levites. God chose the Levites instead of the first-born of all Israel, for the service of his tabernacle and temple. Numb. iii. 6, &c. They obeyed the priests in the ministrations of the temple, and brought to them wood, water, and other things necessary for the sacrifices. They sung, and played on instruments, in the temple, &c. They studied the law, and were the ordinary judges of the country; but subordinate to the priests.

God provided for the subsistence of the Levites, by giving them the tythe of corn, fruit and cattle: but they paid to the priests the tenth of their

their tythes; and as the *Levites* possessed no estates in land, the tythes which the priests received from them, were looked on as the first-fruits which they were to offer to the Lord. Numb. xviii. 21, 22, 23, 24.

God assigned them for their habitations forty-eight cities, with fields, pastures, and gardens. Numb. xxxv. Of these, thirteen were given to the priests, six whereof were cities of refuge. Joshua xx. 7. xxi. 19, 20, &c. While the *Levites* were actually employed in the temple, they were subsisted out of the provisions in store there, and out of the daily offerings; and if any *Levite* quitted the place of his abode, to serve the temple, even out of the time of his half-yearly, or weekly, waiting; he was received there, and provided for, in like manner as his other brethren, who were regularly in waiting, Deut. xviii. 6, 7, 8. The consecration of *Levites* was without much ceremony. See Numb. viii. 5. 2 Chr. xxix. 34.

They wore no peculiar habit to distinguish them from other Israelites, and God ordained nothing particular concerning their mourning.

Josephus, *Antiq. lib. xxi. cap. 8.* says, that in the reign of Agrippa king of the Jews, about A. D. 62, six years before the destruction of the temple by the Romans, the *Levites* desired permission from that prince to wear the linen tunic, like the priests; which was granted. This innovation was displeasing to the priests; and the Jewish historian remarks, that the ancient customs of the country were never forsaken with impunity: adding, that Agrippa permitted likewise the families of the *Levites*, whose office it was to guard the doors, and perform other troublesome offices, to learn to sing, and play on instruments, that they might be qualified for the temple-service as musicians.

The *Levites* were divided into different classes; the *Gershomites*, *Kohathites*, *Merarites*, and the *Aaronites*, or priests. See Numb. iii. &c.

The *Gershomites* were in number 7,500. Their office in the marches through the wilderness was to carry the veils and curtains of the tabernacle. Eliasaph, son of Lael, was their chief.

The *Kohathites* were in number 8,600, they were employed in carrying the ark and sacred vessels of the tabernacle. Elizaphan, son of Uzziel, was their chief.

The *Merarites* were in number 6,200. They carried those pieces of the tabernacle which could not be placed on chariots. Zariel, son of Abihail, was their chief.

The *Aaronites*, were priests who served the sanctuary. Eleazar, son of Aaron, was their chief.

When the Hebrews incamped in the wilderness, the *Levites* were placed round about the tabernacle: Moses and Aaron at the *East*, Gershom at the *West*, Kohath at the *South*, Merari at the *North*. Moses ordained, that the *Levites* should not begin service at the tabernacle till they were twenty-five years of age, Numb. viii. 24. or, as he says elsewhere, from thirty to fifty years old. Numb. iv. 3. But David finding they were employed no longer in those grosser offices, of transporting the vessels of the tabernacle, appointed them to enter on service at the temple, at twenty years of age. The priests and *Levites* waited by turns, weekly, in the temple. They began their weeks on one *sabbath* day, and on the *sabbath* day in the following week went out of waiting. 1 Chr. xxiii. 24. 2 Chr. xxxi. 17. Ezra iii. 8. When an Israelite made a religious entertainment in the temple, God required, that the *Levites* should be invited to partake of it. Deut. xii. 18, 19.

LEVITICUS. The third book in the Pentateuch: called *Leviticus*, because it contains principally the laws and regulations relating to the priests, and *Levites*, and the sacrifices; for which reason the Hebrews call it *the priests' law*. The Jews term it likewise *vajicra*, because in Hebrew it begins with this word, *and he called*. The first seven chapters of *Leviticus* prescribe the ceremonies in offering burnt-sacrifices, meat-offerings, bread and cakes, peace-offerings or thanksgivings, and sin-offerings; they regulate what parts were to be consumed on the fire of the altar, and what were to be given to the priest, who offered them. After this are related in what manner the priests were consecrated, and what sacrifices were offered on that occasion; also, the punishment of Nadab and Abihu, for attempting to offer incense to the Lord with strange fire. On this occasion Moses appoints the mourning of the priests, and forbids them to drink wine while waiting in the temple.

Chapters xi. to xv. give rules for distinguishing beasts clean and unclean; also, the leprosy of men, of houses and of habits; for the purification of men indisposed with gonorrhœa, and of women after child-birth. After this, the ceremonies on the day of solemn expiation are regulated; also the degrees of relation, permitted or forbidden in marriage. Then prohibitions of alliances with the Canaanites, of idolatry, theft, perjury, calumny, hatred, Gentile superstitions, magic, divination, soothsaying, prostitution, and adultery; explaining, also, the blemishes which unfitted animals for sacrifice. Chap. xxii. notices the principal festivals in the year, the Passover, Pentecost, the Feast of Tabernacles,

nacles, the Great Day of Expiation, the Feast of Trumpets, or beginning of the civil year, (including the story of a man who was stoned to death for having blasphemed the sacred Name) the sabbatical years, and the jubilee year: also, directing vows, and tythes.

All agree that *Leviticus* is a canonical book, and of divine authority. It is generally held to be the work of Moses, as well as the rest of the Pentateuch (but see FRAGMENTS, No. 1.) It contains the history of the eight days of Aaron's and his sons' consecration, A. M. 2514, ante A. D. 1490. The laws prescribed in it on other subjects beside sacrifices, have no chronological marks, whereby we may judge at what times they were given.

LEUMMIM, לֵעֻמִּים *Leaumim*, Vulgate, *Loomim*. Gentiles; from לֵעֻם, *leum*, people, nation: or, without water; from לֵעֻם *le*, without, and מַיִם *majim*, waters. Gen. xxv. 3.

LIBANUS, לִבְנוֹן, *Libanon*, Λίβανος, *white*; from לָבַן *laban*: otherwise, incense; from לִבְנוֹן, *libnah*.

LIBANUS, a famous mountain which separates Syria from Palestine. It forms a kind of horse-shoe in its length, beginning three or four leagues from the Mediterranean above Smyrna, and going from north to south towards Sidon, from thence bending from west to east, towards Damascus; and returning from the south northward, from the streight of Damascus, as far as Laodicea *Scabiosa*. The western part of this chain of mountains is properly *Libanus*.—The other part, eastward, extends from south to north, and is called by the Greeks, *Anti-Libanus*. Between these two mountains is a long valley called *Cæle-Syria*, or *Hollow Syria*; the *Valley of Libanon*, Josh. xi. 17. at present *Bekah*, from the Hebrew *Bekah*, a plain. For the Cedars of *Libanus*, vide CEDARS. Its name was given it, in all probability, by reason of the snow, with which it is always covered in many places. Jeremiah speaks of the snow of *Libanus*, chap. xviii. 14. and Tacitus, *Mirum dicitur tantos inter ardores opacum, fidumque nivibus*. *Hist. lib. v. cap. 6*. The ground, Maundrell tells us, where not concealed by the snow, appeared to be covered with a sort of white flakes, thin and smooth. Mount *Libanus*, in M. de la Roque's opinion, who visited it in his travels, is higher than the Alps or Pyrenees. *Voyage du Mont Liban*, tom. i. p. 90.

Libanus is about a hundred leagues in circumference. It has Mesopotamia east, Armenia north, the Holy Land south, and the Mediterranean west. Four rivers issue out of *Libanus*, Jordan, Rocham, Nahar-Rossien, and Nahar-Cadiça. It is composed of four enclosures of

mountains, which rise one on the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks and flints; the third, though higher than this, enjoys a perpetual spring, the trees being always green, and the orchards filled with fruit: it is so agreeable and fertile, that some have called it a terrestrial paradise. The fourth is so high, that it is always covered with snow; and is uninhabitable by reason of the great cold.

[*Libanus* is a very high mountain, says Ptolemy, *lib. v.* in Syria; so called from the incense gathered there, say some, [but of this I have not met with any proof.] It was the extreme of the promised land northwards; and gave name to the districts round it. There are two causes, either of which might have given name to this mountain. 1. Some parts of it, at least, consist of slate-coloured stone, or the superficies are of a slate colour; which greyish tint having more of white than black in it, the general name of *whitish* was applied to the whole mountain. 2. The snow, which in winter covers this mountain, and in summer remains on some parts of it, might induce observers to give it this name.

That snow lies all the year on *Lebanon*, we have the testimony of many travellers who have found it there at all seasons. Tacitus, *Hist. lib. vi.* calls it *Fidum nivibus*. Philip à Sanct. Trinit. in his *Itin. lib. iii. cap. 2.* says, "in the northern aspect of *Libanus* the snow is always lying: in the month of October I saw the snow of the preceding season; and at the close of November the whole mountain was covered with fresh snow," &c. The Samaritan and Chaldee interpreters, also Abulfeda, describe Mount Hermon by the appellation of the *snow-mountain*: and Hermon, we know, is part of the same chain as *Lebanon*. The Arabs are understood to take the name *Lebanon* in the same sense.

D'Arvieux expresses himself to this effect:

"Mount *Lebanon*, so famous in Scripture, is a chain of many mountains, which extends in length from the ports of Cilicia to Phenicia; one might even say as far south as Nazareth and Tabor. This chain borders the rich and beautiful plain of Mageddo in Esdraelon. Its length is four days' journey, and in some places more; that is to say, from forty to fifty leagues.

"These are not barren mountains, but almost all well cultivated, and well peopled. Their summits are in many places level, and form vast plains, wherein are sown corn [comp. Ps. lxxii. 16,] and all kinds of pulse. They are watered by numerous sources, and rivulets of excellent water, which diffuse on all sides a freshness and fertility, even in the most elevated regions. The soil of their declivities, and of the hollows which

occur between them, is excellent, and produces abundantly, corn, oil, and wine, which is the best in Syria; and this is praising it highly in a single word. Drinkers, who esteem themselves judges, make no difference between this wine and that of Cyprus.

"Their principal riches, at present, is the silk which they produce. They are inhabited by Christians, Greeks and Maronites; also, by Druses and Mahometans. The Christians here have many privileges, and in some places complete liberty. Though the mountains which compose *Lebanon* are of this considerable extent, yet the vulgar restrain the name to that district whereon the cedars grow; and they give other names to other portions which compose this famous mountain.

"After travelling six hours in pleasant valleys, and over mountains covered with different species of trees, we entered a small plain on a fertile hill, wholly covered with walnut-trees and olives, in the middle of which is the village of Eden. This village has a bishop. In spite of my weariness, I could not but incessantly admire this beautiful country. It is, truly, an epitome of the terrestrial paradise, of which it bears the name. Eden is rather a hamlet than a village. The houses are scattered, and separated from each other by gardens, which are enclosed by walls made of stones piled up without mortar. The inhabitants are Christians, honest, charitable, sociable with each other, and in easy circumstances.

"We quitted Eden about eight o'clock in the morning, and advanced to mountains so extremely high, that we seemed to be travelling in the middle regions of the atmosphere. Here the sky was clear and serene above us, while we saw, below us, thick clouds dissolving in rain and watering the plains.

"After three hours of laborious travelling, we arrived at the famous Cedars, about eleven o'clock. We counted twenty-three of them. According to appearances they were formerly more numerous than they are at present. These few remaining are so large, that six men, holding each other by the hand, can with difficulty clasp the trunk of one of them! Supposing then that the extent of a man's arms may be six feet, the circumference of these trees is thirty-six feet. Some have supposed that these cedars date from the creation of the world, because the royal prophet mentions in Psalm ciii. *the Cedars of Lebanon, which the Lord hath planted*: but that appears to be an inference forced from the text.

"The bark of the Cedar resembles that of the pine. The leaves and cones also bear considerable resemblance. The stem is upright, the wood

is hard, and has the reputation of being incorruptible. The leaves are long, narrow, rough, very green, ranged in tufts along the branches: they shoot in spring, and fall in the beginning of winter. Its flowers and fruits resemble those of the pine. From the full grown trees, a fluid trickles naturally, and without incision: this is clear, transparent, whitish, and after a time, dries and hardens. It is called by some gum-*cedria*, but very improperly. It is supposed to possess great virtues. When a more considerable quantity of this gum is desired, it is procured by means of incisions in the trees. [Can this be the *incense*, from which some have supposed that this mountain derived its name?] Christians are forbid, on pain of excommunication, from breaking off any part, or boughs of these trees. What they find fallen by accident, they carry to the patriarch of the neighbouring monastery. The place where these great trees are stationed is a plain, of nearly a league in circumference; on the summit of a mount, which is environed almost on all sides by other mounts, so high, that their summits are always covered with snow. This plain is level, the air is pure, the heavens always serene. On one side of this plain is a frightful precipice, from whence flows a copious stream, which descending into the valley, forms a considerable part of the Holy River, or *Nahar Kadisha*. The view along this valley is interesting; and the crevices of the rocks are filled with earth of so excellent a quality, that trees grow in them; and, being continually refreshed with the vapours rising from the streams below, attain to considerable dimensions. Nor is the sense of smelling less gratified than that of sight, by the fragrance diffused from the odoriferous plants around." [Comp. Cant. iv. 11.]

He afterward says, "The banks of the river appeared enchanted. This stream is principally formed by the source which issues below the cedars, but is continually augmented by a prodigious number of rills and fountains, which fall from the mountain, gliding along the clefts of the rocks, and forming many charming and natural cascades, which communicate cooling breezes, and banish the idea of being in a country subject to extreme heat. If to these enjoyments we add that of the nightingale's song, it must be granted that these places are infinitely agreeable."

De la Roque, after commending in strong terms the beauty of the valley watered by the *Kadisha*, says, "In pursuing our route, and tracing up the source of this agreeable river, our sight was still more gratified. The trees rise higher than before, being for the most part plantanes, pines, cypresses, and ever-green oaks, forming a continual assemblage of verdure of different

different kinds; among which peeps out from time to time, either a chapel, or a grotto, always situated on some spot apparently impossible to be attained, and absolutely astonishing to the sight.

"We passed twice or thrice over the *Kadisha*, by means of stone bridges, or of trees laid along to form a passage: we proceeded in this manner two or three leagues, by a very easy and agreeable road, walking almost constantly among groves and covered alleys formed by the hand of nature, and too abundant in foliage to be penetrated by the rays of the sun.

"After quitting the *Kadisha*, we continued to find every where a wonderful abundance of water, issuing from divers sources, forming rivulets; and proceeding to unite their waters with those of that river.

"CANOBIN, the convent established on *Lebanon* is a large irregular building, situated on the declivity of a high mountain. Its environs are, nevertheless, very cheerful, the lands adjacent are well cultivated, and are adorned with hedges, gardens, and vineyards. It would be difficult to find any where superior wine to that which was offered us; from which we determined, that the reputation of the wine of *Lebanon*, as alluded to by the prophet [Hosea xiv. 7.] was extremely well founded. These wines are of two sorts; the most common is the red; the most exquisite is of the colour of *Vin Muscat*, and is called *golden* on account of its colour."

He mentions his fear, in some of his excursions, of meeting with tigers, or with bears, which are in great numbers on *Lebanon*; and come down during the night to drink. He also mentions the finding of a quantity of *Eagle's feathers* on the mountain, at the cedars. He describes the cedars as green with leaves all the year: adding, that the heads of the old form a kind of globe, or ball at the top; but those of the younger form a pyramid: a fragrant scent issues from their wood. The bark of the cedar is smooth, except on the stem; its colour is brown. The wood is white and tender immediately under the bark, but it is hard and reddish internally, and extremely bitter, which renders it incorruptible, and almost immortal. The cedar also yields an odoriferous resin. He passed a night at the cedars, where he says he saw no snow, nor experienced any cold. He speaks of the view from the summit of *Lebanon* as satisfactory enough, but soon confused, and lost in the distant and different objects to which it extends.

The Maronite monks affirm, that when the snow falls on the cedars, those trees raise their branches, and close them into a kind of pyramid,

in order the better to bear the great weight which they have to sustain, and which might injure their branches, if they were extended horizontally, at full length.

Lebanon furnishes many rivers and streams. The first described by De la Roque, is the *Orontes*, which rises in the northern district, and during a course of more than thirty leagues runs almost due north, passing Emesa and Apamea; then turning to the west, it passes Antioch and Seleucia; its whole course being about seventy-five leagues.

The river *Eleutherus* also rises in the heights of *Lebanon*. It falls into the Mediterranean between Orthosia and Tripolis: but is not easily ascertained, because four or five rivers discharge themselves in this space. The first (perhaps the *Eleutherus*), about half way between Tortosa and Tripolis, is the *Nahr Kibir*, or Great River: the second, advancing towards Tripolis, is the *Nahr Abrach*, Leper's River: the third is *Nahr Aochar*, Red River: and there is a fourth, less considerable; it is called *Alma Albarida*, or the Cold Waters. Following the coast southward, we find the *Nahr Kadisha*, or Holy River, which receives many streams, by which it is greatly enlarged in its passage to the sea. Among others, *Ras Ain*, Fountain Head, in itself a small stream, but which is greatly swelled by the melting of the snows, and contributes a considerable body of water. The next stream is the *Nahr Ebrahim*, Abraham's River, which discharges itself about two leagues from Gebilee: it is the *Adonis* of the ancients. After this follows the *Nahr Kalb*, Dog's River: the *Lycus*, or Wolf's River of antiquity. About an hour and half from this river is *Nahr Bairuth*, so called because it is the nearest stream to the city of Berytus. Between Berytus and Sidon is the *Nahr Damer*, pronounced by Europeans *d'Amour*, the *Jamyra* of former times: the passage of it is very dangerous during the rains. About a league south of Sidon, is the river called *Awle* by the peasants; by the Franks called *Fiumere*: the source of this river is perhaps in Anti-Libanus. About an hour short of Tyre, is the river *Kasemisch*, which rises in Anti-Libanus, and is increased by the waters of the *Letani*, which flows along the valley of *Bekaa*. These are all the rivers which, rising in *Lebanon*, fall into the Mediterranean. The *Barrady* rises in Anti-Libanus, not far from the territory of Damascus, which city it visits: and being divided into streams and canals, contributes to the delights of that place, and its environs. A little river, called *Banias*, [perhaps, the *Abana* of Naaman, 1 Kings v. 12.] discharges itself into the *Barrady*; it is seen on the route from Sidon to Damascus. After having passed Damascus these streams issue

in a great lake and marshes. The course of the *Barrady* is southerly. The author of *Syria Sacra* is mistaken in supposing the river which passes Damascus to be navigable. The *Jordan* is the last river which remains to be described: its source is in the mountain of Anti-Libanus, in the region now called *Wad-et-tein*, which includes the Mount Hermon of the ancients, not far from the celebrated spot which pagan antiquity called *Panium*, or *Paneas*. This stream is at first trifling, till it is joined by other rivulets, and forms, about two or three leagues from its source, what is now called the marshes of Jordan, formerly *Lake Moron*, *Maron*, or *Merom*, which overflows a space of about two leagues in circuit, during the melting of the snows on *Lebanon*; but, in summer, during the great heats, it is nearly dry. This marsh is almost wholly covered with shrubs; and with that kind of reed which is used to make writing pens, and arrows. All the borders of the lake are full of tigers, bears, and even lions: which come down from the neighbouring mountains. Jordan afterwards continues its course to the south." *Vide JORDAN*.

The following is Volney's account of this celebrated mountain: *Travels*, vol. i. pp. 293. 301.

"A view of the country will convince us that the most elevated point of all Syria is *Lebanon*, on the south east of Tripoli. Scarcely do we depart from Larneca, in Cyprus, which is thirty leagues distant, before we discover its summit capped with clouds. This is also distinctly perceivable on the map, from the course of the rivers. The *Orontes*, which flows from the mountains of Damascus, and loses itself below Antioch; the *Kasmia*, which, from the north of Balbec, takes its course towards Tyre; the *Jordan*, forced, by the declivities, toward the south, prove that this is the highest point. Next to *Lebanon*, the most elevated part of the country is Mount *Akkar*, which becomes visible as soon as we leave Marra in the desert. It appears like an enormous flattened cone, and is constantly in view for two days journey. No one has yet had an opportunity to ascertain the height of these mountains by the barometer; but we may deduce it from another consideration. In winter their tops are entirely covered with snow, from Alexandretta to Jerusalem; but after the month of March it melts, except on Mount *Lebanon*, where, however, it does not remain the whole year, unless in the highest cavities, and towards the north-east, where it is sheltered from the sea winds, and the rays of the sun. In such a situation I saw it still remaining, in 1784, at the very time I was almost suffocated with heat in the valley of Balbec. Now, since it is well known that snow, in this latitude, requires an elevation of

fifteen or sixteen hundred fathoms, we may conclude that to be the height of *Lebanon*, and that it is consequently much lower than the Alps, or even the Pyrenees.

Lebanon, which gives its name to the whole extensive chain of the Kesraouan, and the country of the Druses, presents us every where with majestic mountains. At every step we meet with scenes in which nature displays either beauty or grandeur, sometimes singularity, but always variety. When we land on the coast, the loftiness and steep ascent of this mountainous ridge, which seems to enclose the country, those gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the curious traveler then climb these summits which bounded his view, the wide extended space which he discovers becomes a fresh subject of admiration; but completely to enjoy this majestic scene, he must ascend to the very point of *Lebanon*, or the *Sannin*. There, on every side, he will view an horizon without bounds; while, in clear weather, the sight is lost over the desert, which extends to the Persian Gulph, and over the sea which bathes the coasts of Europe. He seems to command the whole world, while the wandering eye now surveying the successive chains of mountains, transports the imagination in an instant from Antioch to Jerusalem.

"If we examine the substance of these mountains, we shall find they consist of a hard calcareous stone, of a *whitish colour*, sonorous like free-stone, and disposed in strata variously inclined. This stone has almost the same appearance in every part of Syria; sometimes it is bare, and looks like the peeled rocks on the coast of Provence.

"The same stone, under a more regular form, likewise composes the greater part of *Lebanon*, Anti-Lebanon, the mountains of the Druses, Galilee, and Mount Carmel, and stretches to the south of the Lake Asphaltites. The inhabitants every where build their houses, and make lime with it. I have never seen, nor heard it said, that these stones contain any petrified shells in the upper regions of *Lebanon*; but we find, between Batroun and Djebail, in the Kesraouan, at a little distance from the sea, a quarry of schistous stones, the flakes of which bear the impressions of plants, fish, shells, and especially of the sea onion.

"Iron is the only mineral which abounds here; the mountains of the Kesraouan, and of the Druses, are full of it. Every summer the inhabitants work those mines which are ochreous.

"It appears equally extraordinary and picturesque to a European at Tripoli, to behold, under his windows, in the month of January, orange.

orange-trees loaded with flowers and fruit, while the hoary head of *Lebanon* is covered with ice and snow.

"If in Saïde or Tripoli, we are incommoded by the heats of July, in six hours we are in the neighbouring mountains, in the temperature of March; or, on the other hand, if chilled by the frosts of December, at Besharrai, a day's journey brings us back to the coast, amid the flowers of May. The Arabian poets have therefore said, that "the *Sannin* bears winter on his head, spring on his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

"At the end of February, I left at Tripoli a variety of vegetables which were in perfection, and many flowers in full bloom. On my arrival at Antoura, I found the plants only beginning to shoot; and, at Mar-hanna every thing was covered with snow. It had not entirely left the *Sannin* till the end of April, and, already, in the valley it overlooks, roses had begun to bud. The early figs were past at Bairout, when they were first gathered with us, and the silk-worms were in cod, before our mulberry-trees were half leaved."

From the foregoing information the reader may conceive, not only with what warmth Moses might desire to see "that *goodly* mountain, even *Lebanon*," Deut. iii. 25. but, what a supreme gratification a man who had been all his life habituated to a flat and arid desert, to a low and level country, must have felt, had he been permitted to have enjoyed the verdant hills and murmuring cascades of *Lebanon*. The renown of these paradises must have stimulated his curiosity, as a man and a naturalist, independant of his wishes as a sovereign and legislator for the welfare and settlement of his people.

Almost all travellers who have visited these places have felt and noticed the propriety of the bridegroom's address to the bride, Cant. iv. 15. wherein he compares her to "a fountain of gardens, a well of living waters, and streams from *Lebanon*;" but they have not observed the climax of this passage, which appears to stand thus, 1. a fountain, 2. a source, 3. numerous and lively streams, communicating refreshment and pleasure, together with fertility.

These descriptions may also contribute to place in a new light a passage of the prophet Jeremiah, chap. xviii. 14. which stands thus in our translation; "Will a man leave the snow of *Lebanon* which cometh from the rock of the field; or shall the cold flowing waters that come from *another place* be forsaken?" I presume, that the whole of this verse refers to the same object, Mount *Lebanon*, though to different events which occur in that mountain.

It might be supposed, that the "cold flowing

waters" of the prophet, were the *Nahr el berd*, or *Nahr al barida* of Maundrell and De la Roque: but, when they are said to come from *another place*, the very awkwardness of the phraseology induces suspicion that the meaning of the passage has escaped the translator. The original word is צַרִּים *tzarim*, which, probably, imports condensed masses of ice; and this acceptation would render the parallelism of the place complete:

*Will any one relinquish the rills [literally drippings] from the hard frozen snows of Lebanon, when they flow?
Or shall he forego the cold waters which stream from condensed ice, when it thaws?*

"Nevertheless, my people have forsaken me: they have burned incense to vanity," &c. The prophet seems to think that no waters could be so refreshing as those which flowed from recently thawing congelation: and to persons who highly valued the addition of snow to their beverage, to cool it, nothing could be more refrigerating than drinking from streams which trickled down the sides of that mountain, the great Syrian reservoir of snow and ice. The narrations we have inserted shew the vigour and energy of these similies.

The reputation attached to the wine of *Lebanon*, and the character given of it by our travellers, render very credible the idea that in this wine Damascus traded with Tyre, Ezek. xxvii. 18. and that Helbon was in the eastern part of *Lebanon*. The comparison of the wine of *Lebanon* to *Vin Muscat*, by de la Roque, includes, I presume, the scent as well as the colour: and justifies the allusion of the prophet Hosea, xiv. 7.

It is not easy to determine, with certainty, what can be intended by the prophet Isaiah in the phrase, "the *glory of Lebanon*:" but, very likely it refers to the verdure constantly maintained on this mountain, and to the stately trees which cover it; for so we may best explain Isa. xxxv. 2. the *glory of Lebanon*, magnificent cedars, plantanes, pines, cypresses, &c. the *excellency of Carmel*, "pines, oaks, olives, and laurels," (*Vide CARMEL*.) and the meadow productions, flowers, shrubs, &c. of Sharon." This agrees perfectly with chap. lx. 13. "the *glory of Lebanon*—the fir tree, the pine tree, and the box tree together." Perhaps, by some scientific traveller, who has noticed the trees growing upon *Lebanon*, we may ascertain those intended by the prophet. Is it the Cedar, eminently?

The discovery of *Eagles' feathers* by De la Roque, in great quantity, at the cedars of *Lebanon*, where they must have been dropped by the birds themselves, serves to justify the idea of the prophet Ezekiel, chap. xvii. 2. of "a great eagle, with long wings, visiting *Lebanon*, and plucking

plucking off a branch from among the young twigs," &c. (meaning Nebuchadnezzar, who destroyed the temple, and carried away its treasures.) It shews that nature was considered in this particular of the parable.

The bears which frightened De la Roque, and the lions, which he says come down to the marshes of Jordan to drink, may point out the quarter that furnished those sanguinary animals which destroyed the new settlers in the land of Israel, 2 Kings xvii. 25, 26. as the country is the same; and, it is likely, that, during the interval of population, these wild animals should have roamed over a greater tract of country than usual; out of which they were not easily expelled. I think it likely too, that when the prophet Jeremiah threatens that the king of Babylon shall come "as a lion from the swelling of Jordan," chap. xlix. 17. l. 44. he may not so much allude to the stream of Jordan, where it runs in a considerable body, between its banks, as probably lions are rarely seen so low, but to the marshes of Jordan, to which, says De la Roque, they come down from the neighbouring mountains: which marshes, being at some times dry, and at other times overflowed, annually, may justly be described as the *swellings* of Jordan. Comp. Zech. xi. 3. The same place may also be intended under this description, Jer. xii. 5. "If thou hast run with the footmen and they have wearied thee, how canst thou contend with horses? And if in the land of peace (solid land, firm footing) thou hast been wearied, how wilt thou do, when called to exert thyself in such slippery and uncertain footing as the marshes (*swellings*) of Jordan are?"—pretty much, I suppose, resembling the bogs of Ireland.

I know not what to make of the *Tigers* of De la Roque: the true tiger is a native of India, and certainly not of *Lebanon*: but what creature is his representative on this mountain deserves enquiry. It is likely, however, that the wild beasts enumerated by this traveller, with such others as we may suppose inhabit, or haunt, the various branches of this mountain, may furnish the true import of the expression, Habb. ii. 17. "The violence of *Lebanon* shall cover thee; even the terrific ravages of wild beasts;" to which that mountain affords shelter and covert.]

[*LEBANON* is certainly taken for *Cedars of Lebanon*; as, Solomon's palace, the "house of the forest of *Lebanon*:" I suppose it was supported by pillars of cedar, as numerous as trees in a forest. When we read "the fruit thereof shall shake like *Lebanon*," I suppose the majestic cedars furnish the simile: so, "he cast forth his roots as *Lebanon*," not the mountain

but the cedars on it: and the *smell of Lebanon*, is that of the cedars. [But, comp. D'Arvieux, *ante*.]

The temple of Jerusalem is also called *Libanus*. *Open thy doors O Lebanon, that the fire may devour thy cedars*, says Zechariah xi. 1. speaking of the future desolation of the temple by the Romans.

TOWER OF LIBANUS. Solomon in the Canticles, vii. 4. compares his spouse's nose to the tower of *Libanus*, which looketh towards *Damascus*. Travellers speak of a tower seen on *Libanus* on the side next *Damascus*, which seems to have been very high. Benjamin of Tudela assures us, that the stones of this tower, the remains whereof he had seen, were twenty palms long, and twelve wide. Gabriel Sionita says, that this tower was a hundred cubits high, and fifty broad. Maundrell speaks likewise of the same, but he saw it only at a distance.

LIBATION. This word is used in sacrificial language, to express an affusion of liquors, poured upon victims to be sacrificed to the Lord. The quantity of wine for a *libation* was the fourth-part of a hin; rather more than two pints.

Libations among the Hebrews were poured on the victim after it was killed, and the several pieces of it were laid on the altar, ready to be consumed by the flames. See Leviticus vi. 20. viii. 25, 26. ix. 4. xvi. 12, 20. xxiii. 13. These *libations* consisted in offerings of bread, wine and salt; *vide* BREAD, CAKES, &c.

Libations were offered among the Greeks and Latins, with the sacrifices, but were poured on the head of the victim, while it was living. So *Æneid*. ii. ver. 130, 131. Sinon relating the manner in which he was to be sacrificed, says, "he was in the priest's hands ready to be slain, was loaded with bands and garlands; that they were preparing to pour upon him the *libations* of grain and salted meal,"

Jamque dies infanda aderat, mihi sacra parari,
Et salsæ fruges, & circum tempora vittæ.

And Dido, *Æneid*. iv. beginning to sacrifice, pours wine between the horns of the victim,

Ipsa tenens dextra pateram pulcherrima Dido,
Candentis vaccæ media inter cornua fudit.

St. Paul describes himself, as it were, a victim about to be sacrificed, and that the accustomed *libations* of meal and wine were already, in a manner, poured upon him: 2 Tim. iv. 6. "for I am ready to be offered, and the time of my departure is at hand."

LIBERTINUS, Λιβέρινος, Lat. a freed man. Or,

LIBERTINE: *Synagoga Libertinorum*, Acts vi. 9. See **SYNAGOGUE**.

[It may be proper here to observe that this *Synagogue of the Libertines*, obviously stands connected with the *Cyrenians* and *Alexandrians*, both of which were of African origin: it is therefore, most probable, that the *Libertines* were of African origin also; and without taking the entire history of the *liberation* of the Jewish captives in Egypt, by Ptolemy Philadelphus, in its utmost extent, as to their numbers, it is credible, that there may be sufficient truth in it, to warrant our believing that many Jews and Jewish families did obtain their *liberty*, by the munificence of that prince; the descendants of which *freedmen*, remaining in Egypt, would be known under an appellation answering to the Latin, *libertini*; moreover, their residence would naturally connect them with their fellow Africans, the *Cyrenians* and *Alexandrians*. They are, evidently, separated by the construction of the language, from "those of Cilicia, and of Asia": and if St. Luke were of *Cyrene*, we see the reason why this conduct of his compatriots excited his particular observation.]

LIBERTY, as opposed to servitude and slavery, denotes the condition of a man, who may act independently of the will of another. There is frequent mention of this *liberty* in Scripture. The Jews valued themselves mightily on their *liberty*; they boasted in our Saviour's time, that they had never been deprived of it: *we were never in bondage to any man*, John viii. 33. This from them was ridiculous: since we know that they were often subject to foreign powers, under the judges, and afterwards, to the kings of Assyria, Chaldæa and Persia. Tacitus observes of them, that under the Assyrians, Medes, and Persians, they were the meanest and most abject of slaves: *Dum Assyrios penes, Medosque & Persas oriens fuit, despectissima pars servientium fuit*. *Hist. lib. v. n. 8.* [N. B. They were at this very time subject to the Romans.]

It is however true, that the Israelites, according to the intention of Moses, were never to be reduced entirely to a state of bondage. They might be sold, or fall into servitude among their brethren; but always had a power of redeeming themselves, or procuring themselves to be redeemed by their relations, or of being liberated in the sabbatical year, or in the jubilee year, which restored all Hebrews to their *liberty*, and to their inheritances. Probably, on this account they boasted, that they never had been reduced to slavery. Their whole nation was equally free and noble; Saul, David, and Jeroboam, who ascended the throne, were of no better quality

VOL. II. PART XVIII. Edit. IV.

than the meanest shepherd in Israel. *Vide* **SABBATICAL YEAR**, **JUBILEE**, and **SLAVE**.

LIBERTY, *freedom*, is likewise applicable to people living according to their own laws, independent on any other state. The kings of Syria, after they had long persecuted the Jews, granted them *liberty*, when Simon Maccabæus was high priest: 1 Macc. xiv. 26. they suffered them to live according to the law of Moses, and freed them from tributes and other services, which before they had paid to the kingdom of Syria: 1 Macc. xv. 6.

Domus libera, a house separated from the commerce of other men. King Azariah being smitten with a leprosy, was separated from mankind, and reduced to the condition of a private person. *Habitavit in domo liberâ seorsum*. 2 Kings xv. 5.

The Psalmist says, lxxxviii. 5. he is as one destitute of all help, *free* among the dead, *inter mortuos liber*. This is explained of our Saviour shut up in the grave; nevertheless, having it absolutely in his power to issue from thence when he pleased, by his resurrection. The Hebrew may be translated: *I am as these dead men of liberty, like those who are dead of their wounds, and sleeping in the grave*; or otherwise, *like those men of liberty*, those ancient heroes, who boasted of *liberty* and independency, and are nevertheless dead of their wounds, and sleep in the grave.

LIBERTY of the Gospel, in opposition to the servitude of the law. St. Paul speaks of this *liberty*; *We are not the children of the bond-woman, but of the free*, Gal. iv. 31. We are not derived from Hagar, who with her descendants are slaves, but we are sons of Sarah the free woman: we enjoy the *liberty* of God's children, by virtue of the adoption procured for us by Jesus Christ. Which *liberty* delivers us from the yoke of legal ceremonies, from the obligation of observing purifications and distinctions of meats, and many other troublesome and uneasy practices, to which the Jews were subjected. See Rom. viii. 21. 1 Cor. x. 29. 2 Cor. iii. 17, Galat. ii. 4. 5. James i. 25. ii. 12.

LIBERTY to righteousness, in opposition to the bondage of sin. This is part of the justification which Jesus Christ hath procured for us, which we acquire by faith in him, and preserve by a holy life, the practice of Christian virtues, &c. [Or, it is one effect of justification by Christ. But, compare Rom. vi. 20. *Gr.* and *Eng.* margin.]

LIBERTY, and *free-will*, in opposition to constraint and necessity: man is at *liberty* to do good or evil, Ecclus. xv. 14. &c. *God hath made man from the beginning, and left him in*
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the hand of his counsel. If thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. There is however a great difference between our liberty of doing good and of doing evil. We have in ourselves the unhappy liberty of doing evil, we are prompted to it by our concupiscence, which indeed we ought always to resist, yet shall not really and effectually resist, without the assistance of God's grace; whereas, as to good, though we have the liberty of doing or not doing it, we cannot perform it as it should be, and advantageously to salvation, without the help of grace, which without violating our liberty, incites us agreeably, gently, (nevertheless, efficaciously) to prefer what is pleasing to God before what is desired by self-love and concupiscence.

The Rabbins consider liberty and free-will, very differently from Christian authors. They acknowledge, that man has liberty, without which he would not be man: if he loved good, and followed evil, without discernment, or by instinct, he would cease to be reasonable. What would become of rewards and punishments, the threats, promises, and precepts, of the law, if it were not in the power of man to fulfil, or to violate them? They admit liberty of indifference in its full extent; they are persuaded that people dissemble their opinion as often as they diminish liberty from free-will.

Maimonides confutes the fatality of astrologers, but he makes every thing to depend on constitution: as God, says he, has created man upright in stature, and with hands and feet, so hath he likewise given him a will to move and act as he pleases; and it is the goodness of his constitution which makes things easy or difficult to him. The fear of God, he says, is not in the hand of heaven; i.e. it is in the power of man to observe, or not to observe, the law, and the precepts. The fear of God is of this class; it depends not on God, but on the will of man.

Manasseh Ben Israel, another famous Rabbi, maintains, that the preventing grace acknowledged by some Rabbins, is an opinion that does not agree with tradition. That if the will were prevented by grace, it would cease to be free. He allows but two sorts of aid from God; one, whereby he produces favourable opportunities of executing the good designs which any man has formed; the other in assisting man when he has begun to live well. He says farther, that we stand in need of the concurrence of Providence in all virtuous actions; and as a man, who is going to take a heavy burden on his shoulders, calls somebody to help him up with it: so the

just man first endeavours to fulfil the law, and God like the arm of another person, comes to his assistance, that he may be able to execute his resolution.

[This seems to be exactly the idea of the Apostle, Rom. viii. 26. which he expresses by using the word *avtλαυβavovai*, which Doddridge renders "*lendeth us his helping hand*"; and Macknight says it properly signifies "*I bear together with another*," by taking hold of the thing borne on the opposite side, as persons do who assist one-another in carrying heavy loads." Ambrose, very properly, refers this to the weakness of our prayers, (and of our minds, too,) without such aid.]

[But, beside this Rabbi's acknowledgement of "favourable opportunities for executing good designs," he certainly might have acknowledged that very important part of "preventing grace" which so arranges circumstances as to diminish, or to disappoint, opportunities of doing evil. There is scarcely any thing in life that more strongly and more intelligibly calls for gratitude, than those preservations from evil, those preventions of bad consequences, those counter-actions of perverse bias, of which every one must be conscious, and none more conscious than the most virtuous. Comp. David, 1 Sam. xxv. 32. Also, Jer. iii. 5.]

LIBNAH, לבנה, λεβανα, *white, whiteness.*

LIBNAH, a city of Judah, in the south. Josh. xv. 42. given to the priests, and declared a city of refuge, 1 Chr. vi. 54, 57. Eusebius and Jerom say, it was in the district of *Eleutheropoli*. It is the *Libna*, or *Lebna*, in the neighbourhood whereof (between Rimmon-Parez and Rissah) the Israelites encamped, on their journey through the wilderness. Numb. xxxiii. 20. See MAP of the TRAVELS of ISRAEL.

[Zieglerus in his *Descript. Palæst.* is decidedly of this opinion; adding, that the superficies is composed of a glittering sand, among a loose covering of *white earth*. Whether this writer may have fixed on the very spot where *Libnah* stood, does not appear: but he mentions a chalk soil, and chalk hills, in Arabia Petræa, as we learn from his *Itinerar. Terræ S.* p. 193, 296, 297, 310. and Neitzchitz, p. 180. Diodorus Siculus, lib. xix. describes the land of the Nabatheans as argillaceous.

I have however doubted, whether the *Libnah* of Judah were not rather *near* the station of the Israelites, as this *white* district was of some, if not of considerable, extent; so that the different sides of it might be described as some way in the desert, or as adjacent to the cultivated land, according to the situation of a person travelling.

LIBNATH, לִבְנַת, *white*, or *whiteness*.

LIBNATH, a city of Asher. Joshua xix. 26. We believe it to be the whole promontory, between Ecdippa and Tyre. Pliny, *lib.* v. cap. 19. The Hebrew here reads, *Sikor & Libaneth*, the Vulgate, *Shicor-Libeneth*, [Eng. Tr. *Shihor-Libnath*.] which induces us to think, that these two words denote the same place, and that *Shichor* is the name of a rivulet; *q. d.* the rivulet of foul water which flows on the white promontory.

LIBNI, לִבְנִי, Λόβετι, *white*. Son of Gershom, Numb. iii. 18.

LIBRA; a pound weight. The Roman pound was twelve ounces: the Hebrews, at least in the Old Testament, and before the empire of the Greeks in the East, never calculated by pounds. The word *libra* occurs only in the New Testament, John xii. 3. xix. 39. The ancient Hebrews used the word *siclus*, when mentioning common weights; and *talent*, when speaking of large weights. A shekel weighed an ounce, or four Roman drachms.

[**LIBYA**, *heart of the sea*, otherwise *the cords*. See **LUBIM**. **LUDIM**.]

This appellation has been by some referred to Alexandria, Ezek. xxxviii. 5.

In Nahum iii. 9. *Lubim* is rendered *Lybia*, because of its connection with *Phut*, which implies Africa; and probably, that part of Africa near and around Carthage, rather than Nubia. Josephus says, "Phut was the conductor of *Libya*, whose settlements were from him called *Phutaei*. It is beyond the river in the region of Mauritania. By this name it is well known in the Grecian histories; adjacent to the region which they call *Phut*."

We read of the *Lubim*, 2 Chron. xii. 3. xvi. 8. Nahum iii. 9. Dan. xi. 43. The name is derived from *Lub*, *thirsty*, *scorching*. This is also the meaning of the Arabic word.

The word is spelt differently from *Lehabim*. Some have supposed they were the same people: but they should not be confounded. *Vide* **LEHABIM**.]

LICE, *pediculi*. לִצְּבִים, *chinnim*, LXX. and Vulgate *sciniphes*, signifies *lice*, according to the Rabbins, and the generality of modern interpreters. Exod. viii. 16.

Swarms of lice were one of the Egyptian plagues. LXX. Κνίπες. Hesychius says Κνίψ is ζων πτηνόν ὁμοίον κώνωπι. Diodorus Siculus, *lib.* iii. cap. 3. speaking of the Acridophagi, or eaters of locusts, says, *that when they grow old, their bodies breed a kind of winged lice, by which they are devoured*. It is the conjecture

of Pererius, and approved by Rivet, that it was some new kind of creature, called analogically by an old known name.

LIFE, future, eternal *life*, or simply *life*, signifies the state of happiness of the righteous after death, in heaven.

Narrow is the way which leadeth unto life, says our Saviour, Matth. vii. 14. *If thou wilt enter into life, keep the commandments: Master, what good thing shall I do that I may have eternal life?* Matt. xix. 16. 17.

Jesus Christ is sometimes called *the Life*: John xiv. 6. *I am the way, the truth, and the life*. And again: *I am the resurrection and the life*. John xi. 25. And elsewhere: *In him was life, and the life was the light of men*, John i. 4. And, *He that hath the Son hath life, and he that hath not the Son, hath not life*, 1 John v. 12. Jesus Christ is the *life* of the soul, he enlightens it, fills it with graces, leads it to eternal *life*: is himself the *life* of it, its sustenance, light, and happiness.

BOOK of LIFE. See **BOOK**.

TREE of LIFE. See **TREE**.

In the Old Testament God promises to those who observe his laws, long *life*, and temporal prosperity, which were the figure and shadow of eternal *life*, and of those future blessings expressed more clearly in the New Testament. The carnal Jews confined their hopes to these transitory blessings; but the holy patriarchs, the prophets, and more enlightened Hebrews, carried their views and expectations farther. Moses says in Deut. xxx. 15, 19, 20. *See I have set before thee this day life and good, and death and evil; and a little lower: I have set before you life and death, blessing and cursing: therefore choose life, that thou and thy seed may live; that thou mayest love the Lord thy God; for he is thy Life, and the length of thy days*. Hence Baruch calls the law of God, *the commandments of life*, chap. iii. 9. And the Psalmist, *the path of life* xvi. 11. [rather here hinting at his resurrection from the dead: or at that of Jesus Christ, particularly. *Vide* Acts ii. 28.]

Wisdom, knowledge of truths relating to salvation, a wise and regular conduct, are called likewise, *the way of life, the truth of life, the fountain of life; or life, simply*. As *life* is the first of blessings belonging to the body, so wisdom is the supreme happiness of the soul; it promotes our well-being in this world; and is the source of felicity to eternity. The principal wisdom, the most serious study of the Hebrews consisted in the knowledge of their law: wherefore the Holy Spirit terms the law as well as wis-

dom, *life*; and the source of *life*; because, both the one and the other produce the same effects for time, and for eternity.

Life is sometimes used for subsistence; *initium vitæ hominis aqua & panis*, Eccl. xxix. 26. And again, *panis egentium pauperum est vita*, Eccl. xxxiv. 25. In these passages *vita* is synonymous to *victus*; it is said Mark xii. 44. that a poor widow who put two very small pieces of silver, *duo minuta*, into the treasury of the temple, gave more than any of the rest, because it was all she had, *omnem victum suum*, even all her *living*. Luke xxi. 4.

It is said sometimes, figuratively, that God restores to *life* or revives from the dead, those whom he delivers from great danger. This expression is frequent in the Psalms; where captivity is represented as death, and liberty as *life*.

Life is also taken for conduct. *We fools accounted his life madness*, Wisd. v. 4. His *life* (course of conduct) was different from that of others. *Your life is hid with Christ in God*. Col. iii. 3. [The principle, fountain, or source of your life is in Heaven.]

We find an expression in Moses and in Job, which requires explanation, Deut. xxviii. 66. Job xxiv. 22. *Thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life*. Some of the fathers understood this of Jesus Christ, crucified in the sight of the unbelieving Jews, who rejected the belief of that Saviour who was their *life* and salvation. Rather, ye shall be under perpetual fear and uneasiness, and shall have no assurance of your own lives. The following words of Job must be interpreted in the same sense. *Cum steterit non credet vitæ suæ*. When the wicked man appears most resolute, he shall not be assured of his *life*; or according to the Hebrew, when he riseth in the midst of his guards, *he shall not be sure of his life*. [Eng. Trans. "He riseth up, and no man is sure of life."]

LIFE, *to live*: these words, as well as *death* and *to die*, are equivocal, and understood properly for the *life* of the body, figuratively, for the *life* of the soul; for the *life* of faith, grace and holiness, for temporal *life*, and *life* eternal. A *living soul* signifies a living animal, a living person: *my soul shall live because of thee*, Gen. xii. 13. *my life will be preserved in consideration of thee*. *No man shall see me and live*, Ex. xxxiii. 20. i. e. whoever has a supernatural vision of God, is in danger of death: no man can be able to sustain the splendor of my ma-

jeaty, if beheld by his bodily eye. *As the Lord liveth, and as thy soul liveth*, 1 Sam. xx. 3. I swear by the *life* of God and by thy *life*. The Lord swears by his own *life*; *I lift up my hand to heaven and say, I live for ever*. Deut. xxxii. 40. Jehovah was called *the living God* in opposition to the gods of the Gentiles, who were but dead men, stars, or animals, whose *lives* are transitory; whereas Jehovah is living, immortal, the author of *life*, to every thing; in him we live; from him we derive motion, and existence, Acts xvii. 28.

The *just man lives by faith*, says St. Paul, Rom. i. 17. Faith gives *life* to the soul, but this faith must be animated by charity, and accompanied with works; *for faith without works is dead*, Gal. v. 6. James ii. 20. Even they who are dead in sin rise again, and lead a new *life*, when they believe in Christ, and put on Christ; and they who have a lively and entire faith never die, or rather after death enjoy eternal *life*, John xi. 25, 26. *I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die*. The widow who lives in delights is dead, though she appear to be alive, 1 Tim. v. 6. Jesus Christ, says St. Paul, is my *life*, Phil. i. 21. *To me to live is Christ*: I desire nothing passionately but his glory; I live only for him, and if I can lay down my *life* for him I shall be happy: *To die is gain*.

LIFE, *to make alive*, *to raise to life*, is taken literally, 1 Sam. ii. 6. For example, the Lord destroys, or raiseth to *life*: he sends down to the grave, or bringeth up from it: and Hosea, vi. 2. He will restore us to *life*, after two days; he will raise us up on the third day. Elisha restored the widow's son to *life*: 2 Kings viii. 5.

Also for preserving *life*: David spared neither man nor woman of those he took in the enemy's country; he gave *life* to none. 1 Sam. xxvii. 11.

Pharaoh commanded the Israelites to expose their children, and not to bring them up, nor to preserve their *lives*: Acts vii. 19. When the wicked shall be converted, and do that which is right, he shall save his soul *alive*, Ezek. xviii. 27. Let the Lord preserve him, and vivify him; may he grant him health and long *life*. Psalm xli. 2.

In a figurative sense, *to give life* is used for delivering from a great danger, to bring out of captivity, to heal of a great sickness, to defend in a great peril. The captives in Babylon often ask of God in the Psalms to restore them to *life*, to deliver them from a state of death, of oppression,

oppression, of trouble, under which they groaned. Comp. Psalm cxix. 25, 107.

To restore to life, is used in Hebrew to express the repairing of a city, a house, or a wall: for example, Nehem. iv. 2. *Will they revive the stones out of the heaps of the rubbish which are burnt?* will they rebuild the walls of Jerusalem? David built the walls of Jerusalem from Millo all round, 1 Chron. xi. 8. and Joab repaired (or revived) the rest of the city, וימַח ויחַי אֶת-שְׂאֵר הָעִיר. Habakkuk, iii. 2. desires the Lord to cause his old wonders to be shewn forth anew: *in medio annorum vivifica illud*. And St. Paul says, *Thou fool, that which thou sowest in not quickened (enlivened) except it die*. 1 Cor. xv. 36.

In the writings of the Apostles, to vivify, to quicken or to revive, is often used for giving life to the soul, in a spiritual sense; which life consists in faith, charity, justice, grace, holiness, &c. He that would save his life at the expense of truth, will lose his soul; and he that shall lose his life to preserve his faith, and to maintain the truth, shall save his soul, Luke xvii. 33. *vivificabit eam*. The letter kills, but the Spirit makes alive, 2 Cor. iii. 6. The law cannot make alive: Galat. iii. 21. It cannot communicate righteousness, without gospel faith, and charity.

TO LIFT UP ONE'S HANDS, is the gesture of a man taking an oath: *I have lift up mine hand unto the Lord*, says Abraham, that I will not take the least thing that belongs to you. Gen. xiv. 22. And: *I will bring you into the land concerning which I lift up my hand*, Ex. vi. 8. which I promised with an oath.

To lift up one's hand against any one, to attack him, to fight him. *Blessed be the Lord thy God which hath delivered up the men that lift up their hand against my lord the king*. 2 Sam. xviii. 28. And; *Sheba, son of Bichri, hath lift up his hand against David*, hath rebelled against him: Scripture speaking of the revolt of Jeroboam, son of Nebat, uses the same expression. 1 Kings xi. 26.

TO LIFT UP ONE'S FACE in the presence of any one, to appear boldly in his presence. *I should not dare to hold up my face to Joab thy brother*, 2 Sam. ii. 22. And Esdras; *O Lord my God I am ashamed and blush to lift up my face to thee*, Ezra ix. 6. See Job x. 15. xi. 15.

To lift up one hands, eyes, soul, or heart, unto the Lord, are ways of speaking common in Scripture, to describe the sentiments and emotion of one who prays earnestly, and beseeches God with all his heart to impart the assistance he needs. *Lifting up the eyes* frequently means

no more than barely looking: *I lift up mine eyes and saw*.

To lift up one's soul to any thing, to desire it with ardor. *But to the land whereunto they lift up their mind to return, thither shall they not return*. We find this expression in the Psalms. *Lord, I lift up my soul unto thee: I beseech thee with all the ardor of my soul*.

To lift up one's eyes towards idols, to honour, to invoke them, to put one's trust in them, to worship them.

To lift up one's heel against any one, to kick, to rise up against any one.

To lift up one's horn, to be exalted with pride, to threaten any one with blows, to insult. *Vide FRAGMENTS, No. CXIV*.

To lift up, or take up a lamentation, to begin a mournful song.

To lift up a prayer, to address one's prayers to God.

To be lifted up, to rise, *surgere*; there arose a new king in Egypt, a new king reigned, [*q. a new dynasty?*] Exod. ii. 8.

In the Scripture men generally rose early in the morning, and even before day, like the heroes in Homer.

Surgere, to rise, signifies frequently simply to begin an action. *Arise and go;—rise and do this, &c.*

To rise up against any one, is said of accusers and false witnesses; *two false witnesses arose and accused Jesus*, Mark xiv. 57. Acts vi. 9.

LIGHT. Moses says, that after the creation of heaven and earth, darkness being spread over the chaos, *God said, Let there be light, and there was light; and God saw the light that it was good, and he separated the light from the darkness*. This was the first day. Some demand, what this light of the first day could be, different from the sun, which was not created till the fourth day? Certain Rabbins maintain, that it was the light of the sun, and that what is said afterwards concerning the creation of the sun, moon, and stars on the fourth day, is a recapitulation. Others believe, that God on the first day created a luminous body, much like that which gave light to the Israelites in the wilderness, in the night time. [or, meteoric; like the Star at Bethlehem?] Something like this must of necessity be admitted, if we would maintain a successive creation.

Light is often put for prosperity, as night is for adversity. *The light shall shine upon thy ways*, God shall favour thy conduct. *Thou hast lifted up on us the light of thy countenance. Thou hast granted us thy favour*.

The light of the living, literally signifies a happy

happy life, great prosperity ; but in a moral and spiritual sense, it signifies the felicity of eternal life ; as the misery of the wicked is described by the darkness of death, Ps. lvi. 13. cxxix. 12. cxlviii. 3. and Job xxxiii. 30. God is styled *the Father of lights*, James i. 17. the Author of all graces ; and Jesus Christ is called *the Light of the world, a Light to enlighten the Gentiles, Light of Righteousness, the Light of Life*. John viii. 12. i. 8. Comp. Isaiah lx. 1.

The apostles are the *light* of the world, Matt. v. 14.

LIGURIUS, a precious stone. Heb. לִשְׁמֶה, *leschem*. Theophrastus and Pliny describe the *ligurius* as being like a carbuncle, of a brightness sparkling like fire : Epiphanius and Jerom took it for a kind of hyacinth. Some have asserted, that it is the same as *lyncurius*, or the *lynx-stone*, formed, as was said, of the lynx's urine, congealed into a shining stone, as soon as it comes out of that creature's body : but this is fabulous, as Pliny observes, *lib. viii. cap. 38. xxxvii. cap. 3*. Ælian, *de Animal. lib. iv. c. 17*. The *ligurius* was the first stone in the third row on the high priest's pectoral, and the name of God was inscribed on it.

LIKHI, לִקְחִי, Λοχεῖ, *law, doctrine* ; from לקח *lacach* : otherwise, *taking away* ; from the same, and the pronoun ' i, *my*.

LILITH, לִילִית, *the night*. *Lamia*, Jerom.

LILITH, the Rabbins say, was Adam's first wife, [i. e. Adam passed a night previous to his reception of Eve.] See CIRCUMCISION.

Some Jewish doctors are of opinion, that *lilith* is the moon, and is so called from לִיל *lil*, which signifies *night*, the influences whereof may be beneficial or hurtful to new-born children ; herein intimating the superstition of the Heathen, who invoked the goddess *Lucina*, or the moon, when women were in labour.

Montium custos nemorumque virgo,
Quæ laborantes utero puellas
Tervocata audis, adimisque letho,
Diva triformis.

Horat. Carm. lib. iii. Ode xii.

We are of opinion that this word signifies a bird of night, and of bad omen, such as the screech-owl, the bat, or the lapwing. Isaiah says, " Edom will be reduced to a frightful solitude, wherein there will be nothing to be seen but wild and ominous beasts, demons, satyrs, screech-owls," &c.

LILLY, *lilium*, לוֹלֵא, *susan*, or *schuschan*, perhaps by reason of the number of its leaves, which are six, in Heb. *ses*, or *schesch*. There are *lilies* of different colours, white, red, yellow, and

orange coloured. They were common in Judæa, and grew in the open fields. Consider the *lilies of the field*, says Jesus Christ, Matt. vi. 28. *how they grow, they toil not, neither do they spin ; yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?* Luke xii. 27.

Father Souciet, a Jesuit, affirms, that the *lilly* mentioned in Scripture, לוֹלֵא, *sousan*, is the *crown imperial* ; this is the *Persian lilly*, the *tusai* of the Persians, the *royal lilly*, or *lilium basileium* of the Greeks. In reality it appears from the Canticles, that the *lilly* spoken of by Solomon was red, and distilled a certain liquor : Cant. v. 13. There are crown imperials with yellow flowers ; but those with red are the most common. They are always bent downwards, and disposed in the manner of a crown at the extremity of the stem, which has a tuft of leaves at the top. At the bottom of each leaf of this flower, is a certain watery humor, forming, as it were, a very white pearl, which gradually distils very clear and pure drops of water. This water is probably what the spouse in the Canticles calls myrrh : *labia ejus lilia distillantia myrrham*.

Judith speaks of an ornament belonging to the women, which was called *lilly* : Judith x. 3. *Assumpsit dextraliola, & lilia & inaures*. χλιδῶνας καὶ τὰ ψέλια, καὶ τὰς δακτυλίδας. What these *lilies* were, we cannot tell. In the judgment of Grotius, they might be something which hung about the neck. Perhaps *lilia* may be a fault of the copyist, who instead of *monilia*, bracelets, which he did not understand, might insert *lilia*. The Greek says *pselia*, and the Syriac the same. [Chains, necklaces, or bracelets.]

LIMITS, *bounds*. Moses forbids any one's altering the *bounds* of his neighbour's inheritance, Deut. xix. 14. *Thou shalt not remove thy neighbour's land-mark, which they of old time have set on thine inheritance which thou dost inherit, &c.* All the people curse the man who should remove the *bounds* planted by their ancestors, Deut. xxvii. 17. Job, xxiv. 2. reckons those who are guilty of this crime among thieves and robbers, and oppressors of the poor. *Boundaries* are sacred things, and matters of public right. Sículus Flaccus, *de Conditionib. Agrorum*, says, that when they were settled, they were anointed and crowned, and covered with rich veils : *unguento velaminibusque & coronis eos coronabant*. The Jewish doctors condemn those who transfer their neighbour's *bounds*, to be scorched

scorched twice; first, because of stealing another's inheritance, and secondly, by reason of their violation of the law, which expressly forbids touching it.

Josephus, *Antiq. lib. iv. cap. 8.* has interpreted this law of Moses in a very particular sense. "He says, that it is not lawful to change the *limits*, either of the land belonging to the Israelites, or that of their neighbours with whom they are at peace; but that they ought to be left as they are, having been so placed by the order of God himself: for the desire which avaricious men have to extend their *limits*, is the occasion of war and division; and whosoever is capable of removing the *boundaries* of lands, is not far from a disposition to violate all other laws."

Among the Romans, if a slave, with an evil design, changed any *boundary*, he was punished with death. Men of condition were sometimes banished, and private persons were punished according to the circumstances of their crime, by pecuniary fines, or corporal punishment. The respect of the ancients for *boundaries* proceeded almost to adoration. Numa Pompilius, king of the Romans ordained, that offerings should be made to *boundaries*, with thick milk, cakes, and first-fruits. Ovid says, that a lamb was sacrificed to them, and that they were sprinkled with blood.

Spargitur & cæso communis terminus agno.
Ovid. *Fest.*

Juvenal speaks of cake and pap, which were laid every year upon the sacred *bounds*:

Etsacrum effodit medio de limite Saxum,
Quod mea cum patulo coluit puls annua libo.
Sat. xvi.

LIMITS of the sea. The Scripture reckons it among the effects of God's omnipotence, to have fixed *bounds* to the sea: Ps. civ. 9. *thou hast set a bound that they may not pass over, neither turn again to cover the earth.* And Job xxvi. 10. *He hath compassed the waters with bounds until the day and night come to an end.* Solomon introduces Wisdom saying, *When he gave to the sea his decree, that the waters should not pass his commandments; when he appointed the foundation of the earth, then I was by him,* Prov. viii. 29. And in Jeremiah v. 22. the Lord says, that he has appointed the sands to be a *boundary* to the sea: *posui arenam terminum mari.*

LINE, to extend a line over a city, to destroy, to raze it. *Perpendiculum extenditur super Jerusalem*, says Zechariah i. 16. And Jeremiah,

in his Lamentations, ii. 8. *The Lord hath proposed to destroy the wall of the daughter of Zion, he hath stretched out a line.*

LINNEN, לב, *bad*, a plant well known, whose bark being prepared, serves to make fine, and much esteemed, *linnen clothes*. [FLAX.]

Another sort of *linnen* Scripture calls עץ, *schesch*; which we believe to be cotton. See COTTON.

Under the name of *linen*, לב, *byssus* is included; but this was something different from both *linen* and cotton. It was a kind of silk yielded by a fish of the mussel kind, which Rondelet calls *pinna magna*. See BYSSUS.

The plant *linum* is in Hebrew named *pish-tah*, Exod. ix. 31. חפשתה *happishtah*, *linum vivens*, as well as that whereof clothes were made. [Flax-stalks: under flax-stalks Rahab hid the spies, Josh. ii. 6.]

LINUS, Λίνος, *nets*.

LINUS, mentioned by St. Paul, 2 Tim. iv. 21. *Linus and Claudia, and all the brethren greet thee.* *Linus*, say some, was son of this Claudia. Irenæus, Eusebius, Optatus, Epiphanius, Austin, Jerom, and Theodoret, affirm that *Linus* succeeded Peter as bishop of Rome. He governed twelve years and some months. The Apostolical Constitutions say, that *Linus* was ordained bishop of Rome by St. Paul, long before the death of St. Peter. Ruffinus asserts, that *Linus* and *Anacletus* having governed the church of Rome, while the apostles Peter and Paul were living, but in their absence, Peter a little before his death chose Clement to succeed him at Rome: Epiphanius adds, that Clement out of modesty declined to exercise this office, till after the deaths of *Linus* and *Cletus*. From all which we may easily conclude, that we are very imperfectly acquainted with the history of *Linus*. The Greeks keep his festival Nov. 5. the Latins, Sept. 23.

[It was not possible that CALMET could have access to the Welsh Triads, which only within these few years have appeared in English. To me there seems little hazard in taking *LINUS* for the British CyLLIN: if so, it agrees with the history that Christianity had made converts in the family of Brennus King of Britain, and Caractacus, his son, then prisoners at Rome; and the first (Gentile) bishop of Rome was a Briton.]

LION, a beast well known; and frequently spoken of in Scripture. The *lion* is esteemed the king of four-footed beasts. His hair is light brown, inclining to red. The forepart of his head is square, his nose flat and large, his eyes terrible, his mouth wide, his neck covered with

with a bushy mane, his belly slender, his legs and thighs large and nervous, his tail long, large and very strong. He has five claws on his forefeet; four on those behind.

The *lion* is the most fierce and courageous of beasts. It was common in Palestine; the sacred authors frequently mention it, and borrow similitudes and comparisons from it. Its tongue is sharp, and stuck thick with points of a very hard substance like that of the finger-nails, about two lines in length. No animal more closely resembles a *lion* than a cat. The paws, teeth, eyes, and tongue of a *lion* are of the same figure with those of a cat. He throws his urine behind him, and copulates with the *lioness* like hares and camels. His bladder is small, because he drinks very little. The female differs from the male by having no mane or long hair upon her neck. It is a popular mistake to think, that *lions* are afraid of cocks. *Lions* have been tamed. It is likewise a fable, that *lions* sleep with their eyes open. *Lions* were consecrated to the sun, and the Heathen represent the chariot of their goddess, Cybele, as drawn by *lions*.

The Hebrews have seven words to signify the *lion* in different ages. 1. גור *Gur* or *Gor*, a young *lion*, a *whelp*. 2. כפיר *Chephir*, a young *lion*. 3. ארי *vel* אריה *Ari*, or *Arieh*, a young and vigorous *lion*. 4. שחל *Schachal*, a *lion* in the full strength of his age. 5. שחז *Schachaz*, a vigorous *lion*. 6. לבי *Lèbi*, an old *lion*. 7. ליש *Laisch*, a decrepit *lion* worn out with age. But these distinctions are not always used in speaking of the *lion*.

The *Lion of the tribe of Judah*, Rev. v. 5. is Jesus Christ, who sprung from the tribe of Judah, and the race of David, and who overcame death, the world, and the devil. [It is supposed, that a *lion* was the device of the tribe of Judah: whence this allusion. Comp. Gen. xlix. 9.]

The *lion from the swelling of Jordan*, Jer. 1. 44, is, figuratively, Nebuchadnezzar marching like a *lion* against Judæa. He is compared to a *lion* by reason of his strength and fierceness: to a *lion* driven by the rising waters from the neighbourhood of Jordan, where he had lain amidst the thickets which cover the banks of that river; a *lion* which in his anger falls with fury on every thing he meets in the fields. The Scripture speaks in several places of this *swelling of Jordan*, thereby describing the inundations of that river. Jer. xii. 5, xlix. 19. l. 44. Zach. xi. 3. Vide JORDAN, and LIBANUS, Add.

Samson going to Timnath, tore a young *lion* to pieces with his hands, Judg. xiv. Some time after, he noticed as he passed by, that bees

had made their honey in the skeleton of this *lion*, which was then dried up. This furnished him with a riddle which he proposed to the young men his companions at his wedding: *The devourer furnished meat, and the strong yielded sweetness.* Vide SAMSON.

David boasts, that he had killed a *lion* and a bear, 1 Sam. xvii. 34, 35. Ecclesiasticus says, xlvii. 3. that this prince played with bears and *lions*, as he would with lambs.

The two *lions of Moab*, 2 Sam. xxiii. 20. denote in all probability, the city of *Ar*, the capital of the *Moabites*, [divided into two parts, by streams, and therefore] described under the name of the two *lions of Moab*. *Ariel* in Hebrew, signifies the *lion of God*, 1 Chr. xi. 22. Vide AR.

Isaiah, xi. 6. describing the happy time of the Messiah says, *the calf, the young lion and the fatling shall lie down together, and a little child should lead them; and that the lion should eat straw like the ox*, signifying the peace and happiness of the church of Christ.

The roaring of the *lion* is terrible, Amos iii. 8. The *lion* roars, who shall not fear? *The king's wrath is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul*, Prov. xix. 12. xx. 2. He seeketh his own death. The *lion*, when angry, beats his sides with his tail, bristles up his mane, and roars dreadfully, to the great terror of other animals.

A living dog is better than a dead *lion*, Eccl. ix. 4. says the wise man: death renders those contemptible who living were the greatest and most terrible.

There has been great perplexity about the reading of Psalm xxii. 17. Heb. כאר *sicut leo*, כאר, *foderunt*. LXX. ὥρυξαν, *foderunt*, Vulg.: *Aquila*, ἥρυξαν, *fadaverunt*. They pierced my hands and my feet. The Hebrew, in our printed bibles, with the generality of manuscripts, reads; *like a lion my hands and my feet*, which makes no sense: but, in order to make it intelligible, the Rabbins distribute the verses of this Psalm, thus: verse. 17. *The assembly of the wicked have enclosed me, like a lion my hands and my feet*; ver. 18. *They tell all my bones*. Kimchi and Abenezra say, that the *lion encompasses the hands and feet of the Jews*, in the present state to which they are reduced, that their enemies enclose them on every side, and hinder them not only from defending themselves, but from flying too.

Kimchi hereupon relates a fable. The *lion*, says he, when he is hunting describes a large circle with his tail upon the ground; all the wild beasts which are within this circle continue

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tinue there shut up, as if they were encompassed with nets. They roll about with their feet gathered under their belly, without daring to fly or to defend themselves; thus the *lion* devours them, successively, without resistance. Such, adds he, is our condition since our last dispersion. We are, as it were, shut up within a circle among our enemies, the Ishmaelites on one side, and the *uncircumcised* on the other; there we continue, detained by our fears, without being able to use our hands for our defence, or our feet for our escape.

But, it is to no purpose to rack our brains for a literal sense to a bad reading. The LXX. Aquila, and other old Greek translators, read in the Hebrew, *caru*, "they pierced:" Origen, Jerom, Justin, and other ancient fathers read so too, and never made any difficulty of the passage. The Rabbins themselves own that in the old manuscripts, *caru* was in the text, or, at least in the margin. And some exist at this day with this reading. It makes very good sense, and is authorized by all antiquity. This therefore should be followed; not that of the modern Jews, which makes no good sense.

LIP, is sometimes used for the bank of a river, for the border of a vessel, (or table, Exod. xxv. 24.) 2Chron. iv. 2. speaking of the Brazen Sea—from *lip* to *lip*. *Lip* signifies likewise language; they had all but one language, *one lip*, Gen. xi. 1. *I am of uncircumcised lips*, Exod. vi. 12. I cannot easily explain myself, I have an imperfection, a thickness, in my speech. *That which cometh forth out of his lips*, Lev. v. 4. Deut. xxiii. 23. that which he hath promised, the vow which he pronounced. *Job hath not sinned with his lips*, Job i. 22. ii. 10. *God removeth the lip of the faithful*, does not always give them eloquence, or a facility of speaking. Job xii. 20.

The fruit of the lips. Isaiah lvii. 19, God giveth peace which is the fruit of his promises: otherwise, he giveth peace which is a new occasion of praise to him. *A man's belly shall be satisfied with the fruit of his mouth, and with the increase of his lips shall he be filled*, Prov. xviii. 20. A man shall be esteemed, according as he [wisely] governs his tongue. *We will render thee the calves of our lips*, says Hosea, xiv. 2. i. e. sacrifices of praise, instead of bloody victims. *Ye are taken up in the lips of talkers*. Ezekiel xxxvi. 3. you have been exposed to the raillery and injurious tongues of your enemies. *Stultus cadetur labiis*, Prov. x. 8, 10. a fool shall be punished because of his defamatory discourses; otherwise, he whose lips

VOL. II. PART XVIII. Edit. IV.

L O A

are foolish, who cannot govern his tongue, shall be chastised: [or, who cannot on proper occasions maintain his own silence.] Prov. xvi. 10, 15. The *lips* of the king pronounce oracles. A little after: kings love righteous *lips*. I do not send thee, says the Lord to Ezekiel, iii. 5. *to a people deep of lip*, of an unknown language. He who answers uprightly kisses the mouth of him he speaks to, Prov. xxiv. 26. [*Vide* TO KISS.] The Hebrews used in times of mourning to cover their *lips*, or the lower part of their face. See Ezekiel xxiv. 22. and Mich. iii. 7.

LITHOSTROTOS, Λιθόστρωτος, paved with stones; from λίθος, a stone, and στρωτός, paved. See GABBATHA.

LITURGY, Λειτουργία. service, ministry. See Acts xiii. 2. Gr.

LIVIAS, a city beyond Jordan, before called *Betharamphtha*. Herod the Great named it *Livias*, or *Libias*, in honour of *Livia* the wife of *Augustus*. Euseb. in loc. Jerom. in *Bethara*.

LIZARD. Moses names two sorts of *lizards* among the unclean creatures, *stellio* and *lacerta*. Several sorts of *lizards* are well known. There are some in Arabia, of a cubit long; but in the Indies they say are some of twenty-four feet in length. In America they eat *lizards*. Probably, they were eaten sometimes in Arabia and Judæa, since Moses forbids them as food. See the NATURAL HISTORY.

[The *lizards* in the East, "twenty-four feet in length," are crocodiles, or alligators, which haunt stagnant waters, as well as rivers. Several kinds of *lizards* are eaten in the West Indies, as the *guano* or *iguana*, which is boasted of as the greatest of delicacies: and others. The flesh of *lizards*, a French writer says, has cured inveterate leprosy: eaten slightly broiled.]

We find several sorts of *lizards* in Scripture; לטא letæa; חמט chomet; תינשמת tinschemeth; Lev. xi. 30: and שממת semamith. The two former are translated *stellio* and *lacerta*. The third is translated *mole*; but Bochart maintains it is the *chamelion* (which is a kind of *lizard*.) The fourth, in Prov. xxx. 28. is rendered *stellio*, a *lizard*. Bochart, to whom we have a great regard in these matters, maintains the version of the Vulgate and LXX. against those who translate—an *ape*, a *leech*, or a *spider*. *De Animal. Sacris*, P. i. lib. iv. cap. 4, 5, 6, 7.

LO-AMMI, not-my-people, vide AMMI.

LOAMIM, third son of Dedan, and grandson to Abraham and Keturah. *Loamim* might be the father of the *Omonians*, whose country extended from Petra to Charax. Petra is the

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capital of Arabia Petraea, and Charax lies on the Euphrates, Pliny, *lib. vi. cap. 28.*

LOAVES, *vide* **BREAD**, also **FRAGMENTS**, No. CIX, and **PLATE**; with its explanation.

LOCUSTS. The Hebrews have many names for *locusts*, probably indicating several sorts. God smote Egypt with *locusts*, which ravaged every thing in the fields of that country. Historians and travellers remark, that *locusts* are very numerous in Africa, and in many parts of Asia; they sometimes fall like a cloud upon the country, and eat up every thing; the quantity of them is so large, that they obscure the Sun; and the people discerning them in the air, are in consternation, being uncertain whether they will settle, or not, on their lands. The prophet Joel, chap. i. ii. speaking of a great dearth which happened in Judea, after it had been laid waste by a multitude of *locusts*, describes them as an enemy's army, which had committed dreadful devastations. Isaiah remarks, xxxiii. 4, 5. that when the *locusts* were carried away into the sea, and were afterwards thrown up in heaps on the sands, great holes were dug in the earth to bury them; or else they were burnt, to prevent infection: in reality, it has happened, that great plagues have been occasioned by them. *Vide* **FRAGMENTS**, No. XLIV: also the **PLATES** of **LOCUSTS**; and their explanations.

Moses declares all creatures that fly and walk on four feet, to be impure, but he excepts those which having their hind-feet longer than the others, skip, and do not crawl upon the earth. Afterwards, Lev. xi. 22. he describes four sorts of *locusts*, called אֲרֵבָה *arbeh*, סָלְעָם *salam*, חֲרָגוֹל *chargol*, and חֲחָבִיב *hachagab*, which Jerom translates *bruchus*, *attacus*, *ophiomacus*, and *lcousta*. See Bochart, *de Animal. Sacr. Part ii. lib. iv. cap. 1—8.*

There are reckoned thirty several sorts of *locusts*, some in India (if we dare believe Pliny) three feet long. *Gregatim sublata vento in maria aut stagna decidunt. Deorum iræ pestis ea intelligitur, &c. Nat. Hist. lib. xi. cap. 29.*

As these creatures were, [and are] commonly eaten in Palestine, and in the neighbouring countries, there is no difficulty in supposing, that the word *acrides* used by Matthew, iii. 4. speaking of the food on which John subsisted, might signify *locusts*. The ancients affirm, that in Africa, Syria, Persia, and almost throughout Asia, the people did commonly eat these creatures. Some nations were called *Acridophagi*, or *eaters of locusts*, because they formed their principal food. Clenard, in a letter from Fez, A. D. 1541, assures us, that he saw waggon-

loads of *locusts* brought into that city for food. Kirstenius in his notes on Matthew, says, he was informed by his Arabic master, that he had often seen them on the river Jordan; that they were of the same form as ours, but larger; that the inhabitants pluck off their wings and feet, and hang up the rest, till they grow warm and ferment; and that then they eat them, and think them good food. A Monk who had travelled into Egypt, assures us, that he had eat of these *locusts*, and that in the country they subsisted on them four months in the year.

Ludolphus, in his Comment on the History of Æthiopia, endeavours to shew, that what is explained of quails sent by God for the sustenance of his people, Exod. xvi. 13. Numb. xi. 31. should be understood of *locusts*. See **QUAILS**.

[The latest traveller who has paid much attention to the subject of this insect, and has published his remarks, is Mr. Morier, who in his Second Journey in Persia, informs us, that,

“The south-east wind constantly brought with it innumerable flights of *locusts*; but those which fell on this occasion we were informed, were not of the predatory sort. They were three inches long from the head to the extremity of the wing, and their body and head of a *bright yellow*. The *locust* which destroys vegetation, is of a larger kind, and of a *deep red*. As soon as the wind had subsided, the Plain of Bushire was covered by a great number of its poorer inhabitants, men, women, and children, who came out to gather *locusts*, which they eat. They also dry and salt them, and afterwards sell them in the bazars as the food of the lowest peasantry. When boiled, the *yellow* ones turn *red*, and eat like stale or decayed shrimps. The *locusts* and wild honey which St. John ate in the wilderness, are perhaps particularly mentioned, to show that he fared as the poorest of men, and not as a wild man; as some might interpret.” *March 23—26.*

“On the 11th of June, while seated in our tents about noon, we heard a very unusual noise, that sounded like the rustling of a great wind at a distance. On looking up we perceived an immense cloud, here and there semi-transparent, in other parts quite black, that spread itself all over the sky, and at intervals shadowed the sun. These we soon found to be *locusts*, whole swarms of them falling about us . . . These were larger, and of a *red* colour, and I should suppose are the red predatory *locust*, one of the Egyptian plagues; they are also the “great grass-hopper,” mentioned by the prophet Nahum; no doubt, in contra-distinction to the lesser, chap. iii. 17. As soon as they appeared, the gardeners and husband-men made loud shouts, to prevent their settling

settling on their grounds. It is to this custom that the prophet Jeremiah perhaps alludes, when he says "*surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee,*" chap. li. 14. They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader. Their strength must be very great, if we consider what immense journeys they have been known to make." p. 99.

"At Smyrna, in 1800, they committed great depredations. About the middle of April the hedges and ridges of the fields began to swarm with *young locusts*, which then wore a *black* appearance, had no wings, and were quite harmless. About the middle of May they had increased triple the size, were of a *gray cindery* colour, and had incipient wings about half-an-inch long. They still continued to be harmless; but, at the end of June they had grown to their full size, which was three inches and a half in length; the legs, head, and extremities *red*; the body a pale colour, tending to red. They seemed to march in regular battalions; crawling over every thing that lay in their passage, in one straight front. They entered the inmost recesses of the houses, were found in every corner, stuck to our clothes, and infested our food.

"The husband-men and vine-dressers knew whether eggs had been deposited by them, and were most active in discovering them. Sometimes it would happen that none had been deposited at one village, while they were found at the next; and they calculated their harvests and vintages accordingly."

Undoubtedly, there are many kinds of *locusts*; and several of them could not but be known to the Hebrews; no doubt, also, they had different names: nevertheless, it is equally evident that the *locust*, in the course of its growth is of different colours, — *blackish*, — *cindery* — *pale red*, — *deep red*. There is still some difficulty, therefore, to know whether the Hebrews had not (as the Arabs now have) different names to express these states; and whether such are used in Scripture. Mr. Morier adds two particulars, which deserve notice: he says, "It is an extraordinary circumstance, that the barn-door fowls eat them before they were quite full grown; and that when such was the case, the yolk of the eggs which the hens laid was of a dark reddish colour, partaking of that of the *locust*." He says also, that "when the female has laid all her eggs, several male *locusts* surround and kill her. This very extraordinary circumstance of the killing of the female by the male, I myself never saw,

but have heard from such very indubitable eye-witnesses, that I fully credit it."

Nor is it absolutely certain that John Baptist ate *flying locusts*: if I do not mis-understand the account given of him by his disciples, he lived wholly on vegetable diet, and ate nothing that had life: and it should seem that it would be difficult to mingle *animal locusts* among the wheat, grapes and nuts, now eaten by his disciples as commemorative food. There is a mealy kind of podded fruit, of the *Carob* tree, called *St. John's bread*, by some, which would well agree with his vegetable diet; but, whether this were known by the Greek name *acrides*, or by the Syriac word to which it answers, is uncertain. It is a very coarse food: and is eaten (in Europe) only in times of great scarcity.]

LOD, לוֹד, Vulgate, *Lud*. Birth, generation: from לוֹד *jalad*. [Perhaps while this city was building, the founder had a son born to him.]

LOD. See LYDDA; and 1 Chron. viii. 12. where it is said, that Elpaal had three sons, Eber, Misham, and Shamed, and that he built Ono and Lod.

LODEBAR, לוֹדְבָר, to him the word; from דָּבָר *dabar*, the word, and לוֹ, him; and לוֹ, to: or, the loss, and the word: also from דָּבָר *deber*.

LODEDAR. Mephibosheth, son of Jonathan, dwelt at *Lodebar*, after the death of his father, when David sent for him to court. It was probably beyond Jordan, 2 Sam. ix. 4, 5.

Lodebar, may signify *Lod on the other side*, in opposition to *Lod on this side*, which is *Diospolis*.

[LODEBAR, his own word, otherwise, his own pest, or death: otherwise, elect generation, or, from the Hebrew and Syriac, nativity of a son. Comp. LOD. Simon thinks this has a negative sense—"flock-less."]

[LODGE, vide FRAGMENTS, No. COXXV.]

[LOG, a Hebrew measure, which held five-sixths of a pint, called a fourth-part of a cab, 2 Kings vi. 25. Lev. xiv. 12. xii. 24. The word *log* signifies that measure of oil, which lepers were to offer at the temple after their cure.

Log, says Dr. Arbuthnot, was a measure of liquids; the 72d part of the bath, or ephah, and the 12th part of the hin, according to all the accounts of the Jewish writers. *Tables of Ancient Coins, &c.*

LOIS, Λῶϊς, better: from λῶϊον, better.

LOIS, Timothy's grand-mother. St. Paul commends her faith, 2 Tim. i. 5.

LONGINUS. The soldier who pierced our Lord's side with his spear, John xix. 34. is called by this name. We have many stories of

Longinus, but none very authentic. That which the Bollandists have published, in the Acts of the Saints, on March 15, imports, that *Longinus* was one of the soldiers appointed to guard the cross, and the persons crucified; that observing the miracles which happened at the death of Jesus Christ, he was converted, and acknowledged him to be a just man; afterwards, having been set as one of the guard over our Saviour's sepulchre, he refused the money offered by the priests to corrupt him; which provoked Pilate to resolve on his destruction, but he did not accomplish his design. In order to his devoting himself entirely to Jesus Christ, he renounced a military life without Pilate's leave, and retired to his own house in Cappadocia, with two of his fellow soldiers, who followed his example. In Cappadocia he began to preach the gospel, whereupon the Jews solicited Pilate that these deserters might be punished. Pilate accordingly sent soldiers into Cappadocia, who cut off their heads, and brought them to him.

Chrysostom tells us, *Homil.* 89, in *Matth.* that in his time some people maintained, that the centurion mentioned *Matth.* xxvii. 54. who gave glory to God, saying "Of a truth this was the Son of God;" was so confirmed in the faith, as to suffer martyrdom, and that the Acts of his martyrdom were extant. But he does not affirm that this was he who pierced our Saviour's side; much less that his name was *Longinus*. The Greeks assert, that *Longinus* suffered martyrdom at Andrales, or Sandrales, near Thyane in Cappadocia, and they honour him October 6. The Latins believe *Longinus* not to be the centurion, but the soldier who pierced the Son of God. They keep his festival March 15. See Bollandus on Mar. 15; and M. de Tillemont's Ecclesiastical History, tom. i. note 38.

[It is thought that *Longinus* has derived both story and name from the spear λόγχη, *longché*, that pierced the side of Jesus: it was rather a weapon of a foot-soldier than of a horseman; a long spear, whence *Longinus*: but, others think, a short spear; and say, that the Pretorian soldiers which carried these lances, were called λογχοφόροι, *lance-bearers*.]

LOOKING-GLASSES. Moses says, that the devout women who sat up all night at the door of the tabernacle in the wilderness, offered cheerfully their *looking-glasses* to be employed in making a brazen laver for the purifications of the priests, *Exod.* xxxviii. 8. These *looking-glasses* were, without doubt, of brass, since the laver was made out of them. Nevertheless, some interpreters are of opinion, that they were

of glass, with only a border of brass. Others, that they were placed about this brazen vessel, that the priests might view themselves therein: but recourse to these explanations is needless, since we know, that *looking-glasses* [mirrors] were formerly made of brass, tin, silver, and a mixture of brass and silver. The last of these were the most valued; *optima apud majores fuerunt Brundusina stanno et ære mistis*, Pliny, *lib.* xxiii. *cap.* 9. There are some still extant of metal, which are much esteemed. St. Cyril of Alexandria, *de Adorat. in Spiritu.* *lib.* ii. says, that when the Ægyptian women went to the temple dressed in linen, they carried a *looking-glass* [mirror] in the right hand, and a *sistrum* in the left.

The *looking-glasses* of the ancients were generally round. Seneca inveighs against the luxury of the women in his time, which was arrived to such a height, that *looking-glasses* were as large as human bodies, and cost more than formerly was required to endow the daughter of a Roman general. Do you believe, adds he, that Scipio's daughters had *looking-glasses set in gold*? they, to whom the senate gave a moderate portion, which now would not be sufficient to purchase a *looking-glass* for the daughter of a freed-man.

Sophocles, cited in Athenæus, *lib.* v. represents Venus viewing herself in a *looking-glass*, after having perfumed her whole body. This shews the antiquity of *looking-glasses* among the Greeks. Pausanias, *lib.* vii. *cap.* 21. speaks of another use of the *looking-glass*, to know whether sick persons were recoverable or not. It was fastened to a packthread, and let down gently to the surface of water, so that the circle, extremity, or edge of it touched the water; then they presented their prayers, burning incense to the goddess, and in the *looking-glass* they saw the sick as they were to be after their sickness, whether dead, or in health.

Magicians sometimes used *looking-glasses* in their superstitions and diabolical operations; and some affirm, that Solomon and Alexander had such, by help of which they knew all things, natural, and sometimes even supernatural. The mode of divining by *looking-glasses* was in use among the ancients. They would hoodwink, they say, the eyes of a child, yet, notwithstanding, he should see in the *looking-glass* what people had a mind to know. The sorcerers of Thessaly who boasted that they could draw down the moon, wrote the particulars respecting which they were consulted, on a *looking-glass*; and he who consulted them, read the answer, not on the

the *looking-glass*, but on the moon, which, as was said, they caused to descend from heaven, *lunam deducere*. Spartian, in *Severo*. [N. B. It is conjectured that they used some kind of telescope; as also our Druids.]

LORD, *Dominus*; *Kypios*, *kyrios*; אדוני *Adoni*, or *Adonai*; *Elohim*, or *Jehovah*; for the Greek and Latin interpreters often put *Kypios*, and *Dominus*, Lord, for all these names.

I. The name of the LORD belongs to God by pre-eminence, and in this sense ought never to be given to any creature. The Messiah as Son of God, equal to the Father, is likewise often called *Lord* in the Scriptures of the Old and New Testaments.

II. This name is sometimes given to angels; whether as representing the person of God, as in those visions of the Old Testament, wherein the patriarchs and prophets speak to them in the same terms as to God himself; or whether, esteemed as angels sent by God. Daniel, x. 16, 17. says to the angel, or, as he calls him, to one who spoke to him under a human form; *O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord?*

III. When spoken to princes, great men, and persons to whom we would shew respect; it is met with in this sense, at every turn in Scripture. But generally the word, *my*, is joined with it: *My Lord*; and, though sometimes the words *Adoni* and *Elohim*, are attributed to a creature, yet the appellation *Jehovah* never is.

[LO-RUHAMA, or *Rachamah*; *not-beloved*. Vide AMMI.]

LOT, לוֹט, *wrapped up, hidden, covered*: otherwise, *myrrh, rosin*. [Protection, i. e. of the family. Simon.]

LOT, son of Haran, and nephew to Abraham. He followed his uncle from Ur, and afterwards from Haran, to settle in Canaan, Gen. xi. 31. A. M. 2082, and 2083, ante A. D. 1921, 1922. Abraham had always a great tenderness for him. He took him with him into Egypt, and brought him back to Canaan. They could not continue longer together: but were obliged to separate, because, as they both had large flocks, their shepherds sometimes quarrelled, Gen. xiii. 6, 7. Lot therefore chose Sodom for his abode, the country around it being very beautiful.

About eight years after, king Chedorlaomer and his allies having attacked the kings of Sodom, and the neighbouring cities, routed them, pillaged Sodom, took many captives, and Lot, Abraham's nephew, Abraham being informed

of it, armed his servants, pursued the confederate kings, overtook them near the springs of Jordan, recovered the spoil which they had taken, and brought back the captives; including Lot.

Some years after, the sins of the Sodomites and of the neighbouring cities being at their height, God sent his angels to punish and destroy them: Vide ABRAHAM.

Towards evening, two of these angels being come to Sodom, Lot, who was sitting at the city gate, intreated them very earnestly to lodge in his house; they went in, and he provided entertainment for them. But before they retired to rest, all the men of the city besieged Lot's house, exclaiming, "Where are these men, who came to you this evening? Produce them, that we may know them." "Do not, I beseech you, my brethren," said Lot, "commit any thing so wicked. I have two daughters, virgins; I would rather bring them to you; use them as you please, provided you injure not my guests; men who are come to my house, as to a place of security." But they said; "Be gone; you came a stranger hither, and now pretend to be our judge." As they were on the point of breaking in the two angels drew Lot into his house, and shut the door; and struck with blindness all who were assaulting it.

Then said the angels to Lot, "Direct all who belong to you to quit this city; for we are come to destroy it." Lot went and informed his sons-in-law who had married his daughters; but this intelligence they received as an idle fancy. In the morning, ere it was day, the angels took Lot, his wife, and daughters, by the hand, and drew them forcibly, as it were, out of their house: saying, "Save yourselves with all haste, look not behind you, get as fast as you are able to the mountain, lest you be involved in the misfortune of the city." Lot intreated the angels, who consented, that he might retire to Zoar, which was one of the five cities doomed to be destroyed. But Lot's wife looking behind her, was overtaken in the flame which fell from heaven, and consumed Sodom.

Lot left Zoar, and retired with his two daughters to a cave in some mountain near it. —They, imagining that all mankind was destroyed, and that the world would end, unless they provided new inhabitants for it, made their father drink, and the eldest lay with him without his perceiving it; she conceived a son by him, whom she called *Moab*. The second daughter did the same, and had *Ammon* by him.

St. Peter says, 2 Epist. ii. 7. that God, in his mercy, delivered righteous Lot from the oppression

oppression and vexation of the Sodomites.

The Mahometans have added many circumstances to the history of *Lot*: as that, he was sent by God to Sodom, and the four cities, in order to reclaim them from their horrible crime; the Arabians call him *Louth*, or *Laouth*. *Lot* acquitted himself of the duty of a preacher, for twenty years; reproaching them with being the first of all mankind who fell into this abomination, and perverted the order of nature; but his remonstrances were in vain. God therefore sent the angel Gabriel, with two others to exterminate them. He passed by Abraham's abode, and discovered God's resolution to him. Abraham contested a great while with him, saying, that perhaps there were a hundred righteous men in the five cities, and that God was too just to confound the innocent with the guilty. He afterwards descended by degrees so far as to make the angel promise, that he would not destroy the cities if he found but one righteous person in them. Hereupon Abraham observed to him, that *Lot* was there with his family; the angels replied, We will deliver him: therefore say no more, for the sentence of their condemnation is irrevocable.

The angels on their arrival near the city found *Lot* at work in the fields; he saluted them, and understanding that they intended to pass that night in the city, he was much afflicted at it, apprehending they might be insulted, by reason of their beauty. He told them, that probably they did not know what sort of people the inhabitants of Sodom were; that there were not more wicked men under heaven; which he repeated to them four times, modestly restraining him from explaining himself farther: they did not however yield to his reasons, but went into the city with him. They were no sooner entered his house, but the people of Sodom came and besieged them. *Lot* went out, and offered his daughters, if they would spare his guests: but their answer was, Thou knowest we have nothing to do with thy daughters, and art not ignorant of what we demand. *Lot* replied to them, I have not indeed strength enough to resist you, but God is my refuge, who will be able to defend me and my guests from your outrages.

Then the angels encouraged him, declared to him who they were, and told him that they were sent to destroy these wretches. At the same time they blinded them by only drawing their hands over their own faces. This chastisement dispersed them, and they cried out, that these strangers were sorcerers. The angels immediately directed *Lot* and his daughters to depart

ant of the city. But his wife, who had been debauched by her conversation among the inhabitants, chose to stay and share their fate.

The angel Gabriel going under the foundations of these cities, raised them up in the air to such a height, that the inhabitants of heaven who were nearest to the earth, heard the music of their horns, and the barking of their dogs; then he let them fall down upon the earth, and all who dwelt in them were crushed to pieces under their ruins, God intending that their punishment should bear some proportion to their crime. After this overthrow God showered down upon them, hot burning stones baked in the furnaces of hell; upon each whereof the names of the guilty were written, so that even they who were without the compass of their city, were burnt and knocked on the head by them. It is said that one of them being at that time by chance in the temple of Mecca, built by Abraham, continued there secure for forty days; but that he no sooner set his foot out of it, but he was struck down and killed like the rest of his countrymen.

[N. B. Romantic as this account appears, it preserves traces of an earthquake, and a volcano, which were, in all probability, the *natural*, *secondary* causes of the overthrow of Sodom, and of the formation of the Dead Sea.]

LOT'S WIFE, is called *Hedith* by the Rabbins: this word signifies *witness*: as if they would denominate this woman a *witness*, or proof of the punishment, which God inflicts on the unbelief and imprudence of those, who obey not his word and threatenings. Scripture says, Gen. xix. 26. *that she looked back from behind him, and was changed into a pillar of salt*. This phrase, *to look back behind*, is taken sometimes for delaying, deferring, staying: it was probably, the angel's intention to hasten *Lot* and his family; to convince them that they had reason to fear the worst consequences from their hesitation: this, *Lot's wife* resisted.

Several difficulties are proposed concerning her being changed into a *pillar of salt*. Some are of opinion, that it signifies only, that, being surprised and suffocated with fire and smoke, she continued in the same place, as stiff and immovable as a rock of salt: others, that a column or monument of salt stone was erected on her grave: others, that she was stifled in the flame, and became a monument *of salt* to posterity, i. e. a permanent and durable monument of her imprudence. Others, that she was overpowered with the sulphur and flame, and fell down dead on the earth, where her body became stiff and dry like mummies, which have been salted and embalmed:

embalmed: so that a *statue of salt* signifies the same as a body dried, and salted.

But the common opinion is, that this woman was suddenly petrified and changed into a statue of rock salt; which not only is not melted by rain, but is as hard as the hardest rocks. Some travellers in Palestine relate, that *Lot's wife* was shewn to them; i. e. the rock into which she was metamorphosed. But what renders their testimony very suspicious is, that they do not agree about the place where it stands; some saying westward, others eastward; some northward, others southward, of the Dead Sea; others in the midst of its waters; others in Zoar, others at a great distance from that city. Some of the ancients, as Irenæus, *lib. iv. cap. 51.* and the author of a poem on Sodom, ascribed to Tertullian, assure us, that this pillar retained the form of a woman. They add something more incredible, viz. that she retained also, the infirmities natural to her sex.

[The words of the original have been much too strictly taken by translators: *גלגל*, rendered *statue*, by no means expresses form but *fixation*, settledness; hence a military *post*, i. e. a *fixed* station; and as the Hebrews reckoned among *salts*, both nitre and bitumen, so the term *salt*, here used, denotes the *bitumenous mass* which overwhelmed this woman, *fixed* her to the place where it fell on her, raised a mound over her, of a height proportionable to that of her figure, and was long afterwards pointed out by the inhabitants as a *memento* of her fate, and a warning against loitering, when divinely exhorted.]

Our Lord in the Gospel admonishes his disciples, to remember *Lot's wife* in their flight, and not to imitate her tardiness, Luke xvii. 32.

LOT, *sors*; Heb. *גורל* *goral*; Gr. *κληρος*; Persian, *pur*; whence the feast of *Purim*, or of *Lots*. We see *lots* used in many places of Scripture. God commanded, that *lots* should be cast on the two goats, offered for the sins of Israel, on the solemn day of expiation; to ascertain which of the two should be sacrificed, and which set at liberty. He required also, that the land of promise should be divided by *lot*. Numb. xxvi. 55, 56. xxxiii. 54. xxxiv. 13. &c. The priests and Levites in like manner had cities given them by *lot*, Joshua xiv, xv, xvi. In the time of David, the twenty-four classes of the priests and Levites were distributed by *lot*, to their order of waiting in the temple. 1 Chr. vi. 54, 61. [and it should seem from Luke i. 9. that the portions of daily duty were appointed to the priests, by *lot*; as Zechariah's *lot* was, to burn incense.] In the division of the spoil after victory, *lots* were cast likewise to de-

termine the portion of each. 1 Chr. xxiv. xxv. In the New Testament the soldiers cast *lots* for Jesus Christ's garments, as had been foretold by the prophet. After the death of Judas, *lots* were cast to decide which of the persons proposed, should succeed into his place. Acts i. 26.

The manner of casting *lots*, we do not find described clearly in the Scripture; and interpreters disagree about it: several methods were used. Solomon in the Proverbs, xvi. 33. points out one, *The lot is cast into the lap, but the whole disposing thereof is of the Lord.* *Lots* therefore were cast either into some person's lap, into a helmet, or an earthen vessel, or a vessel of some other matter; there they were shaken together, and afterwards cast, or drawn: but all this, it is probable, might depend on the inclination of those concerned. See PLATE: LOTS.

The use of *lots* is not prohibited, for God even enjoins it on some occasions, and the most holy persons of the O. and New Testaments practised it. The Wise man acknowledges the usefulness of this custom in these words, Prov. xviii. 18. *The lot causeth contentions to cease, and parteth between the mighty.* But it cannot be denied that casting *lots* is sometimes forbid; as, when it is practised without necessity; or with superstition; or with a design of tempting God; or, in things wherein there are other natural means of discovering truth; lastly, when reason and religion furnish better ways to guide us. Haman, Esther iii. 7, &c. used *lots*, not only out of superstition, but likewise in an unjust and criminal matter, when he undertook to destroy the Jews. Nebuchadnezzar did so in a superstitious manner, when being on the way to Jerusalem, and Rabbath of the Ammonites, he cast *lots* to determine which of the two cities he should first attack. Ezek. xxi. 18, &c. The mariners who had Jonah in their vessel, tempted God, by drawing *lots* to know whence the tempest originated with which they were overtaken, Jonah i. 7. The storm might be natural, and it is possible that all of them were culpable. Lastly, God was not obliged to discover the guilty person to them by *lots*. Comp. ACHAN, JONATHAN.

Lot is taken likewise for inheritance. For example, *Come up with me into my lot*, into my inheritance, Judg. i. 3. *Lord, thou maintainest my lot*, Psalm xv. 5. Again, *The rod of the wicked shall not rest upon the lot of the righteous*, Ps. cxxv. 3: on the inheritance of God's faithful servants.

The Feast of Lots. See PURIM.

LOTAN, *לוטן*, from *loth*. Son of Seir, Gen. xxxvi. 20, 29. 1 Chron. i. 38. [*powerful protection* ?]

[LOVE,

[**LOVE**, is a natural passion of the human mind ; given to man for the most important purposes. It is denominated from its object, as

1. *Divine love*, love to God, love to divine things, to whatever relates to God, is appointed, or approved by him. Love generally is excited in the mind by a sense of some good, some excellence, real or supposed, in the object beloved ; wherefore, as all good is supremely excellent, absolutely certain and infinite, in God, God is entitled to our supreme affection.

2. *Brotherly love*, an affection arising from a sense of participation in certain enjoyments, benefits, or &c. of which both parties are conscious. In a family, brothers love each other, because they are conscious of their mutual relation, of enjoying the same family advantages, privileges, &c. the kind regards of the same parents, &c. the kindnesses which are continually rendered by them one to another, and endear them to each other.

3. *Christian brotherly love*, is assimilated to the sentiments and feelings of the former : it is a sympathy actuated by a sense of communion in the same hopes, the same fears, the same affections, the same aversions, the benevolence of the same parent, and the general and particular sympathies connected with the principles of piety, the union of the Christian system, and the reciprocal kindnesses of truly renewed minds.

Love is parental, filial, conjugal, spiritual, &c.

It is the excellence of the Christian system, that it ennobles this passion, regulates it, directs it to proper objects, moderates it within due bounds, and finding this principle in the human mind, it does not banish but encourage it, does not depress but exalt it, does not abate but promote it : love is conducted by piety to proper objects, is animated with the noblest expectations, and is trained up for perpetual exercise in a world where it shall be perfectly purified, perfectly extended, and perfectly rewarded.]

[**LOVE-FEAST**, *vide* AGAPÆ. Eng. Trans. *Feasts of Charity*. Jude 12. This apostle complains of spots in the feasts of charity, *i. e.* hypocrites, who abused the simplicity of Christians.

The history of the *agapæ* among the primitive Christians is so closely connected with the manners, customs, and opinions of times and places, that to treat it satisfactorily would lead us too far : but there seems reason to conclude, that the social intercourse of early believers might enable them to discover many excellencies in each other, which might contribute to justify and to promote the observations of heathen strangers “*See how these Christians love !*” Whether the revival of this rite be a duty, we do not ven-

ture to affirm : but that it might be, under proper management, and conduct, a great advantage to piety, even in the present day, need not be doubted. Endeavours have been made by some moderns to revive this practice ; but, whether it will ever again be general is very uncertain.

These *agapæ*, were not only very powerful means, among the primitive Christians, of cultivating mutual affection throughout their body, and of gaining the good-will of those who observed their conduct ; but, in all probability, they contributed to promote the Christian cause, by leading to conversions, and by supporting the minds of young converts under the difficulties attending their situation. Pliny seems to describe these *agapæ*, when, writing to Trajan, he says, The Christians “assemble on a day appointed, to take a common and innocent repast together.” And Tertullian, *Apol. cap.* 39. speaks of them thus : “Nothing low or unseemly is committed in them ; nor is it till after having prayed to God, that they sit down to table. Food is taken in moderation, as wanted ; and no more is drank than it becomes discreet persons to drink. Each takes such refreshment as is suitable, in connection with the recollection that he is to be engaged, in the course of the night, in adorations to God ; and the conversation is conducted as becometh those who know that the Lord heareth them. After water has been brought for the hands, and fresh lights, every one is invited to sing, and to glorify God, whether by passages from the sacred Scriptures, or of his own composition. This discovers whether proper moderation has been observed at the table. In short, the repast concludes as it begun ; that is to say, with prayer.”

These institutions, even in the time of the apostles, were attended with inconveniencies, arising pretty much from a too strong sense of the inequalities of rank in life ; at length, the rich invited only persons like themselves, or those who were expected to return the favour : consequently, the poor were excluded ; and the whole was abolished by the *Council of Laodicea*, Can. 28. *Synod of Trullo*, Can. 74. and the *Council of Carthage*, Can. 42.

For a rite the counterpart of the *Agapæ*, see the article DISCIPLES of JOHN BAPTIST.]

[**LOW**, is taken for station in life, for disposition of mind, for national depression, &c.

As poverty of station is not poverty of spirit, so *lowliness* of condition is not *lowliness* of mind, neither is it always connected with it. We see daily, many, whose manners and situation are low, yet the natural haughtiness of the human mind reigns in them with absolute uncontrol.

troul. Nevertheless, it is a great blessing which sometimes attends the dispensations of Providence, when they abase a person in this world, that they bring him into a more suitable disposition of mind, a more *lowly* habit of thought and conduct, than when his prosperity was high. So that if he have occasion to regret the loss of temporal good things, he may have much greater reason to rejoice in acquisition of mental and spiritual advantages. *Vide HUMILITY, and Add.]*

[**LOWER PARTS** of the earth. These are,

1. *Valleys*, which diversify the face of the globe, and are evidently *lower* than hills, which also contribute to that diversity. Isaiah xlv. 23.

2. *The Grave*, which being dug into the earth, or into rocks, &c. is the *lower part of the earth*, of that portion of it which is usually opened to the sons of men; this is sometimes called the *deep*, or *abyss*; and indeed it is secluded from our cognizance, till we are called to visit "that bourne from whence no traveller returns." Psalm lxiii. 9. Eph. iv. 9.

3. As to the phrase "*lower parts of the earth*," Psalm cxxxix. 15. in reference to the mother's womb, I confess I do not understand it: perhaps, there is a mark of assimilation כ, dropped, perhaps, the word includes the idea of a mere particle, an atom of earth,—“when I was made in secret, when I was compacted into form, *put together*, in the *most secret of places*, (the womb) and endued with life, though a minute particle of clay, an atom of earth,” as the foetus in the embryo, the chick in the egg; *quasi animalcula in semine*, &c. But, will the words bear this sense? Or, has the passage any reference to the first formation of man from the *dust* of the earth? Gen. ii. 7. It does not appear necessary to take the Hebrew word rendered "*lower parts*," as expressing *extremely deep*, or *central parts*, in reference to the general globe of the earth: as the grave is not very deep, in fact, yet is called the *lower parts of the earth*, Psalm lxiii. Eph. iv. 9. and even the superficies of the earth is thus called in reference to valleys, Isaiah xlv. 23. so, the superficial *dust* of the earth, whereof man was made, being taken from the moist valley, not from high hills, from a loamy soil, not from granite rock, may be understood by the phrase "*lower parts of the earth*." Might this be accepted, the Psalmist may intend to say, "The formation of my body, with its various members was not without thy knowledge, when I was in the *secret womb*, completely constituted, body, soul and spirit, (1 Thess. v. 23.) as wonderfully now, by natural generation, as man was at first *compacted* from the dust of the earth:" otherwise,

VOL. II. PART XVIII. Edit. IV.

"as a wonderful microcosm, a world—a human world, with its many *secret* combinations, and interior constructions necessary to life; as wonderful as the composition of the globe itself!"

Whoever is acquainted with the speculations of the inquisitive on the mode of impregnation, will admit the truth of this representation, notwithstanding the unremitting labours of our own Hunters, the experiments of the curious Spallanzani, and of a thousand others, which, probably, would have been thought little, if any thing, short of impiety among the Hebrews.

"The construction of my solid parts—my bones, &c. was not hidden from thee, though formed in the most secret place; and they became connected, compact, firm, under thy appointment, and inspection, though originally a mere molecule of moist matter. Comp. Job x. 9—12.]

LUCIFER. This word is taken (1) for the morning-star; (2) for Jesus Christ, the Light of the world; (3) for the devil, who by the fathers is often called *Lucifer*. Zophar says to Job, (xi. 17.) *If thou art innocent, when thou shalt think thyself lost, thou shalt shine forth as the morning-star*,—בֹּקֶר, *boker*. And God speaking to Job, says, xxxviii. 32. *Canst thou produce the morning-star at the time when it should appear?*—כִּימָה, *chima*. And the Eternal Father speaking of the Word; *I have begotten thee in my womb before the morning*,—שַׁחַר, *schachar*.

[Our author follows the Vulgate in his translation of this passage, Ps. cx. 3. *ex utero ante Luciferum genui te*. In the Hebrew it stands כִּימָה מִשְׁחַר לֶךְ טַל יִלְדֶּיךָ, which our English version renders, *From the womb of the morning, thou hast the dew of thy birth*. Grotius expresses the sense of the Hebrew in these terms, *Ros (id est, semen) prolis tuæ (id est, unde proles tibi nascetur) erit ut ros ab utero Auroræ. Thy seed shall be as fruitful as the morning dew*. Louth to the same effect.]

Isaiah, xiv. 12, &c. speaks of the fall of Lucifer, *How art thou fallen from heaven, O Lucifer, son of the morning!* Thou that appearest so bright at the break of day. In this sense several fathers, and many commentators explain it. Others are of opinion that it literally refers to the king of Babylon, who fell from his state of glory and elevation, and was cast head-long into hell, [into *hades*, the state of the dead.]

[It is somewhat remarkable, that although CALMET quotes three names as denoting the *morning-star* (which it is not likely that all the three should do) yet he leaves unexplained that which is rendered *Lucifer*, the immediate subject of his article, הִלֵּל. This word seems to

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import

import one unduly exalted, or, who has exalted himself unduly, a famous braggart, an upstart, intoxicated with power and supremacy, and therefore playing mad freaks, in his tyranny over neighbouring nations. Comp. 1 Sam. xxi. 13. Psalm ciii. 9. Ecol. i. 17. ii. 3. x. 13. and Parkhurst, in הן. To this agrees the scope of the passage; *How art thou fallen!*—therefore, he was preposterously elevated: *art thou become weak as we?* therefore, he had boasted of his strength: *thy pomp is brought down to the grave, &c.* Now, not only is this not true of the planet Venus, when, preceding the Sun, it is THE morning-star, Phosphorus; but, that star has no properties to which this term assimilates; not to insist that in the eastern languages this planet is feminine. It is probable, that this is altogether a western idea, as Virgil sweetly sings, (Comp. *Iliad* v.)

Qualis ubi Oceani perfusus *Lucifer* unda,
Quem Venus ante alios astrorum diligit ignes,
Extulit os cœlo sacrum, tenebrasque resolvit.

Æn. viii.

But, the subsequent allusions to “ascending into heaven,”—to “exalting his throne above the stars of God,”—to “sitting on the MOUNT of the congregation, i. e. of the gods,”—“on the sides of the north,” i. e. the Mount Meru, of the Hindoos, seem to be Oriental, and even Brahminical: in which case the term שחר would express exactly the dark colour of Vishnu’s complexion; and it would appear that this potentate boasted of his relation to that deity. In verse 13, the phrase “I will exalt my throne above the stars of God,” has the regular word for stars, כוכבי; and the terms for morning-stars, Job xxxviii. 7. are כוכבי בקר, which have no relation whatever to the supposed *Lucifer* of this place, as a supposed “morning-star”. The derivation from light is unsatisfactory; as the planet Jupiter, when a morning-star, is no less bright; and it is absurd to call a bright star son of *schachar*—the dark-coloured,—the gloom of the morning.]

St. Peter, 2 Epis. i. 19. tells the faithful, that they have the word of prophesy whereunto they do well that they take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in their hearts. This morning-star, this light, set in opposition to the oracles of the preceding prophets, and over which it has so much advantage by its clearness, denotes the gospel and doctrine of Jesus Christ. St. Peter in this passage hints at three degrees of light. 1. The oracles of the prophets, which shine in obscurity; this is the state of the Jews.

2. The morning-star, the dawn of day, to those who have embraced the faith. Some translate the Greek, ἕως οὗ ἣ ἡμέρα διαύγασω, καὶ Φωσφόρος ἀνατελῇ, till the day appear, and the sun rises. They pretend, that *Phosphorus* and *Lucifer* sometimes signify the sun.

The Arabians call *Lucifer*, *Eblis*, also, *Azazel*, which is the name of the scape-goat that was sent into the wilderness, laden with the sins of the Jews. They relate, that the angels having God’s order to fall prostrate before Adam immediately after his creation, all complied, except *Eblis*, who obstinately refused, alledging, that he and his companions having been derived from the element fire, which is much purer and more excellent than that of earth, whereof Adam was formed, it was not just that they should be obliged to pay submission to their inferior. Whereupon God said to him, *Be gone from hence, for thou shalt be deprived for ever of my peace, and shalt be cursed to the day of judgment.* *Eblis* desired of God that he would grant him respite till the time of the general resurrection; but all the delay he could obtain was till the sound of the first trumpet, that at which all men shall die, in order to rise again at the second sound of the trumpet; i. e. forty years after. *Eblis* therefore died according to the Mahometans, but he will hereafter rise with all men, in order to be plunged into flames. I relate these idle traditions for no other reason but to shew, that the theology of the Eastern people is but a corruption of Christianity.

LUCIUS, Λέκιος, light; from the Latin *lux*.

I. LUCIUS of Cyrene, mentioned Acts xiii. 1. one of the prophets of the Christian church at Antioch. While employed in his ministry with the others, the Holy Ghost said; *Separate me Paul and Barnabas, &c.* Some believe *Lucius* was one of the Seventy. Usuard and Ado assert, that the apostles ordained him first bishop of Cyrene. The Latins honour him, May 6. See LUKE.

II. LUCIUS, mentioned Rom. xvi. 21. and styled St. Paul’s kinsman, is, say some, the same as *Lucius* the Cyrenian; but, the generality with reason distinguish them. We know nothing of this *Lucius*; unless he and St. *Luke* be the same person; which, seems very credible. Vide LUKE.

LUD, לוד, לוד, birth, generation; from לוד.

LUD, fourth son of Shem, Gen. x. 22. peopled, say the generality of ancients and moderns, *Lydia*, a province of Asia the Less. Arias Montanus places the *Ludim* where the Tigris and Euphrates meet, and M. le Clerc, between the rivers Chaboras, and Saocoras or Masca.

LUDIM,

LUDIM, לודים, *Ardia, blrth*; from *ly-jalad*. [Gr. *Ard*, Judith ii. 23.]

[Perhaps issue, or addition to the family; to which sense the Arabic and Ethiopic agree.

In Gen. x. 13. it is written with a single *l* only; but in Chronicles, *Ludim*, and very properly, as it should seem; the LXX. writing *Loudeim*. The Samaritan writes *Lehudim*. These people are frequently mentioned in Scripture: Isaiah lxvi. 19. Jer. xlv. 9. Ezek. xxvii. 10. xxx. 5. We must however distinguish between the children of Mizraim, Gen. x. 13. or rather, a people or colony migrated from Egypt, and *Lud* the son of Shem, in verse 22.

These African *Lydians* are usually mentioned with *Phul*, with *Ethiopia*, and with *Phat*. They were also mercenary auxiliaries to Tyre; we must therefore expect to meet with them in a country which admits of all these particulars. Bochart inclines to Abyssinia; but Abyssinia seems to have other characters.

In Isaiah lxvi. 19. *Lud* is associated with *Pul*, or *Phul*, and described as a nation which *draws the bow*: also Jer. xlv. 19. In Ezekiel xxx. 5. it is in our translation taken for *Lydia*, being however mentioned with *the mingled people*, or Abyssinia; it is distinguished from that country, but plainly placed in Africa. We may therefore admit of two countries under this name.

1. Lydia in Asia.

2. Lydia, or *Ludim*, in Africa.]

LUDIM, son of Misraim, Gen. x. 13. Josephus affirms, that the descendants of *Ludim* had been long extinct, having been destroyed in the Ethiopian wars. The Jerusalem paraphrast translates *Ludim*, the inhabitants of the *Mareotis*, a part of Egypt: but Bochart maintains, that we should read *Meroitis*, or the land of *Meroë*. The paraphrast Jonathan translates it, those of the canton of *Neut*, or *Neout*, in Egypt; the Arabic, the inhabitants of *Tenezus*, near Pelusium. Ezekiel places the *Ludim* with *Cush* and *Phut*, and elsewhere with *Phut* and *Pharas*, or perhaps *Pathros*. These people were in Egypt: but it is not easy to shew exactly where the *Ludim* dwelt.

[**LUHITH**, *a story, or scaffold*: or greenness.

A mountain, in the opinion of Lyra, and the Hebrew commentators on Isaiah xv. 5.; but Eusebius thinks it to be a place between Areopolis and Joara: Others suppose between Petra and Sihor.

Simon derives this name from the Arabic root denoting *show, glitter, height*; and he thinks it means *appearance*,—a high place commanding an extensive prospect. From Jer. xlviii. 5. it

is evident that it was an elevated station, but whether a town on a hill, or a place for prospect, or simply, the prospect up a hill, the road lying that way, does not appear. It might be such a road, leading to a town on the top of the hill; as it seems to be associated with other places which we know to be towns. The order of the places named is not the same in both prophets, though both refer to the calamities of Moab, to which dominion *Luhith* belonged.]

LUKE, Λουκᾶς, from the Latin, *lux, luminous*.

LUKE, the Evangelist, is by some ancient authors called *Lucas, Lucius, or Lucanus*. He was a Syrian, a native of Antioch, and by profession a physician. They who believe him to be *Lucius*, Rom. xvi. 21. must acknowledge likewise, that he was St. Paul's kinsman: *Lucius and Jason—my kinsmen*. It is not agreed whether he were by birth a Jew or a heathen. They who maintain that he was one of the Seventy, must believe he was a Jew, both by religion and descent. Epiphanius thinks, he was one who left Christ, on hearing those words, John vi. 51, *He who eateth not my flesh, and drinketh not my blood, is not worthy of me*; but that he returned to the faith on hearing St. Paul's sermons at Antioch. Gregory the Great, *Moral. lib. i. cap. 1.* and some others in Theophylact, believe St. *Luke* was Cleophas's companion, and went with him to Emmaus, when Jesus Christ joined them. In an addition, found at the end of St. Jerom's treatise of *Eminent Men*, we read that St. *Luke* lived always a single life, having neither wife nor children.

LUKE was St. Paul's companion in several journeys, undertaken for preaching the Gospel, 2 Tim. iv. 11. Phil. 23, 24. Col. iv. 14. but where, or when they first joined company, we cannot tell. They who maintain that he was converted by St. Paul at Antioch, believe that after that time, he never forsook him: others think they met at Troas; and St. *Luke* himself favours this opinion, Acts xvi. 8, 9, 10. *immediately we endeavoured to go into Macedonia from Troas*. He begins in this place to speak in the first person plural, as being then one of St. Paul's company. It is commonly believed, that St. *Luke* was a painter, and in some places there are pictures of the Virgin shewn as of his drawing, or, at least, as copies taken from originals by him. The ancients knew nothing of St. *Luke's* being qualified in this art; and Nicephorus is the first author who mentions it. But if he did not paint the personal portraits of the Virgin and her Son, he has left us many particulars concerning the Blessed Virgin, and the

infancy of Jesus Christ, from which we may judge, that he had seen, and was acquainted with that admirable person, and that he had even a share in her confidence, *Vide Grot. ad Luc. ii. 15.* [As *Luke*, more than either of the other evangelists notices the Virgin Mary, this was perhaps the origin of the notion that he had *painted her*: i. e. he described, *delineated*, &c. that holy mother.]

Epiphanius believes, *Hæres. 5.* that he preached the Gospel in Dalmatia, Gaul, Italy, and Macedonia; Metaphrastes, that he preached in Egypt, Libya, and Thebais. Some are of opinion that he survived St. Paul many years, and died in Achaia, being eighty, or eighty-four years old, Jerom, *de Viris illustr. Gaudent. Homil. xvii.* Nicephorus, *lib. ii. cap. 43.* says, he died at Thebes in *Bæotia*, where is shewn a tomb, called *St. Luke's*, [but, by modern travellers found to be much posterior to the Evangelist.] Hippolytus, in *MS. Bodlei. apud Mill. Præ. in Luc.* informs us, that he was crucified at Elea in the Peloponnesus. Dorotheus in his *Synopsis*, tells us, that he died and was buried at Ephesus. Bede, Usuard, Ado and the Roman Calendar agree, that he died in Bithynia. Some believe he suffered martyrdom; the modern Greeks affirm, that he was crucified on an olive-tree. Elias of Crete, on the contrary, is very clear, that he did not die a violent death; and many of the moderns are of this opinion. Elias *Cretens. in Orat. iii.* Greg. Nazianzen.

Besides the Gospel of *Luke*, and the Acts of the Apostles, some other works are ascribed to him; as the translation, or even the composition, as to style, at least, of the Epistle to the Hebrews. Clemens of Alexandria, *apud Euseb. lib. vi. Hist. Eccl.* and Jerom, *de Viris illustr.* believe him to be the author of a disputation between Jason and Papiscus; which is now lost. Others, insist that the Gospel of *Luke* was properly St. Paul's gospel; who dictated it to St. *Luke*: and that when St. Paul speaks of his Gospel, Rom. ii. 16. xvi. 25. 2 Thess. xi. 13. he means the Gospel of *Luke*. *Vide Euseb. lib. iii. cap. 4. vi. 25. Hist. Eccl. ex Origine.* But Irenæus says no more, than that St. *Luke* digested into writing what St. Paul preached to the Gentiles; and Gregory Nazianzen says, that the evangelist wrote with the help of St. Paul. It is certain, that St. Paul generally quotes the gospel according to *Luke*: compare 1 Cor. xi. 23, 24, 25. with *Luke* xvii. 18, 19, 20. and 1 Cor. xv. 5. with *Luke* xxiv. 24. but *Luke* no where says that he was assisted by St. Paul. He addresses the Gospel and the Acts

to Theophilus, of whom we have no knowledge; and many of the ancients took this name in an appellative sense, for one who loves God. The Marcionites received only the Gospel of *Luke*; and even this they curtailed in many places, as is observed by Tertullian, *contra Marcion. lib. v.* and Epiphanius, *Hæres. 42.*

As to the *Acts of the Apostles*, see ACTS.

St. *Luke's* style is generally purer Greek than that of the other evangelists; notwithstanding, several expressions are remarked in it peculiar to the Hellenistical Jews, several which have some resemblance to the genius of the Syriac; and, in Grotius's judgment, even to the Latin. See M. de Tillemont. [He frequently *latinizes*.]

LUNATICS, Σεληνιαζόμενοι, *lunatici*. Matt. iv. 24. Thus those sick persons are called, who suffer most severely on the changes of the moon; for example, epileptical persons, or those who have the falling-sickness, insane persons, or those tormented with fits of morbid melancholy; and lastly, persons possessed by the devil, for often those have been believed to be really possessed by the devil, who were tormented only with great degrees of melancholy, or fury. Jerom on Matt. iv. 24. is of opinion, that the *lunatics* in the gospel were possessed persons, whom the people through mistake called *lunatics*, because they saw them most tormented during the change of the moon; the devil affecting to make them suffer most in these circumstances, that simple people might impute the cause of it to the moon, and from thence take occasion to blaspheme the Creator. Others maintain, that all the difference between an epileptic and a *lunatic* was, that one was more disordered than the other. Persons subject to epilepsies are not all equally attacked. Some fall more frequently, others more rarely: some every day. *Lunatics* are affected only [chiefly] on the declension of the moon. Comp. Matt. xvii. 15.

LUNULA. God threatens the daughters of Sion, Isaiah iii. 18. that he would take away the rich ornaments which they wore about their legs, their *little moons* or crescents. The Roman senators wore about their ankle-bone above the heel, a sort of buckle which they called *moon*, because it resembled a crescent; *patriciâ clausit vestigia Lunâ*. Some have believed, that they wore it before, and at the lower part of the leg; but this opinion is singular; the ancient figures represent it otherwise. Bruduas, brother to Herodes Atticus, wore this little moon above his heel on the ankle-bone: it was of ivory. The Hebrew word, לֵבָנָה LXX. μηνίσκος, which Jerom has translated *lunulas*, signifies in reality *moon*;

moon; and **meniscos** adopted by the Septuagint may signify the same. Scripture uses the same word, Judg. viii. 21. 26. where mentioning the chains of gold or of precious stones, hung upon the necks of the camels belonging to the Midianites: they were *golden crescents*. See the **PLATES: EASTERN DRESSES**.

LUST. A word used by St. John, 1 Epist. ii. 6. to signify the irregular love of pleasure, riches, or honours; *all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life*. Lust is not a sin; but is the effect and cause of sin:—the effect of original sin; the cause of all evils committed in the world. As in both Testaments, evil desires, as well as evil actions, are equally proscribed, so the first care of every man who would please God, is to bridle his *lust*.

LUST, GRAVES OF; Kibroth-hattaavah; an encampment of the Hebrews in the wilderness, whither they arrived, after they decamped from Sinai: called the *Graves of Lust*, because 23,000 Israelites died there, who were smitten by God, by means of eating to excess of quails, which fell about the camp. Numb. xi. 34. Deut. ix. 20, 22.

LUTE. Vide **MUSIC**.

LUZ, לוז, *separation, departure*; from לוז *luz*, [the almond-tree,] called afterwards Bethel.

I. A city of the Canaanites, Gen. xxviii. 19. xxxv. 6. Josh. xviii. 13. in Benjamin.

II. A city attached to the sons of Joseph, near to Sichem; say some, three miles from Sichem. Josh. xvi. 2.

It is principally on Josh. xvi. 2. that the second of these is distinguished from the first. There might, however, be a small distance between the place where Jacob slept, and the ancient town of *Luz*; and indeed the text in Joshua, by alluding to *Mount Bethel*, seems to suppose, that the travelling patriarch slept on a hill apart: and we know that hills were always esteemed the most proper places for the establishment of altars, &c. as was afterwards the case at Bethel. This supposition also accounts for the facility with which Jacob might perform his devotions, &c. without interruption from the townsmen of *Luz*.]

III. **LUZ**, Judg. i. 25, 26. a city in Arabia Petræa, built by a man of Bethel, who while the tribe of Ephraim besieged Bethel, shewed a secret entrance to them, whereby they took the city: for which they spared him and his family. He retired into the land of the Hittites, and built *Luz*, otherwise *Lesa*, *Lasa* or *Lussa*.

LYBIA, לִיבִי, *libin*, Λίβυς, *heart of the*

sea; from לִבִּי, *lebab*, *heart*, and יָם *jam*, *the sea*: otherwise, *a nation that has a heart*; from *lebab*: otherwise *hearts*, in the plural; from לִבִּים *lebinim*, *hearts*. Dan. xi. 43.

LYBIA, a province of Egypt, which, in our opinion, was peopled by the descendants of *Lehabim*, son of Mizraim, Gen. x. 13. This province reached from Alexandria to Cyrene, perhaps farther, Nahum iii. 9. Comp. **LEHABIM**.

LYBIA. Sometimes all Africa is called *Lybia*: but I do not believe it occurs in this sense in Scripture.

LYCAONIA, Λυκαονία, *she-wolf*; from the Greek λυκαίνης. [*lupines?*]

LYCAONIA, a province of Asia Minor, and part of Cappadocia, having Galatia north, Pisidia south, Cappadocia east, and Phrygia west. St. Paul preached in *Lycaonia*, in the cities of Iconium and Lystra, Acts xiv. 6, &c.

[Under the article Cappadocia, we have hinted at the nations settled in those parts being named *Leuco-Syrians*, or *White Indians*; this may, also, more or less, include their adjoining neighbours, the *Lycaonians*; and to this foreign extraction I would refer the peculiarity of their dialect, which is noticed by the sacred writer, apparently, because it was not strictly according to the idiom of the Greeks. As the subject of their exclamation is *Deity*, it is likely that they had peculiar rites and objects of worship, and retained peculiar terms to express them.

This *Lycaonia* should be carefully distinguished from that of Arcadia.]

LYCAONIAN language. St. Paul preaching at *Lystra*, cured a man who had been lame from his mother's womb, and had never walked. Whereupon, the inhabitants of Lystra said, in the speech of *Lycaonia*, "the Gods are come down to us in the likeness of men. And they called Barnabas, *Jupiter*; and Paul, *Mercurius*, because he was the chief speaker." The question is, what *this speech of Lycaonia*, was? It is generally believed to have been a corrupt Greek; it is certain that Greek was spoken in Asia Minor; but, as is common in remote provinces, the language varied from the politeness of large cities and places, where studies flourish.

Paul Ernest Jablonski has written a learned dissertation on the *Lycaonian* tongue; he supposes it was the same with the Cappadocian, i. e. Greek, mingled with a great deal of Syriac; an opinion, which has been followed by Grotius, and is very probable, by reason of the neighbourhood of Syria, Cappadocia, and *Lycaonia*; and if there had been no more in it than a difference of dialect, Luke never would have said, that

that these people cried in the speech of *Lycaonia*;—a dialect is no particular language.

LYCIA, *Λυκία*, belonging to a wolf. [*lupines*?]

LYCIA, a province of Asia Minor, having Asia Proper north, the Mediterranean south, Pamphilia east, and Caria west. 1 Macc. xv. 23, Acts xxvii. 5. St. Paul landed at the port of Myra in *Lycia*, when going to Rome, A. D. 60.

LYDDA, in Hebrew לוד, *Lud* or *Lod*, by the Greeks and Latins called *Lydda*, or *Diospolis*, in the way from Jerusalem to Cæsarea Philippi. It lay east of *Joppa*; four or five leagues. *Lydda* belonged to Ephraim. It seems to have been inhabited by the Benjaminites, after the Babylonish captivity, Neh. xi. 35. *Lydda* was one of the three toparchies which were dismembered from Samaria, and given to the Jews, 1 Macc. xi. 34. Joseph. *Antiq. lib.* xiv. cap. 8. St. Peter coming to *Lydda*, cured Æneas, who was sick of the palsy, Acts ix. 33, 34.

The Jews inform us, that after the destruction of Jerusalem, they set up academies in different places of Palestine, of which *Lydda* was one; where the famous Akiba was a professor, for some time. Gamaliel succeeded him, and was obliged to retire to Japhna. After them appeared Tasphe or Trypho, another famous Rabbīn, whom some have confounded with Trypho the Jew, who bears a part in Justin's dialogue.

[This place, says Josephus was a village, not yielding to a city in greatness. It was esteemed a day's journey from Jerusalem; and the second tenths of its fruits were carried to Jerusalem to be eaten there. It is probable that *Lydda* was somewhat elated with this distinction, and was forward in shewing its piety; for the Jews have a proverb among them, importing that "the women of *Lydda* knead their dough, go up to the temple, pray, and return home, before it be leavened;" the meaning seems to be, that they so arranged their household affairs, that they were no impediment to their religious exercises. But probably, the fact was, that from the heights of their houses, they could see the temple, and that to these, they went up, prayed towards the temple, and came down again to their customary employments. When the Sanhedrim sat in Jabneh, there flourished eminent schools in *Lydda*; and *Lydda* preserved this advantage long after Jabneh had lost her distinction.

Lydda, says D'Arvieux, "is situated on a plain, about a league from Rama. It is so entirely ruined, as to be at present but a miserable village, noticeable only on account of the market

which is held here, once a week. The dealers resort to it to sell the cotton and other commodities, which they have collected during the week. Here was formerly a handsome church, dedicated to St. George, a saint who is equally in favour with Turks and Christians.

Dr. Wittman says, *Trav.* p. 203. January 12, "I rode across the plains of Jaffa and *Lydda*. We approached the town of *Lydda*, or *Loudda*, and saw the Arab inhabitants busily employed in sowing barley. The soil of these fine and extensive plains is a rich black mould, which, with proper care and industry, might be rendered extremely fertile."

"*Lydda* is denominated by the Greeks *Diospolis*, [city] or Temple of Jupiter, probably because a temple had been dedicated in its vicinity to that deity. Since the crusades it has received from the Christians the name of St. George, on account of its having been the scene of the martyrdom and burial of that saint. In this city tradition reports that the emperor Justinian erected a church." p. 205.]

LYDIA, *Λυδία*. See LUD, or LOD.

LYDIA, a woman of Thyatira, a seller of purple, who dwelt in the city of Philippi in Macedonia, Acts xvi. 14, 40. She was converted by St. Paul's preaching, and was baptized, she and all her family. She offered her house to St. Paul so earnestly, that he was prevailed on by her intreaties. This woman was not by birth a Jewess, but a proselyte. The Roman Martyrology commemorates her August 3. *Lydia* is perhaps the name of her country, and she might be commonly called *Lydia*, *q.* the *Lydian*.

LYDIA, a province of Asia Minor peopled by the sons of *Lud*, son of Shem, Gen. x. 23. We have very little notice of these *Lydians* in Scripture. They are mentioned Isaiah lxvi. 19. or, perhaps, the *Lydians* in Egypt. Comp. 1 Macc. viii. 7.

[It had Phrygia on the east, Mysia on the north, part of Caria on the south. The music of these people was soft and effeminate. Pliny, vii. 56. Strabo, *lib.* xiii. *Vide* also Pliny, *lib.* v. cap. 29.]

LYDIA, a province of Egypt, peopled by *Ludim*, son of Mizraim, Gen. x. 13. Jer. xlvi. 9. Ezek. xxvii. xxxv. We do not know distinctly the situation or extent of this country. See LUDIM.

LYDIANS, לודים, Λύδοι, *Lydii*. See LUDIM. Jer. xlvi. 9: famous archers.

LYING, is condemned in many places. Ex. xxiii. i. 7. Lev. xix. 11. Prov. xii. 22. xiii. 5. xix. 22. Wisd. i. 11. Eccl. vii. 13. xx. 10. xxv.

23. Hosea iv. 1. Acts v. 4. Ephes. iv. 25. James v. 12. Our Saviour requires his disciples to be so plain and sincere, that their word might be equivalent to the most solemn oath; and that in all their assertions, they should say only, *It is*, or, *It is not*: Matt. v. 37. It is in vain therefore to attempt to justify some particular persons who have told *lies*; which persons are in other respects commended in Scripture.—Scripture never praises their *lying*, but their good actions. That which is in itself evil, never can become good. When Abraham calls Sarah his *sister*, not his *wife*; and Isaac says the same of Rebekah; when Jacob by a *lie* defrauds Esau of his father's blessing; when the *Egyptian* midwives declare, that the Hebrew women are delivered without their assistance; and when the Hebrews before their departure out of Egypt borrow things which they have no intention of returning; they are not any of them in this particular to be commended: but the evil which they committed might be mitigated by circumstances not known to us. When we condemn *lying*, we do not condemn stratagems, hyperboles, or certain railleries and discourses, [or fables, or parables] which custom and general consent do not rank among *lies*. See St. Austin in his books of *lying*, and against *lyars*.

God put a *lying spirit* into the mouths of false prophets; *i. e.* he permitted them to follow the impressions of the evil spirit, and that others should hearken to them, Kings xxii. 23. Prov. xxiii. 3. the bread of *lying* or of *lyars*, in Heb. one who boasts (falsely) of the entertainment of which he has been partaker at a prince's table: or, be not desirous of his good cheer, for it is *the bread of lying*; it is food that pleases the taste, but does not nourish; deceitful, [Eng. Tr.] good only in appearance. In another place he calls that deceitful bread, or *bread of lying*, which is acquired by injustice; Prov. xx. 17. *We have made lies our refuge*, Isaiah xxviii. 15. We have placed our confidence in falsehood: in deceitful allies, or in the delusive promises of false prophets; or lastly, in the assistance of idols, whom they call vanity and *lying*; and afterwards, *the hail shall sweep away the refuge of lies*, verse 17; the vain hopes, mentioned by him a little higher. And in another passage, *A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?* am I not in the wrong, thus to adore wood? Isaiah xlv. 20. also Jer. viii. 8. The pen of the doctors of the law has written nothing but falsehood. They have promised peace, and behold it is war. Their

promises are vain and delusive. Waters that fail, that *lie*, are those that flow part of the year only; they may be said to be false, for they should flow perpetually. My grief which should pass away like waters that dry up in summer, continues and increases every day. Jer. xv. 18.

Lying hills, Jer. iii. 24. are those which after they have made a fine appearance to the eye, produce nothing. Hosea ix. 2. The vine shall *lie* to them; the vintage shall fail. Habakkuk iii. 17. The olive trees shall *lie*, *i. e.* fail. The Latins have the same way of speaking. Horace, *Epist. lib. i. Spem mentita seges*.

LYSANIAS. *Λυσάνιας*, that destroys, or drives away sorrow; from λύσις, solution, and *αῖα*, sorrow.

LYSANIAS, or LYSIAS, Tetrarch of Abilene, Luke iii. 1. This *Lysanias* was probably son or grandson of another *Lysanias* known in history, Dio. lib. xlix. p. 44. and put to death by Mark Antony, who gave part of his kingdom to Cleopatra.

Lysanias, the son or grandson, is placed by Luke, among the princes who governed in Judæa, or in the country round about, when John Baptist began his ministry. But either he must have made no great figure in the world, or his government must have been of small extent, since profane historians do not mention him. Abilene was a small province, between Libanus and Anti-libanus, its capital was Abila. See ABILA, and PLATES; MEDALS. Joseph. Ant. lib. xv. cap. 4.

LYSIAS, *Λυσίας*, that dissolves, or scatters: from λύσις.

LYSIAS. A friend and relation of king Antiochus Epiphanes. That prince going beyond the Euphrates, to collect money, left the regency of Syria to *Lysias*, with orders to make war on the Jews, and utterly to destroy them: *Lysias* therefore sent Ptolemy, son of Dorymenes, Nicanor, and Gorgias, into Judæa with a powerful army. But Judas Maccabæus having routed it, he came himself the year following with greater forces: but was overcome, his army put to flight, and he himself obliged to retire to Antioch. The same year Antiochus Epiphanes dying beyond the Euphrates, *Lysias* took on himself the regency of the kingdom, under the minority of young Antiochus, though king Antiochus Epiphanes had given the government of the kingdom, and the tuition of his son, to Philip, one of his friends, who was at that time with him, 1 Macc. vi. 16, 15, &c. Notwithstanding the king's last will, *Lysias* kept the government of Syria, and continued by his generals the war against

against the Jews, and came a second time into the land of Judah, as far as Bethsura: but the Jews beat him, and obliged him to fly. He sent proposals for an accommodation to Judas Maccabæus, and peace was concluded on conditions very advantageous to the Jews. A. M. 3481, *ante* A. D. 163.

This peace was of short duration. Judas Maccabæus having been obliged to take arms, against the particular enemies of the Jews, in several places of the country, and to repulse the general of the Syrian troops, which were continually molesting his brethren the Jews, *Lysias* returned towards the close of the year, and brought the young king Eupator with him, with the choice of all his troops. They laid siege to Bethsura, and advanced to Jerusalem, the siege whereof was formed by them. The city, or rather the temple wherein Judas was shut up, was very much straitened; for as this was the seventh year, there was a great want of provisions. It happened, as Providence appointed, that at this time Philip, who had been left regent of the kingdom by Epiphanes, came into Syria to assume the exercise of his employment. *Lysias* on receiving this intelligence, made propositions of peace to the Jews, which were accepted.

Eupator and *Lysias* entered Jerusalem, honoured the temple, and promised the Jews, that they should be permitted to live according to their own laws. But they falsified their word by demolishing the wall which secured the temple from the insults of the citadel; then in possession of the Syrians. They afterwards retired in haste to Antioch, where they found Philip had fortified himself: but they attacked him, took the city by force, and killed him.

The next year, Demetrius son of Seleucus, king of Syria, to whom the kingdom of right belonged, being returned from Rome, where he had remained a hostage ever since the death of the king his father; and coming into Syria, was received at Tripolis, a city of Phœnicia, and having gathered some troops, he marched directly to Antioch, entered the city, seized young Eupator and *Lysias*, and killed them both. Such was the end of *Lysias*, who had governed the kingdom of Syria about five years.

LYSIMACHUS, *Λυσίμαχος*, *who disperses an army, and puts it to flight*; from *λυσις*, *dispersion*, and *μαχη*, *battle*.

I. LYSIMACHUS, fifth son of Ptolemy, a Jew of Jerusalem, who translated the Book of Esther out of Hebrew into Greek. His translation was carried from Jerusalem to Alexandria by Dositheus, who called himself a priest of Levi's family, and by Ptolemy his son, in the fourth year of Ptolemy Philometor. A. M. 3827, *ante* A. D. 177. *Esth. Apoc. xi. 1.*

II. LYSIMACHUS, brother of Menelaus, high-priest of the Jews. Menelaus purchased the high-priesthood with a large sum of money, which he promised to Antiochus Epiphanes, but he took no care to pay it, and thereupon was cited to appear at Antioch. In his absence he left his brother *Lysimachus* at Jerusalem, who in order to raise the sums for which Menelaus had contracted, began to pillage the treasury of the temple, 2 Macc. iv. 39, 40. The people rose and would have prevented him; but he set three thousand men upon them, who killed a great number. The people arming themselves with whatever they could lay hands on, some taking stones, others clubs, and others throwing handfuls of dust, which was in the court of the temple, at *Lysimachus*; this sacrilegious man was himself killed near the temple-treasury. He is sometimes reckoned among the high-priests, because he was vicegerent to his brother Menelaus: but he never himself possessed that dignity. There can be no wonder that the high priesthood of the Jewish nation should become contemptible, when it was so notoriously venal. *Comp. ONIAS IV. V.]*

III. LYSIMACHUS, *Alexander Lysimachus*, *Alabarch* of Alexandria. See **ALEXANDER XIV.**

LYSTRA, *Λύστρα*, *that dissolves, or disperses*; from *λύσις*.

LYSTRA, a city of Lycaonia, whereof Timothy was a native. Paul and Barnabas having preached there, A. D. 45. and healed a man who had been lame from his birth, were taken for gods; Paul for *Mercury*, and Barnabas for *Jupiter*. These apostles with great difficulty prevented the people from offering sacrifices to them: but very soon after, certain Jews of Iconium and Antioch in Pisidia coming thither, animated the populace against them, who thereupon began to throw stones at Paul and Barnabas, and dragged them out of the city, supposing they were dead, Acts xiv. 6. 20. xvi. 1. *Vide LYCAONIAN language.*

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MAACAH, MAACHAH, MAACHATI, or BETH-MAACHA, a little province of Syria, east and north of the sources of Jordan, toward Damascus. *Abel* or *Abela* was in this country, whence it was called *Abel-beth-maacha*. Joshua observes, xiii. 13, that the Israelites would not destroy the *Maachathites*, but permitted them to dwell in the land. The king of *Maachah* assisted the Ammonites against David, 2 Sam. x. 8, 9. Sheba, son of Bichri, took refuge in *Abel* of *Beth-maachah*, 2 Sam. xx. 15, 16, &c. The lot of the half tribe of Manasseh beyond Jordan extended to this country. Deut. iii. 14. Josh. xii. 5.

MAACHAH, מַעְכָּה, *to squeeze*; from מַעַךְ *mahac*. See **MAACHATH** below.

I. MAACHAH, son of Nabor, by his concubine Reumah, Gen. xxii. 24. He may be father of the *Macetes*, in Arabia Felix. There is a city called *Maca*, towards the streights of Ormus.

II. MAACHAH, daughter of Talmai, king of Geshur, wife of David, and mother of Absalom and Tamar, 2 Sam. iii. 3.

III. MAACHAH, daughter of Abishalom, wife of Rehoboam, king of Judah, and mother of Abijam his successor, 1 Kings xv. 2. In 2 Chron. xiii. 2, she is called *Michaiiah*, daughter of Uriel of Gibeah. In Kings the mother may easily have been mistaken for the daughter, by ascribing to each Abishalom as father. [but, *vide* FRAGMENTS, No. XVI.]

IV. MAACHAH, daughter of Abishalom, wife of Abijam, king of Judah, and mother of Asa his successor, 1 Kings xv. 10, 13, 14. Asa deprived his mother *Maachah* of the office of priestess of the groves.

V. MAACHAH, concubine of Caleb, and mother of Sheber and Tirhauah, 1 Chr. ii. 48.

VI. MAACHAH, wife of Machir, and mother of Peresh, 1 Chron. vii. 16.

VII. MAACHAH, father of Achish, king of Gath, 1 Kings ii. 39.

VIII. MAACHAH, sister of Machir, 1 Chron. vii. 15.

VOL. II. PART XVIII. Edit. IV.

M A A

IX. MAACHAH, father of Shephatiah, head of Simeon in David's time, 1 Chron. xxvii. 16.

[**MAACHATH**, *squeezed, or ground*; otherwise, *fixed, or sorrow of the belly*. A city of the Amorites, on the Jordan, near Mount Hermon. Josh. xii. 5. xiii. 13. 1 Chron. iv. 19.

Perhaps "*compression of the belly*." Probably the mother of the child, to whom this name was given, was with difficulty delivered by this action. *Beth-Maachah*, may signify, the temple of the goddess presiding over child-birth, *Diana Lucina*; or a residence built by a person named *Maachah*. It appears to have been a town of Naphtali, 2 Sam. xx. 14. 1 Kings xv. 20. 2 Kings xv. 29. From 2 Sam. xx. 15. it may be thought to have had a district of considerable extent belonging to it.]

MAACATI, מַעְכָּתִי, *Maacathi, Machati*, or the *Maachathite, bruised, or bruising of the belly*; from מַעַךְ *mahah*, the belly, and כָּתַת *cathath*, to bruise. Father of Jaazaniah; Vulgate, *Jezonias*. 2 Kings xxv. 23. [English translation, *Jaazaniah, son of a Maachathite*.]

MAADAI, מַעְדִּי, *Moadias*, Vulgate, *Maaddi*, *feast, ornament, passage*; from מַעַד *hadah*: otherwise, *that wavers*; from מַעַד *mahad*: otherwise, *that lifts me up*; from מַעַד *hoded*: or *that takes away my ornament*; from מַעַד *mahadi*. Son of Bani, one who after the captivity dismissed their wives, taken contrary to the law. Ezra x. 34.

MAADIAH, מַעְדִּיָּה, *Moadias*, *solemnity, feast, ornament, or passage of the Lord*; from מַעַד *hadah*: and ה' *the Lord*: otherwise, *testimony*; from מַעַד *hud*. Neh. xii. 5. written *Moadiah*, verse 17.

MAAI, מַעִי, *Maia*, *bowels*; from מַעַד *mahah*; otherwise, *heap, or mass*; from מַעִי *hi*, or מַעִי *haiah*. A priest, a musician, Neh. xii. 26.

MAARAH-SIDONIORUM, מַעְרָה, *Sidoniorum*, *cavern*; from מַעַר *mahar*: otherwise, *who discovers himself, or spreads himself*; from מַעַר *harah*: or *awakes*; from מַעַר *har*. Josh. xiii. 4.

MAARATH, מַעְרָת, *cavern*; from מַעַר *harah*: otherwise, *that discovers, spreads, awakes*;

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from

from *מך* *hur*. A city of Judah, Joshua xv. 59.

MAASEIAH, *מַעֲשֵׂה*, *my work*; from *מַעַשׂ* *hashah*, to do, or make, and *י*, *my*. 1 Chr. ix. 12.

MAASEIAH, *מַעֲשֵׂה*, or *Maasias*, work of the Lord; from *מַעַשׂ* *hashah*, to make, and *יָהּ* *jah*.

I. MAASEIAH, or MAASAI, son of Adiel, a Levite, 1 Chron. xv. 18.

II. MAASEIAH, son of Ahaz, king of Israel: assassinated by Zichri. 2 Chron. xxviii. 7.

III. MAASEIAH, son of Adaijah, one to whom the high-priest Jehoiadah discovered his design, of setting Joash on the throne. 2 Chron. xxiii. 2.

MAASEIAH, *מַאֲסִיָּה*, *Maasios*, confidence of the Lord, or hope of the Lord; from *מַאֲסִיָּה* *chashah*, hope, and *יָהּ* *jah*, the Lord. Jer. xxxii. 12.

[MAATH, Luke iii. 26, one of our Saviour's ancestors.]

MAAZ, *מַעַז*, wood; from *מַעַז* *hetz*: or council; from *מַעַז* *huts*. [strength? 1 Chr. ii. 27.]

MAAZIAH, *מַעַזִּיָּה*, *Maa'ziac*, strength of the Lord; from *מַעַז* *hazaz*, to be strong, and *יָהּ* *jah*, the Lord. Chief of the twenty-fourth family of the priests. 1 Chron. xxiv. 18.

MABARTHA; a name given by the inhabitants to the city of Shechem, otherwise Neapolis, or Naplouse, in the time of Josephus; *de Bello*, lib. v. cap. 4.

MABDAI, son of Maani, perhaps the Maadai already mentioned. Ezra x. 34.

MACCABEES. This name may be derived, 1. From the Hebrew *caba*, I extinguish; *q. d.* one that destroys, one that extirpates, the enemies of the Lord. 2. Or, from the Hebrew *macha bi*, *מַכָּה בִּי*, the wound is in me; God has struck me; humbled me. See Isaiah liii. 3, 4, where the Messiah is called (*Ish Macoboth*) a man of sorrows, and (*Muccah Elohim*) smitten of God. See also 1 Chron. xii. 13. where *Machbanai* is a proper name. 3. Or, we may derive *Maccabæus*, or *Maccabaihu*, according to Hebrew pronunciation, from *makkà bajah* *מַכָּה בִּיה*, one that smites in the name of the Lord. 4. Others derive it from the Heb. *מַחֲבֵה* *machabeh*, absconsus. See 1 Sam. xiv. 22. Or by deriving it from *מַקֵּב*, which also signifies to dig, to make hollow: *מַקֵּב*, is used for a subterraneous cell or cave, whence *mechubbeh*, or *muchabeh*, secret, hidden. The Maccabees at first hid themselves in caverns, to avoid persecution; but afterwards they came forth, and opposed their persecutors. 5. Or, it may be a derivative from *מַקֵּב* *makab*, to pierce: *makkebah* is taken for a hammer. 6. *Makkabei* may signify, those who supplant, from *מַקֵּב* *akab*, to supplant or undermine. 7. Lastly, the most popular opinion is, that they inscribed on their ensigns, or on their bucklers, the letters, *מ* Mem, *כ* Caph, *ב* Beth, *י* Jod, which begin these

words, *Mi Camoca Be-elohim Jehovah*; *מִי כַמֹּכָה בְּאֱלֹהִים יְהוָה*. *Who is like unto thee, O Lord, among the Gods?* Exodus xv. 11. after the manner that the Romans put on their ensigns, S. P. Q. R.—*Senatus Populusque Romanus*. This etymology is certainly the most probable.

It is well known that the Hebrews compose such artificial words, uniting initial letters. So, instead of saying *Rabbi Levi Ben Gerson*, they spoke it, *Ralbag*, and wrote it *R, L, B, G*. Instead of *Rabbi Moses Ben Maimoni*, they pronounced *Rambam*, and wrote *R, M, B, M*. Nothing is more frequent among them than this custom, and without a key to these abbreviations, it would be impossible to understand the books of the Rabbins. To facilitate this study, Buxtorf composed his book, *De abbreviaturis Hebraicis*.

What raises a doubt whether the word *Maccabee* was so derived, is, that *Judas Maccabæus* bore this name before the beginning of the war; for very early in the first book of the *Maccabees*, speaking of Mattathias and his five sons, the writer gives to each the surname he then bore. *John*, surnamed *Gaddis*; *Simon*, surnamed *Thasis*; and *Judas*, surnamed *Maccabæus*. 1 Macc. ii. 4.

The tradition of the Orientals, related by Abulfarage, is, that the mother of the seven brethren, martyred under Antiochus Epiphanes, was called *Ashmunah*, or *Shamunah*, from the Hebrew *Chashmanim*, or *Kashmenim*, which signifies great men or princes; given to the *Maccabees*, as to the princes of their nation. Hence the Greeks and the Latins formed the word *Asmoneans*.

But whatever were the etymology of this name, it was given to *Judas*, son of Mattathias, from whom it passed to his brothers *Simon* and *Jonathan*; and in general, to all, who under the persecution of Antiochus Epiphanes, signalized their zeal and constancy, in defence of the liberty and religion of their country. Thus the seven brethren are called *Maccabees*, who suffered death with their mother, in defence of their law; and the title *Books of the Maccabees* is given to those books which contain the history of those times. It is also given (but certainly very improperly) to the book which gives an account of the persecution of Ptolemy Philopator, against the Jews of Egypt, which was several years before the persecution of Antiochus Epiphanes, king of Syria.

Maccabæus is applied chiefly to *Judas Maccabæus*; and this name when alone, means that general. Vide *JUDAS MACCABEUS*.

For

For the catalogue of *Maccabean* or *Asmonean* princes, *vide* the CHRONOLOGICAL TABLES.

The history of the martyrdom of the seven brethren of the *Maccabees*, A. M. 3837, is related, 2 Macc. vii. and more at large in the book of *the Government of Reason*. The martyrdom of Eleazar is in 1 Macc. vi. 18. See ELEAZAR.

The ancient Latin translation of the book concerning *the Government of Reason*, which we shall mention presently under the name of the fourth book of the *Maccabees*, names the seven brethren, 1. *Maccabæus*. 2. *Aber*. 3. *Machiri*. 4. *Judas*. 5. *Achus*. 6. *Areth*. 7. *Jacob*. They have other names in some ancient MSS. but the original Greek of the second and fourth books of the *Maccabees*, makes no mention of them. Josephus and some others believe they suffered at Jerusalem; but it is much more likely it was at Antioch, where their tombs were shewn in the time of St. Jerom, in *loc. verbo Modin*; and where was a church dedicated under their name, in the time of St. Austin, *Serm. 1. de Macqab*.

The first of the seven brethren having declared to the king, that he would die rather than violate the law of God, was seized by the executioners, had his tongue cut out, and the extremities of his hands and feet cut off, and the skin of his head torn off. While yet alive, he was thrown into a burning pan, which was heating over a great fire. Thus it is told 2 Macc. vii. 2, 7; *the Government of Reason* declares, that the executioners having stripped off his clothes, tied his hands behind his back, and whipped him to pieces with scourges, without his shewing the least sign of pain. Afterwards, they fixed him upon a wheel, where having his limbs broken to pieces, he expostulated with Antiochus, reproached him with his barbarity, and insulted him on the failure of all his attempts. Then the executioners raising the wheel upon which he was extended, and lighting a fire under it, consumed him thus by a new torture. He died exhorting his brethren to shew the like constancy.

The other brothers suffered also by the most cruel tortures the king could inflict: the particulars are too horrid to repeat; and the variations in the history of them between the books of the *Maccabees* and the *Government of Reason*, are of little importance and less entertainment to the reader.

The mother of these holy martyrs suffered death also. The second book of the *Maccabees* says nothing by what means. But the book of *the Government of Reason* mentions, that some of Antiochus's attendants having suggested to this prince, that he ought to put her to death al-

so, and to deal with her as he had dealt with her children; she had no sooner heard these words, but she cast herself into the fire, to prevent those ministers of cruelty from laying their hands on her. In some ancient manuscripts this holy woman is called *Salome*, or *Salamonis*: but her name is not found in any certain or authentic document. The church of Rome celebrates these seven brethren, and their mother, August 1. They were the first, and for a long time the only martyrs of the Old Testament, in honour of whom altars and temples were set up; they are the only saints of that kind, for whom there remains an office or commemoration in the Roman Breviary.

THE BOOKS OF THE MACCABEES. There are four books of the *Maccabees*, of which the first two are canonical, and the other two apocryphal, in the church of Rome. [Among Protestants the first two are esteemed pretty good historical authority; the last two are little known: the third is sometimes seen among us: the fourth never.] In order of time, the third book of the *Maccabees* ought to be placed first, and the first to be placed third.

THE FIRST BOOK OF THE MACCABEES, was written originally in Hebrew, or in Syriac. The style and turn of expression proves this, as well as the title, mentioned by Origen, *apud Euseb. lib. vi. cap. ult.*—*Sarbet sar-bane el*,—*The sceptre of the prince of the children of God*, or, *the sceptre of the rebels of the Lord*. As if hinting that the *Maccabees* held the sceptre and government of the Lord in Israel, against all opposers. Jerom says also, *prolog. Galeato*, that he had found the first book of the *Maccabees* in Hebrew: but the Greek is now held for an original. [It is remarkable that the Syrian Christians in India, have all the four books of the *Maccabees* in Syriac; but, though these have been examined by Mr. Yeates, in the copies at Cambridge, brought over by Dr. Buchanan, yet evidence of their being the originals of the Greek we have, is wanting.]

It is probable, this book might be composed from public memoirs, kept by the Jews, of remarkable occurrences among them. *Judas Maccabeus* made a collection of them, 2 Macc. ii. 14. and this first book towards the conclusion refers to the *Memoirs of John Hircanus*, 1 Macc. xvi. ult. which has induced some to believe, that *John Hircanus* might be its author.

This book contains the history of forty years, from the reign of Antiochus Epiphanes, to the death of Simon the high-priest; A. M. 3829, to A. M. 3869. *ante* A. D. 136. The author is unknown: he must have lived after the pontificate of *John Hircanus*, because he quotes Me-

moirs of his government. In his chronological computations he uses the Hebrew manner of reckoning, beginning at the month Nisan, the first month of the holy year; whereas, the Syrians, or the Greeks who reigned in Syria, began it six months later, about the beginning of October.

THE SECOND BOOK OF THE MACCABEES is an abridgment of a larger work, composed by one Jason, which contained the history of the persecutions of Epiphanes and Eupator against the Jews. The author of this abridgment is not known, and the entire work of Jason is not extant. They were both Greeks, and followed the manner of reckoning of the Seleucidæ, according to the custom of the Syrians. The last two chapters contain events under the reign of Demetrius Soter, successor of Antiochus Eupator; with such varieties of style, as render it doubtful whether they were written by the same author as the rest of the work. This book contains the history of about fifteen years, from the execution of Heliodorus's commission to fetch away the treasures of the temple, to the victory of Judas Maccabæus over Nicanor; from A. M. 3828, to A. M. 3843, *ante* A. D. 157.

At the beginning of this book are two letters; one from the Jews of Jerusalem to those of Alexandria, to inform them of the celebration of the feast of purification, and of the dedication of the temple of Jerusalem, by Judas Maccabæus. The other from the senate of Jerusalem, and Judas to Aristobulus, preceptor to king Ptolemy, on the same subject. This last letter being written A. M. 3380, there is reason to believe, that the book itself was composed about that time, under the pontificate of Hircanus. The elegance of style in this piece has induced some to ascribe it to Josephus or to Philo. Serrarius believed it was the work of Judas the Essenian, mentioned by Josephus. Leo Allatius conjectures, that Simon Maccabæus, brother of Judas, might be the author of it. But all this is very uncertain.

THE THIRD BOOK OF THE MACCABEES. This book contains the history of the persecution of Ptolemy Philopater king of Egypt, against the Jews of his kingdom. This prince after his victory over Antiochus the Great, went to Jerusalem, and offered sacrifices of thanksgiving in the temple of the Lord. But, afterwards, thinking to enter the sanctuary, he was hindered by the priests and people. Persisting in his design, he was struck down to the ground, by a divine power; so that not being able to stir, they were obliged to carry him away. After his return to Egypt, his resentment broke out against the Jews, who were very numerous in

that country. He endeavoured to make them forsake their religion; but not being able to accomplish that, he assembled them at Alexandria, and shut them up in the Hippodrome, that they might be trod to death by his elephants. God delivered them from this danger, by causing the king to forget the orders he had given. Afterwards, God sent two angels to their assistance, which so terrified the king, that he honourably dismissed them. A. M. 3787, *ante* A. D. 217.

The name of the *third* of the *Maccabees* has been given to this book improperly enough, since it has no relation to Judas Maccabeus, or to any of his brethren, nor to the persecutions of Antiochus Epiphanes king of Syria; the story related happened in Egypt, fifty years before the persecution of Epiphanes. Josephus in his history makes no mention of this persecution; he just speaks of it in his first book against Appion; but what he says of it, agrees very little with what we read in this third book of the *Maccabees*.

The Greeks and Latins reject this book as apocryphal. The ancient Latin writers nowhere quote it, as I remember, and do not seem to have known it. But it was known to the Greeks. Athanasius in his Synopsis, and Nicephorus at the end of his Chronology, place this among controverted books, as well as the two first books of the *Maccabees*: Grotius believes it was written after the two first books, and shortly after the book of Ecclesiasticus; which is the reason it had the name of the third book of the *Maccabees*.

THE FOURTH BOOK OF THE MACCABEES is so uncommon among the Latins, that we do not clearly know what it is. In the ancient Greek manuscripts of the bible, and in some Greek editions, we find the book *concerning the Government of Reason*, ascribed to Josephus, placed after the first three books of the *Maccabees*. But the learned have much doubted whether this were the book known to the ancients, as the fourth book of the *Maccabees*. However, several manuscripts, and some printed Greek bibles, call it so. Philostratus, Eusebius, and Jerom, knew the book of *the Government of Reason*, and ascribed it to Josephus, by the name of the book of the *Maccabees*. Gregory Nazianzen, Ambrose, and Chrysostom, in the characters they have given of the seven *Maccabees*, and of old Eleazar, have plainly followed what we find in this book. Marinus Victorinus Africanus, who taught rhetoric at Rome under the emperor Constantius, in his poem of the *Maccabees*, appears also to have had this book before

before him. [In the Indian-Syriac copy, it is ascribed to *Josippon*: i. e. *Josephus*.]

The author has enlarged and adorned the history of the holy old man Eleazar, and of the seven brothers the *Maccabees*, who suffered martyrdom at Antioch with their mother, as related 2 Macc. vi. vii. One might suspect this piece to be a fragment of Jason's performance, before it was abridged, if the author had not prefixed a long preface, which shews that this is a separate and independent work. He supposes that the scene of the martyrdom of the seven brethren was at Jerusalem. He says that Apollonius, governor of Syria and Phœnicia, was sent to Jerusalem by king Seleucus Nicator, to take away the treasures from the temple; whereas the true history informs us, that it was Heliodorus who was sent for this purpose by Seleucus Philopator. This work is found among the works of Josephus, and it bears his name in the printed books, and in several manuscripts. But I can hardly believe him to be the author; not only because of the difference of style, but also because of the accounts of certain facts differing from Josephus, in several passages of his history.

MACEDONIA, Μακεδονία, *adoration, prostration*, according to the Hebrew; but *elevated, eminent*; from the Greek μακεδνός.

[*High or eminent*. Perhaps "the heights;" or the mountainous district.

A kingdom, 1 Macc. i. 1.

A province, Acts xvi. 9. xix. 29.]

MACEDONIA, a kingdom of Greece, having Thrace to the north, Thessaly south, Epirus west, and the *Ægean* sea east. We believe that *Macedonia* was peopled by Kittim, son of Javan, Gen. x. 4. and that by Kittim in the Hebrew text, *Macedonia* is to be understood. See CHITTIM and KITTIM.

Alexander the Great, son of Philip, king of *Macedonia*, having conquered Asia, and subverted the Persian empire, the name of the *Macedonians* became very famous throughout the east; and is often given to the Greeks, the successors of Alexander in the monarchy. Esther Apoc. xvi. 10, 14. and 2 Macc. viii. 20. And in like manner the name of Greeks is often put for the *Macedonians*, 2 Macc. iv. 36.

St. Paul being invited by the angel of this province, (say some) which appeared to him at Troas, to preach the gospel in *Macedonia*, concluded that God had called him to that country; and the success that attended his preaching there, confirmed him in his opinion. There he founded the churches of Thessalonica and Philippi, and had the satisfaction of seeing them flourishing, and abounding in spiritual gifts and graces. Acts xvi. 9, &c. A. D. 55.

[*Macedonia* is certainly comprehended under the term *Chittim*, by which the prophet Daniel describes Greece in general; but, as his subject has special reference to the leader of the expedition against Persia, Alexander the Great, who was king of *Macedon*, it is of great consequence that the symbol by which this power is described, should be proved to be that proper to *Macedonia*: for, if *Macedonia* had no such emblem belonging to it, but this emblem must be appropriated to another kingdom, we must certainly look to that kingdom for a fulfilment of the prophecy; which would be contrary to the truth of history, and would produce inextricable confusion. See the PLATES: MEDALS OF MACEDONIA.]

MACEDONIAN. In the apocryphal books written in Greek, this word is sometimes used as an appellative, for an enemy to the Jews. Thus in the additions to the book of Esther, it is said, Haman was a *Macedonian* by nation and inclination, [or, *party*;] that he was desirous to transfer the empire of the Persians to the *Macedonians*; i. e. to the greatest enemies of the state, taking matters as they were when these additions were written, which was evidently after the overthrow of the Persian empire by Alexander the Great. For before his time the *Macedonians* gave but little umbrage to the Persians; and in the time of Esther and Mordecai, they were not much feared at Shushan. [This looks very like a mark of late and ill conceived suppositious history; which therefore should not be received without much qualification. See ALEXANDER THE GREAT.]

MACHÆRA. General of the Roman forces in the army of Marc Anthony; was sent to assist Herod against Antigonus, with two legions and a thousand horse. But being corrupted by Antigonus, he not only declined to assist Herod, but joined his troops to those of his enemy. Yet Antigonus did not trust him, but the contrary. This so exasperated *Machæra*, that he retired to Emmaus, and put to the sword all the Jews whom he found in his march. After this he took part with Herod, and, joining his own troops to those commanded by Joseph, Herod's brother, they made war together against Antigonus, Joseph. *Antiq. lib. xiv. cap. 27.* A. M. 3965, ante A. D. 39.

MACHBANAI, מכבני, Μαχαβανι, *my son, poor, or miserable*; from מכב macac, *misery, poverty*, בן ben, *a son*, and י i, *my*: otherwise, *poverty of the understanding, or of the building*; from מכב macac, *poverty*, and בנה banah, *to build*, or בינה binah, *understanding*. [Syriac, *bond*.] A valiant man in David's army, 1 Chr. xii. 13.

MACHBENAH,

MACHBENAH, מַכְבְּנָה, Μαχβανᾶ, *beating of the understanding, or of the building*; from בִּנְיָה *banah*, or בִּינָה *binah*: or *the humiliation, the poverty of the daughter*. Son of Shevah, and father of Gibeah, 1 Chr. ii. 49.

[*Poverty, or stroke of his son*; or *poverty, or stroke of understanding, or of building*.

The name of a place, (perhaps) 1 Chr. ii. 49.

Thought to be the same as *Cabbon*, the chain; a city of Judah, Josh. xv. 40.]

MACHÆRUS, or **MACHERONTE**, a city and fort beyond Jordan, in the tribe of Reuben, north and east of the lake Asphaltites, two or three leagues from Jordan, and not far from where that river discharges itself into the Dead Sea. This castle had been fortified by the Asmoneans. Gabinius demolished it, and Aristobulus fortified it anew. Herod the Great made it much stronger than before. Either here, or in the neighbourhood, was a spring of hot waters, very salutary. John the Baptist was imprisoned, and beheaded at *Machærus*, by order of Herod Antipas. Joseph. *Antiq. lib. xiv. cap. 10*.

MACHI, מַכִּי, *he that strikes, or is poor and miserable*. Father of Guel, of Gad. Num. xiii. 15.

MACHINES OF WAR; proper for besieging cities and fortresses, are of late invention, in respect of early antiquity. They are not mentioned in Homer; and Diodorus Siculus observes, *lib. ii. p. 80*, that Sardanapalus, king of Assyria, sustained a siege of seven years in Nineveh, because at that time machines fit for demolishing and taking cities, were not invented. But about the same time we read, that Uzziah king of Judah, had stored up in his magazines, "shields, and spears, and helmets, habergeons, and bows, and slings, to cast stones." And that "he made in Jerusalem engines invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal; and his name spread far abroad, for he was marvellously helped till he was strong. 2 Chr. xxvi. 14, 15. Here we see perhaps the first instance of Machines of war: or at least, of a collected armory of them. [Or, of "cunning men," who devoted their talents to this invention.]

About seventy years after, A. M. 3416, and 3419, in the sieges of Tyre and Jerusalem, Nebuchadnezzar used battering rams and slings. The Hebrew *car*, כָּר, Ezek. iv. 1, 2. xxi. 22. in Greek *κρίος* *krios*, which scripture uses to express this *machine*, signifies a real *ram*; by metaphor, a *machine* with which they battered down gates, and walls of cities. Ezekiel, xxvi. 8, 9, speaking of the siege of Tyre by Nebuchadnezzar, alludes to the ancient manner of besieging places. "He shall slay with the sword thy daughters in the field, and he shall

make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set ensigns of war against thy walls, and with his axes he shall break down thy towers."

When the ancients besieged a place, they usually surrounded it with mounds, towers, and trenches, that the besieged might neither make sallies, nor receive succours from without. To lift up the buckler may intimate what the Romans called *facere testudinem*, to make a tortoise; when they caused their soldiers to close each other to join their bucklers, in the form of a tortoise, in order to sap the walls, to beat down gates, or to burn them. The engines of war here mentioned, or *machines* of cords, were the *Balistæ* or *Catapultæ*, used for casting stones or darts; or great hooks fastened to cords, and thrown on the tops of walls, to tear them down. Of these iron hooks or fangs, may be understood 2 Sam. xvii. 13. "If he be got into a city then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there." See the PLATES: WARLIKE IMPLEMENTS and CROW.

MACHIR, מַכִּיר, *he that sells, or that knows*; from מָכַר *macar*, [he who was sold?]

I. **MACHIR**, son of Manasseh, and grandson of Joseph; chief of the family of the *Machirites*. Numb. xxvi. 29. His sons were Peresh and Sberesh, his daughter married Hezron of Judah. She was mother to Segub, and grandmother to Jair. 1 Chron. ii. 21, 22. vii. 16.

II. **MACHIR**, son of Ammiel, of Lodebar, with whom Mephibosheth was brought up, 2 Sam. ix. 5. xvii. 27.

[**MACHMETHAH**, *gift of the poor, or of the striker*; otherwise, *death of the striker, or of the humble, or, the place of hiding*; a lurking hole. Josh. xvi. 6. xvii. 7. A town in the confines of Ephraim and Manasseh.]

MACHNADEBAI, מַכְנַדְבַּי, *poor*: otherwise, *he that strikes*; from מָכַךְ *macac*, *poor*, and נָאָה *naca*, *that strikes*: otherwise, *the prince, or he that vows, or that acts of his own motion*; from נָדַב *nadab*, *that acts voluntarily, or that vows and makes a present*; or from נָדִיב *nadib*, *a prince*. Ezra x. 40.

MACTESH, מַכְתֵּשׁ, *jaw-tooth, mortar, pestle*. See LEHI, and SAMSON.

MACHPELAH, or **MACHPELA**, מַכְפֵּלָה, signifies *double*; the Vulgate takes it in this sense, speaking of the cave that Abraham bought of Ephron, wherein to bury his wife Sarah. Gen. xxiii. 9. But others with more probability think, that in this place *Machpelah* is the name of the plain wherein this cave was situated, q. "The cave which is at *Machpelah*:" and verse 17, the

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the field of Ephron, which was in *Machpelah*; [as the English translation.] A person of skill in the Arabic has informed us, that in that language *Machpelah* signifies *shut up*, or *walled up*. He believes that the cave called *Machpelah*, was a tomb hewn into a rock, and closed up, or walled up, that no one might enter therein, or that thieves might not make it a retreat; or that it might not be violated or profaned. Tombs thus shut or walled up, are still used in the east. This conjecture is at least very probable; so that it might be translated, "the cave that was shut up," instead of the cave of *Machpelah*. Vide FRAGMENTS, Nos. CCX. CCXI. CCCCLXXXVIII. PLATES; GATES OF HADES, and TOMBS.

MACRON, *Μάκρων*, tall. 1 Macc. iii. 38.

[MAD, MADNESS. Insanity, or deprivation of reason: medically defined to be *delirium without fever*. Our Lord cured by his word, several who were deprived of the exercise of their rational powers: and the circumstances of their histories prove, that there could neither be mistake nor collusion respecting them. How far *madness* may be allied to, or connected with, demoniacal possession, is a very intricate inquiry; and whether in the present day, (as perhaps anciently,) evil spirits may not take advantage from distemperature of the bodily frame, to augment evils endured by the patient, is more than may be affirmed, though the idea seems to be not absolutely repugnant to reason. Nevertheless, what *may be* is probably different on most inquiries from what we can prove really *is*.

The epithet *mad*, is applied to several descriptions of persons in Scripture; as 1. to one deprived of reason, Acts xxvi. 24. 1 Cor. xiv. 23.—2. To one whose reason is depraved, and over-ruled by the fury of his angry passions, Acts xxvi. 11.—3. To one whose mind is perplexed and bewildered, so disturbed that he acts in an uncertain, extravagant, irregular manner, Deut. xxviii. 34. Eccl. vii. 7.—4. To one who is infatuated by the vehemence of his desires after idols, and vanities, Jer. l. 38.—or 5. after folly, deceit, and falsehood, Hosea ix. 7.]

[MADNESS, *David's*, 1 Sam. xxi. 13. Some persons have supposed that this was not a *feigned madness* in David, but a real *epilepsy*, or *falling sickness*, with which he was afflicted; and it must be owned the LXX. use words which strongly indicate this sense. It is urged in support of this opinion, that the troubles which David underwent might very naturally weaken his constitutional strength; and that the force he suffered in being obliged to seek shelter in a foreign court, would disturb his imagination in the highest degree. We do not determine this question; we only state it.]

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[MADNESS, *Nebuchadnezzar's*. See his Article, *ad fin.*]

MADAI, מַדַּי, *measure*; from מַד *mad*, *measure*: otherwise, *covering*, or *clothes*.

MADAI, third son of Japheth, Gen. x. 2. It is commonly thought he was father of the Medes; but, beside that Media is too distant from the other countries peopled by Japheth; it cannot be comprehended under the name of *The Isles of the Gentiles*, which were allotted to the sons of Japheth. These reasons have induced some learned men to suggest, that *Madai* was father of the *Macedonians*. Macedonia was otherwise called *Æmathia*, as if from the Heb. or Greek *Ei*, an island, and *Madai*; *q. d.* the isle of *Madai*, אִי מַדַּי, *insula Madai*, *Aia Maḏai*:—Near this country is mentioned a people called *Mædi* or *Madi*. Aristotle, *de Mirabil.* Ptolemy, *cap. xi. tab. 9, Europ.* also, in Macedonia, a king called *Medus*.

The name *Media* given to the country beyond the Euphrates, seems not to be more ancient than *Medea*, or the voyage of Jason to Colchis. See MEDES, also MACEDONIA, and the PLATES, MEDALS OF MACEDONIA.

MADMANNAH, מַדְמָנָה, *measure of number*; from מַד *mad*, *measure*, and מְנָה *manah*, *to number*: otherwise, *preparation of clothing*; from מְנָה *manah*, *preparation*, and מַד *mad*, *clothing*, or *covering*: otherwise, *dung*; from מַדְמָנָה *mad-menah*: or *ordure*; from דְּמֵן *domen*.

I. MADMANNAH, or *Madmenah*, son of Shaaph, 1 Chr. ii. 49.

II. MADMANNAH, or *Medemene*, a city of Simeon. (Josh. xv. 31.) first given to Judah; it was very far south in Judah. Eusebius places it towards Gaza. See Isaiah x. 31. 1 Chr. ii. 49.

[3. The *Jakes*, or *Dunghill*: a city of Moab, Jer. xlviii. 2.]

MADON, מַדֹּן, *process*, *dispute*; see MADAN: otherwise, *his measure*; from מַד *mad*, *measure*; and the pronoun *an*, *his*, or *theirs*.

MADON, a city of Canaan. Jobab, king of *Madon*, confederated with Jabin, king of Hazor, and others, against Joshua; but was taken and killed, and his city destroyed. The situation of *Madon* is unknown, it is mentioned only Josh xi. l. xii. 19. I believe the true reading is *Maron*, instead of *Madon*; we know a place called *Maronia* in Syria, about thirty miles from Antioch, north of Mount Libanus.

MAGBISH, מַגְבִּישׁ, *height*, *eminence*; from *gabish*. Of his children 156 returned from the captivity. Ezr. ii. 30. 1 Ezdr. v. 21. Probably, the same as the Persian name *Megabyes*.

MAGDALA, מַגְדָּלָא, *tower*, or *greatness*; according to the Hebrew.

[*Magdala* was not far from Tiberias; it is sometimes

sometimes called, by the Jews, *Magdala of Gadara*. From hence, probably, Mary of *Magdala*, or Mary the *Magdalene*, was named, Matth. xxviii. 1. Luke viii. 2.]

MAGDALEN, Μαγδαλήνη, *tower*: from מגדל *migdal*: otherwise, *grand, elevated, magnificent*; from גדול *gadol*; in Syriac, *curling*; from גדל *gadal*, *to curl*. See MARY MAGDALEN.

MAGDIEL, מגדיל, *who publishes, or proclaims God*; from הגיד *higgid*, *who proclaims*, and אל *el*, *God*; or, *fruits of God, or God is the most precious thing I have*; from מגד *meged*.

L MAGDIEL, five miles from Dora, toward Ptolemais. We think it to be *Megiddo* or *Magdolos*.

II. MAGDIEL, prince of the Idumeans: succeeded Mibzar. Gen. xxxvi. 43.

MAGDOLOS, mentioned by Herodotus, *lib. ii. cap. 159*. probably the *Megiddo* of 2 Kings xxiii. 29, 30.

MAGED, Μακεδ, *a press*; from גת *gath*. A city beyond Jordan, taken by Judas Maccabæus, 1 Mac. v. 36. *Maked* in the Greek is probably the same as *Maucath*, מעכת. Comp. Josh. xiii. 13.

[MAGETH, *wine-press, or liquefaction*.

A city of Gilead, 1 Macc. v.]

MAGEDAN, or MAJEDAN. *Maiedan* may signify *the waters of Dan*. See DALMANUTHA.

MAGI, Μάγοι, *interpreters of sacred mysteries*. Others think this word is Persian. The Hebrew may signify, *those who inspire fear or discouragement*; from מג *to be discouraged, to melt away*: or, deriving it from הגה *hagah*, *to meditate, those who apply themselves to the study of holy things*.

[*Mag* seems to be a Chaldean word, importing *the wise*, rather by study and reflection than by natural talent: one learned in divine and human things: afterwards, by abuse of the term (in consequence, no doubt, of mere pretenders to science being frequently detected) it came to signify a fortune-teller, a quack, a conjurer: one who practices evil arts.]

MAGI, or MAGIANS. The *Magi* of Persia are worshippers of fire, and disciples of Zoroaster, whom they confound with Abraham, [as has been said.] They have three books, which contain the whole of their religion. These they call *Zend, Pazend, and Abesta, Bibl. Orient, art. Abesta, &c.* They ascribe them to Abraham, *Abesta* is a commentary on the other two. The *Magi* say, that Abraham read books in the midst of the furnace, into which Nimrod ordered him to be thrown. Following their master, Zoroaster, they maintain the existence of two principles; one of good, which they call *Oromazd*, the author of good; and the other of evil, named

Aherman, the author of evil. They worship fire; in temples called *Atesch-kana* or *Atesch-kade*; i. e. the house of fire, where they carefully maintain the flame. There were formerly many of these buildings on the mountain Alborz, in the province of Adherbigian, (Media.) To fire they give the name of *bab*, q. *part*, because they acknowledge this element as the principle of all things; which system was embraced by Anaxagoras among the Greeks.

The *Magi* observe a mysterious and religious silence, when they wash or eat, having first said certain words. Pythagoras, very likely, might imitate this silence of the *Magi*; as well as their reverence for fire, which he inculcated on his disciples. To every month of the year, to every day, to every star, to mountains, mines, waters, trees, they ascribe particular *genii*, angels, created before man, who sinned by infidelity and disobedience, and therefore were confined to what they call the country of *Genii*, not unlike to our notions of *Fairy-Land*. (See ZOROASTER.) The three books which the *Guebres*, or fire-worshippers, ascribe to Abraham, but which really belong to *Ibrahim Zerdoust* (Zoroaster,) are very rare, and little known, because the *Guebres* keep them religiously secret among themselves. They are written in the ancient Persian language.

Some think the word *Magi* signifies a man whose ears are cut off. And indeed, in the language then used in Persia, *Mige-gusch* had that signification, at the time when the false Smerdis, one of the *Magi*, usurped the throne of Cyrus. That usurper had no ears, and by that token he was discovered. The *Magi* went by another name before, and their reputation was very great in Persia; but was diminished by this accident of Smerdis.

These philosophers represented the good principle by light, the evil principle by darkness; they owned both as gods, and addressed prayers and adorations to both: yet they were divided in their opinion, because some thought both had existed from eternity; others, that only the good principle was eternal, and the evil one was created: as we believe, the devil to be a creature, fallen from his original dignity.

These two principles, say they, are in continual opposition, and will so continue to the end of the world, when the good principle will prevail; after which, each will have his own distinct world; the good will reign with all good people; and the bad with all the wicked. The *Magi* paid divine honours to light, to the sun, to the consecrated fire in their temples, and even to the fire in their houses, Vid. Th. Hyde

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Hist. Relig. veter. Persar. Hottinger, *Hist. Orient. lib.* iv. cap. 8, &c. See PERSIA.

On the contrary, the *Magi* held darkness in the greatest horror; this they considered as the symbol of the evil principle, as we do the devil. In their writings, when they found the name *Aherman*, (the evil principle) they wrote it backwards; and when Xerxes heard that the Athenians had banished Themistocles, he directed his prayer to this evil deity, (not to *Oromazdes*, or the good God) beseeching him to inspire his enemies always with the resolution, of driving out all brave men from among them. Plutarch, in *Themistocles*.

Such were the ancient *Magi* of the Persians; and such are still the *Guebres*, or worshippers of fire, among the Persians and Indians.

ADDITION.

[The principles of the most ancient *Magi*, though still imperfectly known, have been lately communicated to Europe in several translations from the works of their sect, obtained from its adherents in India. Among these the most considerable is the *Zend-Avesta*, attributed to Zoroaster; translated into French by M. Anquetil Du Perron, 4to, 3 vols. Paris, 1771. That this is really the work of the most ancient Zoroaster, and therefore of the *Magi*, it would be difficult to prove; but it contains the prayers, ceremonies, and maxims of those who now call themselves his disciples, in India. It has some traces of ancient simplicity and superstition; but, interpolated with much later and burdensome additions and amplifications.

More recently has been published at Bombay, 1818, by Mulla Firuz bin Kaus, the learned chief priest of the Parsee religion at Bombay, "*The Desatir*, or Sacred Writings of the ancient Persian Prophets, with an English translation." It is written in a dialect now wholly extinct; and would have been unintelligible, but for the fortunate circumstance of being attended with a Persian translation and glossary. Among these writings is one attributed to Zoroaster, who stands here as the *thirteenth* in order. The last is the fifth Sasan, who lived in the time of *Khosroo Parvez*, who was contemporary with the Emperor Heraclius; and died only nine years before the destruction of the ancient Persian monarchy. No account is given of the times of the other prophets, whose works precede.

The doctrines inculcated in these writings are—the Eternity and self-existence of the Supreme Deity; who created another intelligence, who made the worlds, who made several heavens, and gave to each a soul, and a body, also

VOL. II. PART XVIII. Edit. IV.

the stars (the planets, and the fixed stars, called *slow-moving stars*)—that the elements, meteors, &c. have each its guardian angel;—that in a former state ferocious animals have been guilty of crimes, for which they now suffer punishment, in being hunted, &c. and that men who now commit crimes, will be punished by becoming such, or like, animals, or vegetables, or minerals: "And meet with due retribution, says his Commentator, till in some way their guilt is removed: whether at the first time, or the second time, or the tenth, or the hundredth time." But, the text also says, "If a man be possessed of excellent knowledge, yet follow a wicked course of action, when this vile body is dissolved, he doth not get another elemental body, nor doth his soul get admittance into the upper abode, but his evil dispositions becoming his tormentors, assume the form of burning fire, of freezing snow, of serpents, dragons, and the like, and inflict punishment on him. And far from the happy abode, and from Mezdâm (God) and the angels, and from a material body, he broileth in tormenting flames: and this is the most horrible stage of Hell." The ineffable attributes of Deity are emphatically celebrated in these works; which contain much laudable theism, but, little or nothing of rites and ceremonies. They direct that prayer be made to light, or fire, not as being themselves deities, but, as conveying the sacrifice to divine intelligences.]

MAGI, or WISE-MEN, who came to adore Jesus Christ at Bethlehem, Matt. ii. 1. Many questions have been started concerning these *Magi*. Who they were? Whence they came? How many there were? At what time they arrived at Jerusalem? And what was the star that appeared to them?

I. It is commonly thought, these *Magi* were philosophers, who had the knowledge of future events, and whose chief study was astronomy. That those who came to worship Jesus Christ were disciples and descendants of Balaam, who had prophesied several ages before, "of a star out of Jacob, and a sceptre out of Israel," Numb. xxiv. 17. This opinion is founded on Scripture, which says, "wise men came from the East," (from *Arabia Deserta*, or from *Mesopotamia*, which the sacred authors express by the word *East*.) Balaam himself says, he came from *Aram*, out of the mountains of the East, i. e. from the city of Pethora, on the Euphrates, Numb. xxiii. 7. Isaiah, speaking of Abraham's coming into the Land of Promise, says, "who brought the just man from the East," 1 Kings iv. 30. Isaiah xlix. 7. Obadiah vi. 8. Vide KEDEM, and the MAPS OF CANAAN.

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II. The Arabians, Idumæans, Chaldeans, all eastern people in respect of Judæa, valued themselves on their wisdom. The name of *Magus* in those countries signified a philosopher, a man who studied wisdom. Tertullian, *cont. Judæos*, et lib. iii. *contra Marcion*. Justin Martyr, *Dial. cont. Tryph.* Epiphanius, *Epitom. fidei Cathol.* and among the moderns, Tostat, Mariana, Barradius, Grotius, Cornelius à lapide, and others, suppose the *Magi* came from beyond the Euphrates, or from Mesopotamia, i. e. from the east of Judæa. But some pretend that the *Magi* came from Persia, or from Armenia; or from Africa, or from Ethiopia: or from the three several parts of the world, Asia, Africa, and Europe!

III. Some of the ancient fathers seem to have thought, that the *Magi* were three in number, and that they were kings. Tertullian wishes zealously to maintain their royalty, but his proofs are insufficient. He supposes that the Orientals had commonly *Magi* for their kings, which is far from certain. St. Ambrose, or rather Cæsarius of Arles, gives them the title of kings; but it is suspected that this word has been foisted into the text, *serm.* 139, in *Append.* tom. 5. *S. Aug. nov. edit.* St. Cyprian is quoted in a sermon on baptism, as saying they were kings; but this sermon belongs to an abbot of Bonnevalle, named Arnold, who lived in the time of St. Bernard. *Ser. ii. de sept. Cardin. Operibus.* Paschasius Radbertus, who lived in the ninth century, in the abbey of Corbie, affirms that nobody acquainted with profane history, can be ignorant that the *Magi* were kings. Lastly, Theophylact, on Matt. ii. among the Greeks, has expressly contended that they were kings. This is all that has been delivered by the ancients with any assurance; as to the moderns, their authority can be of no moment, in a matter of this nature. What has contributed most to give the *Magi* the title of kings, is Psalm lxxii. 10. "The kings of Tarshish and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts." [We believe, that in the most ancient pictures of the *Magi* they have no signs of royalty annexed to them.]

IV. Opinions are equally divided as to the profession of the *Magi*. Some have imagined, that they exercised curious, and even diabolical, arts of divination, judicial astrology, and incantment. The ancient "Gospel of the Infancy" of our Saviour, calls them disciples of *Zoroaster*. Others form a more favourable opinion, thinking their magic natural and lawful. Epiphanius believes that they were of the race of Abraham and Keturah. Abbot Rupert calls them prophets and inspired persons. Ori-

gen, lib. i. *contra Celsum*, imagines, that the *Magi* having perceived by their magical operations, that the power of the devil was much weakened, they were inquisitive to discover the cause of it; and observing at the same time a new star in the heavens, they judged it was that predicted by Balaam, which was to mark the birth of a new king of Israel. This made them resolve to seek him, to pay him adoration. Basil, *de human. Christ. gen.* and Ambrose, in *Luc. lib. ii.* have pretty nearly the same thoughts. Jerom on Isaiah xix. says, that they had learned from demons, or rather from the prophecy of Balaam, that Christ was born; and Tertullian seems to say, that they found out the birth of the Messiah by astrology, since (as he maintains) this science was allowed till the time of Christ, but afterwards was forbidden, that no one thenceforward might take upon him to calculate nati- vities by the stars.

V. The number of the *Magi* has long been fixed to three. Leo supposes it in several places: Cæsarius affirms it. The same is said in two sermons, formerly ascribed to St. Austin, but one of which is Leo's, and the other is found under the name of Eusebius Emesius. Bede, abbot Rupert, and after them a multitude of commentators, say the same. This opinion seems chiefly to be founded on the three sorts of presents mentioned in the gospel: gold, myrrh, and frankincense. Their names are said to have been *Gaspar*, *Melchior*, and *Balthasar*; but these names were unknown to antiquity, as well as other names given them in some writings, which are modern enough. As likewise the Greek names, *Apellius*, *Amerius*, and *Damascus*; or the Hebrew *Magalat*, *Galgalat*, *Saraim*: or *Ator*, *Sato*, *Paratoras*.

The author of the imperfect work on Matthew, (*Homil. ii.*) quotes ancient apocryphal books, which bear the name of Seth; these say, that the *Magi* were twelve in number, chosen out of their nation, and succeeding each other from father to son, for several ages, to observe the moment of the appearance of the star, foretold by Balaam. For this purpose they used to ascend a mountain, whence they observed the rising of the stars. At last the star appeared to them, having a young child in the middle of it, and a cross over it. The child spoke to them, and bid them go into Judæa. St. Thomas went into Persia, and there instructed and baptized the *Magi*; after which they preached the gospel with him: and suffered martyrdom in a city of Arabia. The author of the common Gloss contents himself with saying there were several *Magi*. The Armenians maintain that they preached and suffered in their country, Char-
din's

lin's *Voyage to Persia*, tom. iii. The governor of Armenia sent word to king St. Lewis of France, that they came from Tangat, in Armenia, *Spiciteg.* tom. vii. p. 217. An. 1249. [The Chaldean Christians have a tradition that the *Magi* preached in their country: one of them is called *Chesad*, or the *Chaldean*, by some writers; but the whole is without authority.]

VI. The time which the *Magi* took in their journey to Judæa, has much exercised chronologers. Those who suppose they came from the remotest parts of Persia, allow them two years for the journey; supposing the star appeared to them two years before the birth of our Saviour. The text is something favourable to them, Matt. ii. 16, saying that Herod slew the children of Bethlehem, from two years old and under, according to the time that the *Magi* had shewed him. Others believe, that departing from home at the time of our Saviour's birth, they did not arrive at Bethlehem till two years after. Others make them set out at our Saviour's birth, and arrive at Bethlehem thirteen days after, supplying them with swift dromedaries for greater speed. Some believed that the star appeared from the time of the conception of John the Baptist, or from that of Christ. Most have agreed that their arrival at Bethlehem should be on the thirteenth day from our Lord's birth. If they came from the banks of the Euphrates, I believe they might arrive at Jerusalem in less than twenty days, crossing Arabia Deserta on camels, as the common way of travelling. From the Euphrates to Jerusalem, is two hundred leagues.

VII. As to the Star that appeared to the *Magi*: some ancient authors asserted, that it was a new star purposely created, to declare the birth of the Messiah. Origen in his first book against Celsus, also Maldonatus, and Grotius, take it for a kind of comet, which appeared preternaturally in the air. Lightfoot thinks, that the same light which appeared to the shepherds near Bethlehem, might also be visible afar off to the *Magi*, hanging over Judæa, and so guide them. Others think it was an angel clothed with a luminous body in form of a star, who taking his course toward Judæa, determined the *Magi* to follow him. The author of the treatise *de Mirabilibus Sacre Scripturæ*, published in St. Austin's name, assures us, that some writers believed this star was the Holy Ghost, which appeared to the *Magi* under the form of a star, as it appeared at the baptism of Jesus Christ, under the form of a dove.

Chalcidius, in *Timæum Plat.* p. 19. [It is not known when this philosopher lived, but it is well known that he was a Christian.] a Plato-

nic philosopher, who composed a commentary on Plato's *Timæus*, speaks thus of this phenomenon: *We must observe another history much more holy, and more worthy of veneration; which tells us of the appearance of a star, which foretold neither diseases nor mortality, but the descent of God upon earth, to live among men, and to heap his favours upon them. Wise men of Chaldæa having perceived this star in the night, as they were skilful in the science of astronomy, they betook themselves to find out the new-born God; and having found him, they offered him presents suitable to so high a majesty.*

It is disputed whether this star were seen generally, or by the *Magi* alone. Some believe it was seen only by the *Magi*; others that they saw it only twice or thrice, first in their own country, and again at quitting Jerusalem for Bethlehem. Chrysostom, Ambrose, Austin, Bernard, and the author of the imperfect commentary on Matthew, maintain that they saw it constantly, from the time it first appeared to them, till it disappeared on their arrival at Jerusalem, and so put them under the necessity of inquiring in what place the Messiah should be born.

Ignatius the martyr, and the "Gospel of the Infancy," suppose it appeared to the whole world, that all might see it, and that it was their own choice if they did not follow it. The *Magi* on their arrival at Jerusalem seem to suppose, that every one had seen it:—*Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him.*

As for ourselves, we believe that this star was an inflamed meteor, in the middle region of the air, which having been observed by the *Magi* with miraculous and extraordinary circumstances, was taken by them for the star so long foretold by Balaam; and that, afterwards, they resolved to follow it, and to seek the new-born king, whose advent it declared. It was therefore a light that moved in the air before them, something like the pillar of clouds in the desert. Inward inspiration, the light of the Holy Ghost, the solicitations of grace, were the motives which engaged them to follow this phenomenon. [Comp. the history of ABRAHAM's birth as related by the Orientals, at the close of his article; also STAR.]

MAGICIANS. MAGICIAN, MAGUS, MAGI, occurs pretty often in Scripture. Generally it signifies a diviner, a fortune-teller, &c. Moses forbids recourse to such on pain of death, Levit. xix. 31. xx. 6. "The soul that turneth after such as have familiar spirits, and after wizards,

to go a whoring after them, I will even set my face against that soul, and even cut him off from among his people." The Hebrew is **אֱלֹהֵי חַיִּים וְאֱלֹהֵי מוֹת**, *Oboth* and *Jedonim* signify, literally—the first, those possessed with a spirit of Python, or a demon that foretels future events; the second—*Knowers*, they who boast of the knowledge of secret things. It was such sort of people that Saul extirpated out of the land of Israel, 1 Sam. xxviii. 3.

Daniel also speaks of *magicians*, and diviners in Chaldæa, under Nebuchadnezzar, Dan. i. 20, &c. **וְלִכְשָׁדִּים, וְלִמְכַשְׁפִּים, לְאַשְׁפִּים, וְלִחְרָטְמִים**, He names four sorts: *Chartumim*, *Asaphim*, *Mecasphim*, and *Casdim*. chap. ii. 2.

The first, *Chartumim*, according to Theodotion, signifies *enchanters*; according to the LXX. *sophists*; according to Jerom, *Hariolos*, diviners, fortune tellers, casters of nativities.

The second word *Asaphim*, has a great resemblance to the Greek word *sophos*, wise men; whether the Greeks took this word from the Babylonians, or *vice versa*. Theodotion and Jerom have rendered it, *Magicians*, the LXX. *Philosophers*.

The third word, *Mecasphim*, by Jerom and the Greeks, is translated *Malefici*, enchanters, such as used noxious herbs and drugs, the blood of victims, and the bones of the dead, for their superstitious operations.

The fourth word, *Casdim*, or *Chaldæans*, has two significations: first, the *Chaldæan* people, over whom Nebuchadnezzar was monarch: the second, a sort of philosophers, who dwelt in a separate part of the city, who were exempt from all public offices and employments: their studies were physic, astrology, divination, foretelling of future events by the stars, interpretation of dreams, augury, worship of the gods, &c. Diodor. *Sicul. lib. i. ii.* Strab. *lib. vi.*

[Comp. the *Magicians* of Egypt, Exod. vii. 11. in their classes; they were wise men, sorcerers, and magicians; **חֹזְמִים, מְכַשְׁפִּים, חֹכְמִים**. Whoever is acquainted, though but little, with the manners of the East, knows, that to this day, the astrologers who calculate lucky and unlucky days, and times of the day, are persons of great importance in the retinue of the great. A grandee cannot stir without having previously consulted them, and they direct the steps of kings. They are the worthy successors of the *Magicians* of antient times; and we may guess from these at the functions and influence of their predecessors, which certainly were highly important.]

All these inquisitive and superstitious arts were prohibited among the Israelites; and to restrain their inclination of imitating the other

Eastern people, who all had their diviners, enchanters, and magicians, God sent them prophets, who discovered future events in a sure, clear, and easy manner; whereas the predictions of diviners were always obscure, enigmatical, doubtful, and dangerous, as well in respect of those who consulted them, as of those who were consulted; for the law condemned both parties to death. See JANNES and JAMBRES, PYTHON, &c.

MAGIC. There are several sorts of *magic*. All those arts are forbidden by the law of God, wherein any conjurations or invocations of the devil are used; the black art; superstitious ceremonies of magicians, sorcerers, enchanters, witches, wizards, necromancers, exorcists, astrologers, soothsayers, interpreters of dreams, fortune-tellers, casters of nativities, &c. in practising their diabolical arts, whether to hurt or to benefit mankind. God has forbid to consult magicians on pain of death, Levit. xix. 31. He threatens to destroy those who consult them in secret, Lev. xx. 6. Saul did what he could to extirpate them from Israel: yet many remained, and the Israelites were always much addicted to these superstitions, 1 Sam. xxviii. 3. Pharaoh's magicians counterfeited the miracles of Moses. See JANNES and JAMBRES; EPHEBUS, *Ephesia grammata*, &c.

MAGIC ROD, or WANDS. It is said, Ezekiel xxi. 21. "The king of Babylon stood at the parting of the way, at the head of two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver." Jerom, Theodoret, Grotius, and most modern interpreters, on this passage, tell us, that the Chaldæans had a custom, when they commenced an undertaking, or a journey, to write on wands or arrows, which they mingled together in a quiver, the names of the cities whither they intended to go, or the things they intended to undertake; afterwards, drawing the arrows out of the quiver, at a venture, they were decided in their undertaking by the inscription on the arrow that came forth. This custom of divining by rods or arrows is very ancient. The Scythians, says Herodotus *lib. iv. cap. 67.* and the Alans, Ammian, *lib. xxxi.* divined by certain branches of willow or myrtle. The modern Arabians use arrows inclosed in a bag. On one they write, *Lord command me*; on another, *Lord prevent me*; a third they leave blank. If the first arrow drawn out has the inscription, *Lord prevent me*, it sets aside the thing in question, D'Herbelot. *Biblioth. Orient.* under the word AIDAD. We find something like this among the Turks, Thevenot's *Travels*, chapter xxvi. among the Chinese, Gonzales,

Gonzales, and Mendoza, *lib. ii. cap. 4*, and anciently among the Medes, Dio Chrysost. and the Hebrews, Hosea iv. 12. Maimon. *tract. de Idololat. cap. 6*. Tacitus observes it also among the ancient Germans. They cut into pieces a bough of some fruit tree, which they marked with certain characters, and threw them at hazard on a white cloth: the father of the family picking up these pieces one after another, took auguries by inspection of their marks. *Vide* FRAGMENT, No. CXXIX.

MAGOG, מגג, *roof, or that covers; from מגג: otherwise, that dissolves; from מגג mag.*

MAGOG, son of Japheth, Gen. x. 2. father of the Scythians or Tartars, as is believed. The name Scythian was heretofore of great extent, comprehending the Getæ, the Goths, the Sarmatians, the Sacæ, the Massagetæ, and others. The Tartars and Muscovites possess the country of the ancient Scythians, and retain several traces of the names *Gog* and *Magog*. They were formerly called *Mogli*, and in Tartary are the provinces Lug, Mongug, Cangigu, and Gigui; Engui, Corgangui, Caigui, &c. St. Ambrose was of opinion, that *Gog* and *Magog* were the Goths, who in the fifth and sixth centuries ravaged the Roman empire, *ad Gratian. lib. ii. cap. 4*. *Gog* and *Magog* have in a manner passed into a proverb, to express a multitude of powerful, cruel, barbarous, and implacable enemies, to God and his worship. See *Gog*.

[Simon thinks that this name expresses *augmentation, spreading*, of the family, or of the influence and connection: from the construction of the word in Ezekiel there seems to have been several tribes of *Magogites*; or, this name includes several families.

Suidas says *Magog* is the Persians: whence we might guess, that Ezekiel, who describes the army of *Magog*, intended the army of Xerxes.

Josephus says, the people named *Magoges*, were so called from their leader *Magog*, who, by the Greeks, is called a Scythian. It should seem, therefore, that Josephus speaks of a name and a people, well known in his own time.

The name of a town in Pliny written *Magog*, is an error for *Mabog*, as appears from Syriac authorities in Asseman, *tom. ii. Bibl. Orient.* [It should be *Maha-Baga*, "the great goddess."]

Asseman places *Magog* in Chorasán and Bukharia.

Ebedjesu in the thirteenth century says, that Adeus planted Christianity "throughout Persia, the regions of Assyria, Armenia, Media, Babylonia, the land of Huz, (in the south of Persia, not far from the Tigris, whose metropolis is marked *Ahvaz* in D'Anville, about lat. 40.) to

the confines of India, and even to the land of *Gog* and *Magog*." Elias Damascenus, who lived about A. D. 898, says, Alpheus, disciple of Adeus, called to the faith of Christ, Gebal, (i. e. Parthia) and Persia, and Ahvaz, to the borders of Sind, (i. e. India) and *Gog* and *Magog*." Amraa says, "Persia and Gebal, and the country beyond, even to *Gog* and *Magog*." These authorities clearly point to the country which we now call Tartary, largely taken, as what was formerly called *Magog*.

These regions used the Syriac language. Moses has only *Magog* as a people; the name *Gog* seems to have been added by Ezekiel among the Jews, and from him to have been received by Christian writers on the Apocalypse. The Arabs, Persians, and Turks, says D'Herbelot, always associate *Jagiouge* and *Magiouge*, (*Gog* and *Magog*) and they understand by these names the same as by *Tsin* and *Matsin*, the Chinese of the north, and those of the south.

But this prophet also seems to take *Gog* for the king, and *Magog* for the people: as if *Gog* were the chief of Rosh, Meshech, and Tubal; and these were military tribes under his orders.

The above are the sentiments of Michaelis. It is certain that the Arabs and Turks take *Jiouge* and *Majiouge* for northern nations: and during late wars of the Russians and Turks, they were anxious to be informed of events, expecting, as we learn from Bruce, and others, that they might precede the advent of those northern powers, from which they await interesting occurrences.]

[MAGOR-MISSABIB, *fear round about*. A name of the allegorical kind, given as a punishment to Pashur, Jer. xx. 3.]

MAGPIASH, מגפיש, *Mayaß, clothing, or body that perishes; from מגפא gapk, a body, and ווּי hashash, to perish, to decay; otherwise, the moth of the body; from ווּי hash, a moth: or, assembly; from ווּי hush. Neh. x. 20.*

MAHALAH, מַחֲלָה, *choir of singers; from מַחֲלָה machol: or an instrument of music: or infirmity; from מַחֲלָה chalal. Vide MAHALATH.*

MAHALAH, or MOHOLA, son of Rakem, 1 Chron. vii. 18.

MAHALALEEL, מַחֲלֵלֵל, *he that praises God; from מַחֲלֵל hillel, or halul, to praise: otherwise, illumination of God; from hillel, and לֵל God.*

MAHALALEEL, or MALALEEL, son of Canaan, of the race of Seth, Gen. v. 15, 16, &c. He begat Jared at the age of 65 years. He lived afterwards 800 years, in all 865 years; died A. M. 1290, ante A. D. 2714.

The Orientals affirm, that this patriarch was the first who dug mines in the earth, in search of metals;

metals: that he first built houses; and founded the cities Shuster and Babel. Some confound him with the giant *Dondash*, who entered into the service of Seth, whom they acknowledge as prophet and universal monarch before the flood. They say the giant *Dondash* used no weapons, offensive or defensive, but fought by the strength of his arms only, d'Herbelot, *Bibl. Orient.* p. 582.

MAHALATH, מַחֲלָת, Μαελλῆθ, *melodious song*; otherwise, *infirmity*; from מַחֲלָה *chalah*.

MAHALATH, wife of Rehoboam, king of Judah, 2 Chron. xi. 18.

II. MAHALATH, or *Basemath*, daughter of Ishmael, and wife of Esau, Gen. xxviii. 9.

III. MAHALATH, *Maheleth*, or *Maeleth*, title of Psalms liii. and lxxxviii. "To the chief musician on *Mahalath*:" some ancient copies read *Amalech*. מַחֲלָת מְשִׁבֵּי לְדָוִד אֱמֶלֶךְ. Aquila, Ἐπὶ χορεία. Theodot. ὑπὲρ τῆς χορείας, *for the dance*. Sym. διὰ χορῶν, *by the choir*. Some think *Mahalath* signifies a musical instrument, but this has no foundation: we rather think it imports dancing, which is certainly its proper signification in Hebrew; as if the title of the Psalm imported to be, "An instructive Psalm of David, for the chief master of dancing;" or, for the chorus of singers and dancers.

MAHALI, מַחֲלִי, *choir of singers*; from מַחֲלָה *machol*. See MAHALAH. Eldest son of Merari, chief of a family, Exod. vi. 19. Numb. iii. 33.

MAHANAIM, מַחֲנַיִם. *The two fields*; from מַחֲנֶה *mochanah*. [The two camps; or, the double camp—either of Jacob's family, or referring to the angels. Comp. Psalm xxxiv. 7.]

[Nothing is so common among ourselves as the name of a town derived from a camp or military station, as Winchester, Colchester, &c. which were, in all probability, originally British stations, afterwards Roman camps, and of course termed *castra*. That the same took place in foreign parts, we may readily conclude; hence *Stratos* was the metropolis of Acarnania, *Castra Cyri* was a place in Cilicia, *Castra Cornelia*, in Africa Zengitania, &c. Comp. Judg. xviii. 12. These answered the purpose of our barracks, and were fixed habitations for soldiery.]

MAHANAIM, a city of the Levites of the family of Merari, in Gad, on the brook Jabok. Josh. xxi. 38. xiii. 29, 30. 1 Chron. vi. 80. Jacob gave it this name, because here he had a vision of angels, Gen. xxxii. 2. *Mahanaim* was the seat of the kingdom of Ish-bosheth, after the death of Saul, 1 Sam. ii. 9, 12. Hither David retired, during the usurpation of Absalom, who was subdued and slain not far from hence, 2 Sam. xvii. xviii. &c. In the Vulgate it is sometimes called simply *Castra*, or the camp, Gen. xxxii. 2. 2 Sam. ii. 8, 12, 29. xvii. 24. xix. 32.

MAHARAI, מַחֲרַי, *Macharai*, *he that hastens, or urges*; from מַחֲרָה *mahar*: otherwise, *my mountain, or portion*; from מַחֲרָה *har*, and 'i, *my*. A Netophtite, of the race of the Zarthites, chief of the 24,000 men who attended David as guards in the tenth month, (January) 2 Sam. xxiii. 28. 1 Chron. xxvii. 18.

MAHATH, מַחֲת, *he that blots out, or suppresses*; from מַחֲת *mahah*: or *that breaks, or dreads*; from מַחֲת *chathath*. 1 Chron. vi. 35.

MAHAVITE, מַחֲוִי, *he that declares*, from מַחֲוִי *chivah*: otherwise, *that blots out, or suppresses*; from מַחֲוִי *machah*: otherwise, *marrow*; from מַחֲוִי *moach*. A valiant man, 1 Chr. xi. 46.

MAHAZIOTH, מַחֲזִיּוֹת, *who sees a sign, or the letter*; from מַחֲזִי *chazah*, *to see*, and מַחֲזִי *oth*, *a sign or letter*. Son of Heman, chief of the twenty-third family of the Levites, 1 Chron. xxv. 4.

[MAHER-SHALAL-HASH-BAZ, *making speed to the spoil, he hasteneth to the prey*.

MAHER-SHALAL-HASH-BAZ, a name given to one of the sons of the prophet Isaiah. This is an instance of an allegorical name, or a name of allusion, imposed on a child by way of prediction. The prophet observes, that his children were for signs and wonders, and this name is evidence of the truth of that observation. Whether this were the only name of this child, or whether in after life he might not be called by another appellation, Scripture does not inform us. See the history, Isaiah viii. 1—3. But, as we have no reason to suppose that *Pashur* dropped his name *Pashur*, to assume that of *Magor Misabib*, (See MAGOR MISSARIB.) or that he was known by the latter name in general appellation, so we can by no means conclude that the allegorical appellation of this son of Isaiah, would be his constant denomination among his own family, or his countrymen at large. Of the same nature we are to consider *Emmanuel*, and some other names.]

MAHLAH, מַחֲלָה, *dance, or song*; from מַחֲלָה *machol*: otherwise, *infirmity* [of the mother;] from מַחֲלָה *chalah*, or מַחֲלָה *machalah*, *disease*.

MAHLAH, MAALA, or MAHALA, a daughter of Zelophehad, who with her sisters received their allotment in the land of Canaan, because their father died without male issue. Numb. xxvi. 33. xxvii. 1. Josh. xvii. 3. 1 Chron. vii. 15.

MAHLON, מַחֲלֹן, *song, or infirmity*. Son of Elimelech and Naomi. Ruth i. 2, 3, &c. In the country of Moab he married Ruth a Moabite woman, but died without children; his widow Ruth followed her mother-in-law Naomi to Bethlehem, where she married Boaz.

MAHOL, מַחֲוֹל, *song, choir, infirmity*; otherwise, *sandy*; from מַחֲוֹל *chol*, *sand*. [rejoicing.]

MAHOL,

MAHOL, or **MACHOL**, father of Ethan, Heman, Chalcol, and Darda. 1 Kings iv. 31. Some conjecture that *Mahol* was the mother, and not the father of Ethan, &c. or, that *Mahol* is a generical name, signifying *the choir*; in which sense Ethan, Heman, and Chalcol would be *sons of the choir*, alluding to their profession as singers or musicians.

[**MAIMED**, implies the loss of a limb or member: often the absolute loss of it, not a suspension of its use, by a contraction, or diminution, sprained, or shrivelled, only. This total loss is clearly the import of the original word, "If thine hand or foot offend thee *cut them off, and cast them from thee*—enter into life *maimed*—rather than having two hands, &c. Matth. xviii. 8. And this should be rather be observed, to distinguish it from withered, contracted, &c. and because it may be asked, what we should think of a person who could restore a lost limb, or member. Perhaps we are not always sensible of the full import of this word, when reading the history of the miraculous cures performed by our Lord.]

MAKAZ, מקצ, *end, extremity*; from קצ *ketz*: or, *to shorten*; from קצץ *katsatz*: or, *trouble*: or *summer, thorn, watch*; from קוצ *kutz*.

[The name of a place called "the end:" being at the extremity of a district. But it is not uncommon among ourselves for a place to derive a like name from its proprietor: as "such an one's end:" sometimes, because it is situated at the *end* of his estate: or *North End, West End, &c.*]

MAKAZ, or **MACCES**, a city probably of Dan, 1 Kings iv. 9. I suppose it to be the *Maktesh*, the jaw-tooth, or *En-hakkore*, Judges xv. 19. Zephaniah i. 11. Vulg. *Habitatores Pilæ*. Heb. מכתש שפתי maktesh.

MAKELOTH, מקלות, Μακεδδωδ, *rods, or wands*; from מקל *makel*: otherwise, *voices*; from קל *kol*; or *lightness, or contempt*; from קלל *kalal*, *to despise*. But with ה *he*, *Macheloloth* signifies *assembly, congregation, [crowd]* from קהל *kahal*.

MAKELOTH, or **MACELOTH**, an encampment of Israel in the desert, Numb. xxxiii. 25, 26. Probably *Malathis*, which Eusebius and Jerom place twenty miles from Hebron, in the south of Judah. See **MALATHA**. Ptolemy places *Maliattha* near Eluza or Luza.

MAKKEDAH, מקדח, *adoration, or prostration*, according to the Hebrew: otherwise, *raised, eminent*; from the Greek μακεδνός.

MAKKEDAH, or **MACEBA**, a city of Judah, Josh. xv. 41. Eusebius says, this city is eight miles from Eleutheropolis, east. Joshua marched from Libnah towards *Makkedah*, Josh. x. 29. called *Maked*, 1 Macc. v. 26. 38.

[A place of pasture grounds for feeding, says Simon, supposing it to be the same as *Nokhedim*, by transposition.]

MALACHI, מלך, Ἀγγελος, *my angel, or my ambassador or envoy*; from מלך *laac*: or from מלאך *malac*, *an angel, or messenger*.

MALACHI, the last of the twelve minor prophets, and so little known, that it is doubted whether his name be a proper name, or only a generical name, signifying the angel of the Lord, a messenger, a prophet. It appears by Haggai i. 13. and by Mal. iii. 1. that in these times the name of *Malach-Jehovah*, messenger of the Lord, was given to prophets. The LXX. have rendered *Malachi, his angel*, instead of *my angel*, as the original expresses: and several of the fathers have quoted *Malachi* under the name of "the angel of the Lord." The second book of Esdras and Tertullian unite the name, *Malachi*, and angel of the Lord. Origen thought, that *Malachi* was an angel incarnate, rather than a prophet; but this opinion is insupportable. It is much more probable that *Malachi* was Esdras; and this is the opinion of the ancient Hebrews, of the Chaldee paraphrast, of Jerom, *Præfat. in Malach. et Comment. in eundem pluribus locis*; and of abbot Rupert.

The author of the *Lives of the Prophets*, under the name of Epiphanius Dorotheus, and the *Chronicon Alexandrinum*, say, that *Malachi* was of the tribe of Zebulun, and native of Sapha; that the name *Malachi* was given him because of his angelical mildness, and because an angel used to appear visibly to the people, after the prophet had spoken to them, to confirm what he had said. He died very young, as they say, and was buried near the place of his ancestors.

It appears certain that *Malachi* prophesied under Nehemiah, and after Haggai and Zechariah, at a time of great disorder among the priests and people of Judah; which he reproves. He inveighs against the priests; he reproaches the people with having taken strange wives; he reproves them for inhumanity to their brethren; for too frequently divorcing their wives; for neglect of paying tythes and first-fruits. He seems to allude to the covenant that Nehemiah renewed with the Lord, together with the priests and the chief of the nation. *Malachi* is the last of the prophets of the synagogue, and lived about four hundred years before Jesus Christ. He prophesied of the coming of John the Baptist, and of the twofold coming of our Saviour, very clearly. Mal. iii. He speaks of the abolition of sacrifices under the Old law, and of the sacrifice of the new law. Chap. i. 10, 13. iv. 5, 6. The

The Jews maintain, that in the time of Darius Hystaspes, a general assembly of the heads of their nation was held, to determine the canon of scripture: That Daniel, Haggai, Zechariah, and *Malachi* presided in this council, and that Esdras was their secretary. But it is very dubious whether there ever was such an assembly, and it is certain that Daniel could not have lived to this time. The death of *Malachi* is put in the Roman martyrology January 14.

MALATHA, a castle in Idumæa, to which the younger Agrippa retired, after he had at Rome squandered his estate. We think *Malatha* may be the *Makheloth*, of Numb. xxxiii. 25, 26. Eusebius speaks of *Malatha*; and by comparing the passages in which it is mentioned, it appears that this city was in the south of Judah, about twenty miles from Hebron. See **MOLADAH** or **NOIATHA**, Josh. xv. 26. xix. 2.

MALCHAM, מלכא, *their king*; from מלך *melech*, and נא *am*, *theirs*. Son of Bela and Hodesh, 1 Chron. viii. 9. See **MILCOM**.

MALCHIAH, מלכיה, *the Lord is my king*, or, *the Lord rules me*; from מלך *melec*, a king, and יה *jah*, the Lord.

I. **MALCHIAH**, or *Melchias*, chief of the fifth family, of the twenty-four sacerdotal families. 1 Chron. xxiv. 9.

II. **MALCHIAH**, of the Levites, son of Ethni, and Father of Baaseiah, 1 Chron. vi. 40.

III. **MALCHIAH**, father of Pashur, 1 Chron. ix. 12.

IV. **MALCHIAH**, a Jew who put away his wife, because she was a foreigner. Ezra. x. 25.

V. **MALCHIAH**, son of Harim; assisted at the building of half a street of Jerusalem, after the Babylonish captivity, Neh. iii. 11.

VI. **MALCHIAH**, son of Rechab, chief or lord of Beth-haccerem; rebuilt the gate at Jerusalem, called the dung-gate, Neh. iii. 14.

VII. **MALCHIAH**, son of a goldsmith; built several houses, &c. in Jerusalem. Neh. iii. 31.

VIII. **MALCHIAH**, son of Enan, father of Achitob, and grandfather of Judith, Judith viii. 1. *Vulg.*

IX. **MALCHIAH**, father of Peshur: a considerable man at Jerusalem, Jerem. xxi. 1.

X. **MALCHIAH**, son of Ham-melech, keeper of the prisons at Jerusalem. By his orders Jeremiah was let down into a cistern in which was no water, but mud only, where he was in danger of his life, had he not been quickly delivered by Ebed-melech, Jer. xxxviii. 6, &c.

MALCHIEL, מלכיאל, *the king my God*, or *God is my king*; from מלך *melec*, a king, י *i*, my, and אל *el*, God. Son of Beriah, son of Asher; chief of the family of the *Machielites*, under Moses, Numb. xxvi. 45. Gen. xlv. 17.

MALCHIJAH. See **MALCHIAH**.

MALCHIRAM, מלכיראם, *my king is exalted*; from מלך *melec*, a king; and רם *ramam*, to exalt. Son of king Jecoviah, 1 Chron. iii. 18.

MALCHISHUA, מלכישוא, Μελχίζουα, *my king is a saviour*; from מלך *melec*, king, or council, and שוא *jashah*, a saviour: otherwise, *magnificent king*; from שוא *shuah*. Third son of Saul, killed with his father, and brethren, in the battle of Gilboa, 1 Sam. xxxi. 2.

MALCHOM, מלכום, or **MOLECH**, *their king*; from מלך *melec*, a king, and נא *am*, *theirs*. A God of the Ammonites. See **MOLOCH**. 1 Kings xi. 33.

MALCHUS, Μελχους, *king*, or *kingdom*; from מלך *malac*.

I. **MALCHUS**, or *Malichus*. Josephus speaks of *Malchus* king of the Arabs, who received great obligations from Herod son of Antipater, afterwards king of the Jews. Antigonus, by the assistance of the Persians having forced Herod to retire from Jerusalem, desired to take refuge with *Malchus*; but that prince forbade him to enter his dominions. This obliged Herod to go to Egypt, whence he proceeded to Rome. Ante A. D. 40.

II. **MALCHUS**, or *Malichus*; assassinated Antipater father of Herod. *Antiq. lib.* xiv. 10.

III. **MALCHUS**, a servant of the high-priest Caiaphas, who in the garden of olives among those sent to apprehend Jesus, was smote by St. Peter, and his right ear cut off. John xviii. 10. Though it is not certain whether it was entirely separated from his head, or was only cut off in part: the latter is most probable, because Jesus only touched it to heal it. Luke xxii. 51, 52. Some believe that Peter struck this servant in his own defence, and to prevent him from seizing him, also. There is great probability, that Peter intended to cut off his head, and not his ear. Cornelius à Lapide thinks that *Malchus* became a convert; others think, it was he who struck our Saviour on the face, and asked him, *Dost thou answer the high-priest thus?* But St. John does not favour this opinion, for he says, chap. xviii. 22. he that struck our Saviour was one of the officers belonging to the high-priest Annas; without insinuating that it was *Malchus*, of whom he had spoke a little before.

MALICE, MALITIA. This Latin word expresses not only that evil disposition of the mind and heart, which we call *malice*, but also punishment and correction; so 1 Sam. xxi. 7. *Scito quia completa est malitia ejus. Be sure that evil (or punishment) is determined by him*: (thus David speaks to Jonathan) literally, *know that evil is completed by him*; Saul has definitively resolved that I shall perish. 1 Sam. xxv.

17. the servants of Nabal tell their mistress Abigail, that David had resolved on the destruction of her husband, *Quoniam completa est malitia adversus virum tuum*. See also Isaiah xl. 2.

Solomon, Eccles. xi. 10. says, *Amove malitiam à carne tua*, put away evil from thy flesh. The wise man in this place, by the term *evil*, or *malitia*, according to Jerom, means all shameful pleasures. So Eccles. vii. 3. *Per tristitiam vultus corrigitur animus delinquentis*. The Hebrew has *Malitia vultus latificat cor*. By the sadness of the countenance the heart is made better, i. e. That severity of countenance, with which we behold any one who departs from his duty, renders him sensible of his fault, and amends his heart. [A habit of gravity has its effect on the conduct?] Our Saviour says, Matth. vi. 34. *Sufficit diei malitia sua*; Sufficient for the day is the evil thereof, or the trouble and calamity thereof. St. Paul requires, that the faithful should be children in *malice*, but men in prudence and wisdom. 1 Cor. xiv. 20.

In some passages of Ecclesiasticus, as xi. 29. *malitia* is taken in the same sense as *pœna*. *Malitia horæ oblivionem facit luxuriæ magnæ*. The evil of a moment makes us forget the greatest pleasures. And chap. xii. 9. *In malitia viri amicus agnitus est*. A friend is known in adversity. Also, chap. xxx. 14. *Melior est pauper sanus, quam dives flagellatus malitiâ*. A poor man in health is preferable to a rich man afflicted with diseases.

MALLE, a city beyond Jordan. Joseph. *Antiq. lib. xii. cap. 12*.

MALLOTÆ, Μαλλώται, *he that fills or finishes, or is filled*; from מלל *malle*, full.

MALLOTES, the inhabitants of *Mallos*, a city of Cilicia, on the river Pyramus. They revolted from Antiochus Epiphanes, because he had given them, with the city of Tarsus, to one of his mistresses named Antiochis. 2 Macc. iv. 30. In this manner the kings of Persia used to give whole cities sometimes to their mistresses, to find them in necklaces, girdles, &c.

MALLOTHI, מלתי, *fulness, circumcision*; from מל *mul*: otherwise, *my words*; from לל *malal*, to speak, and י *i*, my. Son of Heman, chief of the tenth family of the Levites, 1 Chron. xxv. 4, 26.

MALLUCH, מלך, Μαλῆκ, Vulgate, *Maloch*, *he that reigns*; from מלך *malac*, to govern.

I. MALLUCH, or *Maloc*, a Levite of the family of Merari, son of Hashabiah, and father of Abdi, 1 Chron. vi. 44.

II. MALLUCH, or *Mellus*. One of those who separated from their strange wives, at the return from Babylon, Ezra x. 29.

VOL. II. PART XVIII. Edit. IV.

MALTA, Μάλτα, *affording honey, from whence honey distills*; from μέλι, *honey*.

MALTA, or MELITA, [Eng. Tr.] a famous island in the Mediterranean sea. It is thought to have been named *Melita*, from the great quantity of honey found there formerly. Its length is from east to west, and its breadth from north to south. Its circumference is about sixty miles, or twenty leagues. This island is ascribed to Africa by geographers, because if we draw a line from east to west, it will be included in the African sea. Its soil is stony and barren, yet it bears excellent fruits, melons and cotton. St. Paul suffered shipwreck on *Malta*, and with his companions was well used by the inhabitants, who gave them shelter, and lighted a fire, to dry them by. Acts xxviii. A. D. 68. St. Paul taking up a faggot of twigs to throw into the fire, a viper that lurked therein feeling the heat, seized him by the hand: he, without any emotion, shook it into the fire. The people expected every moment to see him fall down dead; but finding that did not happen, they changed their sentiments, and began to think him some deity.

Publius, governor of the island, received St. Paul courteously. His father being sick of a fever, and a bloody flux, St. Paul went and healed him. Then all who had any sick, brought them to the Apostle, who restored them to health. When St. Paul and his company sailed from thence, the people abundantly supplied them with necessaries for their voyage.

We are assured, that since that time there are at *Malta* no vipers, or other venomous animals; and that if any are brought thither from other places, they die presently. Several of the Maltese were converted by the preaching of St. Paul; and the house of Publius, the first bishop of *Malta*, was changed into a church. St. Paul continued there three months. *Vid. Chrysost. Homil. 54, in Acta*.

A native of this island, a religious belonging to *la Charité*, has sent me information, that *Malta* was an ancient colony of the Carthaginians, and had always spoke the language of Africa, as it continues to do. For this reason those of St. Paul's company, who were Greeks or Latins, called the Maltese, *Barbarians*. That the Romans never introduced their language among this people; that still the ordinary people speak Arabic; that at *la Valletta* they speak Italian, because of the knights who reside there, but that the country people understand not this tongue; that indeed at *la Valletta* are two Greek churches, but they are for the Grecians who quitted Rhodes with the knights, and followed their fortune to *Malta*.

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Besides which, he acquaints me, that the place where St. Paul came ashore, is a neck of land washed by the sea on all sides, lying to the north of the island, and extending towards the west, which has ever since been called St. Paul's road: That there is a tradition in the island, that St. Paul was really bit by a viper, and that when he shook it off into the fire, he cursed all the vipers of the island, and all that have been seen there since are without poison; for some are still found there, but not dangerous. Some of them, out of curiosity, have been transported into Sicily, and immediately on their arrival have become as venomous as others; and being then carried back to *Malta*, have presently lost their venom. See the **PLATES; MEDALS** of **MALTA**: with their Explanations.

[There is no need to caution any naturalist against receiving this idle tale; as all know that the venom of serpents is a fluid secreted through proper organs in the head: no change of place, therefore, could create those organs in a species which had them not, naturally; nor could obliterate them in a species to which they naturally belonged. See **SERPENT'S HEAD, PLATE II.**

The island of *Malta* is at present under British authority; and *by Act of Parliament* is reckoned to Europe. It was taken by Buonaparte on his voyage to Egypt, 1798, and was taken from the French by the British in 1800.]

MALTHACE, wife of Herod the Great, and mother of Archelaus king of Judæa. She died while her son was at Rome, endeavouring to have his father's will confirmed by the emperor Augustus. *Antiq. lib. xvii. cap. 12.*

MAMMON, מַמְּוֹן, *Mammōnā*. A Chaldee or Syriac word, signifying *riches*. The true reading is *Matmon*, *avarice*, *desire*, *riches*.

MAMMON. Our Saviour says, we cannot at the same time serve God and *riches*; Matth. vi. 24. that we ought not to make ourselves adherents of *Mammon*, or of the riches of unrighteousness, i. e. of worldly riches, which are commonly the instruments of iniquity, and are acquired but too often by unrighteousness and iniquity. Some have asserted, that *Mammon* signified the God of riches, but there is no proof of this. *Matmon* in Hebrew signifies concealed, and *Mammona* riches. St. Austin observes, *de Serm. Dom. in monte. lib. ii. cap. 14. n. 47.* that in the Punic or African tongue, *Mammona* signifies *gain*. *Mammona apud Hebræos divitiæ appellari dicuntur. Congruit et Punicum nomen; nam lucrum Punicè Mammon dicitur.*

MAMRE, מַמְרֵי, *rebellious*; from מַרְרָה *marah*: otherwise, *bitter*; from מַרַר *marar*: otherwise, *that changes, that barbers*; from מַרַם *mar*: otherwise, *fat, or elevated*; from מַרָא *mara*.

MAMRE, or **MAMRE**, an Amorite, brother of Aner and Eschol, and a friend of Abraham. With these three persons, their domestics, and his own, he pursued and overcame the kings, who had plundered Sodom and Gomorrah. Gen. xiv. 13.

[A city, Gen. xiii. 18. said to be the same as Hebron, and Arba. Gen. xxiii. 17. 19. xxxv. 27.

Others think it is a place called *the Oaks*; about six stadia distant from Hebron. Gen. xiv. 13. 24.

Heights? whence perhaps the *Oaks of Mamre*; the *Oaks on the Heights*; or the *Oaks themselves, being high*. For the situation of it, *Vide* **HEBRON.**]

MAMZER, מַמְזֵר, *Ek porvñs*, *illegitimate*, or *a bastard*; from מַזֵר *mazer*.

MAMZER. God forbids the admittance of *Mamzers*, or bastards, into the congregation of his people, to the tenth generation. Deut. xxiii. 2. *Non ingredietur Mamzer (מַמְזֵר) id est, de scorto natus, in Ecclesiam Domini.* LXX, 'Εκ πορνῆς. Zech. ix. 6. Ἀλλογενής, *an alien*. Vulg. *separatos*.

The Rabbins distinguish *Mamzers* into three kinds. 1. Those born in marriage, of parents contracted in cases prohibited by the law. 2. Those born from a criminal conjunction, punishable by the judges, as are the children of adulterers. 3. Those born in incest, and condemned by the law. They also distinguish between *Mamzers* certain and uncertain. The first are those whose birth is notoriously corrupted, and who without difficulty are excluded from the congregation of the Lord. Doubtful *Mamzers* are those whose birth is uncertain. These could not be excluded in strictness, yet the Scribes would not admit them, for fear that any certain *Mamzers* should slip in among them.

But the Vulgate, the LXX, and the authors of the canon law, take *Mamzer* for the child of a prostitute. The distinctions between the different sorts of bastards, as acknowledged by the law, are shewn in these three Verses,—

*Mamzeribus scortum, sed moecha nothis dedit ortum.
Ut seges à spica, sic spurius est ab amica.
Dant naturales, quæ nobis sunt speciales.*

Some interpreters take *Mamzer* for a generic term, which signifies illegitimate children, whose birth is impure in any manner whatever. Others believe the Hebrew *Mamzer* rather signifies a stranger or foreigner, than a bastard. Jephthah, who was the son of a concubine Judg. xi. 1. בֶּן אִשָּׁה זֹנָה. Vulgate *Filius mulieris meretricis*, became head and judge in Israel. Pharez and Zerah, sons of Tamar, conceived from a kind of incest, are reckoned among the ancestors of David. Among the Hebrews the children fol-

lowed

lowed the condition of the mother. How then could a bastard-son, born of a mother, an Israelite, be excluded the congregation of Israel to the tenth generation, since the Egyptians and Idumæans might be admitted after the third generation? So that there is great probability that *Mamzer* means more than barely a bastard, perhaps a bastard born of a woman, a stranger and an idolater. The LXX. render the word *Mamzer*, Zec ix. 6. a stranger, or an alien; and Deut. xxiii. 2. the son of a prostitute. The Hebrew word occurs only in these two places, and its signification is by no means certain. The author of traditions concerning the books of Samuel, Kings, and Chronicles, believes that Solomon was of the number of the *Mamzers*; and that when Bathsheba says to David, 1 Kings i. 21. *I and my son Solomon shall be counted offenders, or sinners*; she means, my son shall be treated as a *Mamzer*, and myself as a prostitute. And that David, desirous to secure them from this disgrace, declared his son Solomon his successor. [But see FRAGMENTS, No. CXXIV.]

The words, *They shall not enter into the congregation of the Lord, even to the tenth generation*, cannot mean that this sort of children may not be converted, or be admitted into Judaism, till after ten generations; but, that they shall not enjoy the employments, dignities, or privileges of true Hebrews, till the blemish of their birth is entirely obliterated, and forgot.

MAN. It is said, Gen. i. 27. that *man* was created male and female; say some, an hermaphrodite; or that the *man* and woman were united together at their sides; but the most simple and most natural meaning, is, that God created *man* and woman as he created animals, by pairs or couples, male and female: But whereas other animals were created together, and by one *fiat* alone, God created *man* and woman separately. The woman was created in paradise, and taken out of Adam's side while he slept.

Man was created after the image and likeness of his creator: consisting chiefly in the qualities of his soul; free, intelligent, immortal, capable of virtue, justice, wisdom and happiness: by sin he degraded this resemblance. Also, *man* has some resemblance to God, by the dominion God has given him over the creatures: as it were, a vice-God upon earth. See ADAM.

Man is sometimes taken for *mankind* in general; sometimes particularly for *Adam*.

A *man of God*, generally signifies a prophet; a man devoted to God; to his service. Moses is called peculiarly *the man of God*. Deut. xxxiii. 1. Josh. xiv. 6. also David, Shemaiah, and other prophets, &c.

Son of man denotes man in general, Psal. viii. 4. *sons of men* are taken in the same sense. The Lord, or angels, speaking to men, often calls them *sons of man*. Thus the Lord calls Ezekiel, ii. 1 *et passim*. The angel Gabriel speaks thus to Daniel, viii. 17. Jesus Christ frequently calls himself the *son of man*.

MANACHAS. Josephus, *Ant. lib. iii. cap. 8.* gives this name to the high-priest's breeches, which the Hebrew calls *Michnesim*, or *Machnes*, Exod. xxviii. 42. מְכֻנְסִים. LXX. Περισκελῆ, Vulg. *Fæminalia*. Josephus says, they were of twisted thread, put about the legs, and joined together on the side, being there divided half their length. [a kind of drawers, fitting close to the waist and lower parts of the person. Query, should not the Vulgate read *Femoralia*? trousers.]

MANAEN, or MANAHEM, a Christian prophet, foster-brother of Herod Antipas, Acts xiii. 1. A. D. 44. He was at Antioch with other prophets, when the Holy Ghost said, *Separate me Barnabas and Saul for the work whereunto I have called them*. It is thought Manaen was one of the Seventy disciples. The Latin martyrologies put his feast May 24, and say he died at Antioch. No particulars of his life are known.

MANAHATH, מְנַחַת, *gift or present*; from מְנַחַת *minchah*, or מְנַחַת *manah*: otherwise, *rest*; from מְנַחַת *nuach*: otherwise, *fear*, or *breaking prepared*; from מְנַחַת *minah*, *preparation*, and מְנַחַת *chathath*, *fear*, or *breaking*. Gen. xxxvi. 28.

MANAHEM, מְנַחֵם, *comforter*; from מְנַחֵם *nacham*: or *he that conducts them*; from מְנַחֵם *nachah*, *to conduct*, and the pronoun מְנַחֵם *am*, *them*: or *preparation of heat*; from מְנַחֵם *minchah*, *preparation*, and מְנַחֵם *chamam*, *heat*.

MANAHEN, or MANAHEM, the sixteenth king of Israel, general of the army of Zachariah, was at Tirzah, when he heard of his master's murder. He immediately marched against Shal-lum, who had shut himself up in Samaria, killed him, and reigned in his stead. He returned to Tirzah; but that city shutting its gates against him, he vented his passion on Tiplah, a town in the neighbourhood of Tirzah, and probably sharers in its resolution. Afterwards, he took Tirzah, ruined it intirely, and exercised many barbarities in it. He reigned in Samaria ten years, and did evil in the sight of the Lord.

Pul, king of Assyria, probably the father of Sardanapalus, having invaded Israel during the reign of Manahem; obliged this prince to pay him a thousand talents. To raise this sum, Manahem was forced to tax all his subjects fifty shekels a head; after which Pul returned into his own country. Hosea says, chap. v. 13. "Ephraim saw his sickness, and Judah saw his

wound, then went Ephraim to the Assyrian, and sent to king Jareb; *Vulg. misit ad regem ultorem*. But Scripture seems to insinuate, that the king of Assyria came into the country as an enemy, 1 Chron. v. 26, "and the God of Israel stirred up the spirit of Pul, king of Assyria," &c. and so Josephus thinks, *Antiq. lib. ix. cap. 11*. This is easily reconciled by supposing, that, at first Pul invaded Israel as an enemy, but that *Manahem* bought him over to his interest by this great sum. *Manahem* slept with his fathers, and his son Pekahiah reigned in his stead, 2 Kings xv. 13—22. A. M. 3232—3222.

II. MANAHM, of the sect of the Essenians: was vicegerent to Hillel. *Manahem* was a learned man for that age, and of great consideration among his sect. He foretold to Herod the Great, being then a young scholar, that he should one day be king, *Antiq. lib. xv. cap. 13*. Recommending to him the virtues of justice and moderation; yet anticipating that he would tread those under foot, with all the duties of religion and humanity; nevertheless, he would live in great glory and prosperity: but, added he, "You cannot conceal yourself from the eyes of God, who will chastise you at the end of your life, for all the evils committed by you."

Herod at first slighted these predictions, but, when raised to the regal dignity, he sent for *Manahem*, and inquired of him, how long he should reign? *Manahem* not answering directly, the king asked, Shall I reign ten years? *Manahem* replied, not ten only, but twenty, yea thirty; without explaining himself any farther. Herod sent him away, giving him his hand as a token of friendship, and always shewed much esteem for the sect of the Essenians. Afterwards, Herod took him into his own service, from his situation in the Sanhedrim.

The Jews speak of one *Manahem*, vicegerent of the Sanhedrim under Hillel. I believe him to be the same person, *Lib. in Chasim. fol. 19. apud Lightfoot*.

III. MANAHM, or *Manaim*, son of Judas the Galilean, or Gaulonite. He drew to his party some persons of quality; several robbers, and others who had nothing to lose: having taken the castle of Massada, he pillaged the magazines of the late king Herod the Great, armed his people, and went to Jerusalem; of which making himself master, he drove out the Romans, and caused himself to be proclaimed king. He put to death the high-priest Ananias, and soon became insupportable by his cruelties and excesses. Two men of the party of Eleazar encouraged the people to free themselves from his tyranny; *Manahem* was assaulted, and after some resistance, was forsaken by his adherents,

and forced to hide himself in a place called Ophlas; whence he was taken the day following, and led to punishment. *Joseph. de Bello, lib. ii. cap. 32. in Græco, p. 811. A. D. 66.*

MANASSEAS, son of Addi, one who after the return from Babylon, separated from his foreign wife, Ezr. x. 30.

MANASSEH, מְנַשֶּׁה forgetfulness, or he that is forgotten; from נָשַׁח *nashah*, to forget.

I. MANASSEH. Eldest son of Joseph, and grandson of the patriarch Jacob, Gen. xli. 50, 51. born A. M. 2290, ante A. D. 1714. Named *Manasseh*, forgetfulness, because Joseph said; "God has made me forget all my toil, and all my father's house." When Jacob was about to die, Joseph brought his two sons to receive his father's last blessing, Gen. xlviii. 1, 2, 3, &c. Jacob adopted them; made them come to his bed-side, and kissed them. Joseph having placed Ephraim at Jacob's left hand, and *Manasseh* at his right, Jacob put his right hand on Ephraim, and his left on *Manasseh*; which Joseph observing, would have had him altered this disposition, But Jacob told him, "I know what I am doing, my son, the eldest shall be father of a great people, but his younger brother shall be greater than he." He continued to bless them, and said; in thee shall Israel be blessed, and it shall be said, "God make thee as *Ephraim* and as *Manasseh*."

The tribe of *Manasseh* came out of Egypt, in number 32,200 men, upwards of twenty years old, under the conduct of Gamaliel, son of Pedahzur, Numb. ii. 20, 21. This tribe was divided in the Land of Promise. One half tribe of *Manasseh* settled east of the river Jordan, and possessed the country of Bashan, from the river Jabbok, to mount Libanus; and the other half tribe of *Manasseh* settled west of Jordan, and possessed the country between the tribe of Ephraim, south, and the tribe of Issachar north, having the river Jordan east, and the Mediterranean west, Josh. xvi. xvii. *Vide the MAP.*

II. MANASSEH. Fifteenth king of Judah, son and successor of Hezekiah, 2 Kings xx. 21. xxi. 1, 2. 2 Chron. xxxiii. 1, 2, &c. A. M. 3306, ante A. D. 968. He was twelve years old when he began to reign, and reigned fifty-five years. His mother's name was Hephzibah. He did evil in the sight of the Lord; worshipped the idols of Canaan; rebuilt the high places that his father Hezekiah had destroyed; set up altars to Baal, and planted groves to false gods. He raised altars to the whole host of heaven, in the courts of God's house; made his son pass through the fire in honour to Moloch; was addicted to magic, divinations, auguries, and other superstitions; set up the idol Astarte in the house of God: finally,

finally, he involved his people in all abominations of the idolaters to that degree, that Israel committed more wickedness than the Canaanites, which the Lord had driven out before them. To all these crimes *Manasseh* added cruelty; and he shed rivers of innocent blood in Jerusalem.

It is believed, that the prophet Isaiah raised his voice loudly against these enormities: he was father-in-law to the king: had been in great credit at court, in the reign of Hezekiah: and was of high birth, being of the blood royal. He thought it incumbent on him to endeavour to reclaim the king; but this so exasperated him, that he caused Isaiah to be apprehended, and put him to death, by sawing him in two with a wooden saw, Origen, in *cap. xxiii. in Matt. et Ep. ad Jul. Afric. et Homil. in Isa. Tertul. lib. de Patient. cap. xiv. et Scorpiac. cap. iii. Justin, cont. Tryph. Chrysost. ad Cyriac. Hier. in Isai. lib. xv. Aug. de Civit. lib. xviii. cap. 24.*

The calamities which God had threatened began towards the twenty-second year of this impious prince. The king of Assyria sent his army against him, who seizing him among the briars and brambles where he was hid, fettered his hands and feet, and carried him to Babylon, 2 Chron. xxxiii. 11. We think it was Sargon or Esar-haddon, king of Assyria, who sent Tartan into Palestine, and who taking Azoth, attacked *Manasseh*, put him in irons, and led him away, not to Nineveh, but to Babylon, of which Esar-haddon had become master, and had united the empires of the Assyrians and the Chaldeans.

Manasseh, in bonds at Babylon, humbled himself before God; who heard his prayers, and brought him back to Jerusalem; and *Manasseh* acknowledged the hand of the Lord. We have a prayer which, it is pretended, he made in prison. The church does not receive it as canonical, but apocryphal. It is in the *Euchologium*, or book of prayers, of the Greeks. The Rabbins relate, that *Manasseh* was cast into a brazen vessel full of holes, and exposed to a great fire. That in this extremity he had recourse to all his false deities; but receiving no assistance from them, he found the vanity of his hopes. Then he remembered what he had heard his father king Hezekiah say, "When you shall invoke me in your misfortunes, and convert yourselves to me, I will hear you." Deut. iv. 29, 30. He therefore was converted to the Lord, was delivered, and carried in a moment into his kingdom; like as the apocryphal *Habakkuk* was transported from Judaea to Babylon, and back again from Babylon to Ju-

deæa. *Vide Tradit. Hebr. in lib. Paralip. et Targum, in 2 Chron. xxxiii. 11.* The author of the imperfect comment on St. Matthew says, *Manasseh* being in bonds, had only a little barley-bread daily, and water mixed with vinegar, just enough to keep him alive. In the midst of his affliction he had recourse to the Lord, when a miraculous flame encompassed him suddenly, and melting his chains, set him at liberty. Fables!! [rather *hyperbolic* expressions of sudden deliverance.]

Manasseh was probably delivered out of prison by Saosduchin, successor of Esar-haddon, 2 Chron. xxiii. 13, 14, &c. Being returned to Jerusalem he restored the worship of the Lord; broke down the altars of the false gods; abolished all traces of their idolatrous worship; but he did not destroy the high places: which is the only thing Scripture reproaches him with, after his return from Babylon. He caused Jerusalem to be fortified; inclosed with a wall another district, which in his time was built west of Jerusalem, and which since his reign, goes by the name of the second city, 2 Chron. xxxiii. 14. He put garrisons into all the strong places of Judah.

The rest of the actions of *Manasseh*, his prayer, the manner in which God was pleased to answer his prayer; in a word, his sin and his reformation, were related in full in the book of the prophet Hozai; who is the same as Isaiah, according to some: the LXX. take this in a general sense; in the writings of the *Seers*: the Syriac calls him *Hanan*; the Arabic, *Saphan*. *Manasseh* died at Jerusalem, and was buried in the garden of his house, in the garden of Uzza, 2 Kings xxi. 18. His son Amon succeeded him, A. M. 3361, ante A. D. 648.

Many believe that the history of Holofernes happened under *Manasseh*. See JUDITH.

III. MANASSEH. Husband of Judith, who lived but a little while with her. He had been dead three years, when Holofernes's war began. *Manasseh* was of the tribe of Simeon, and died in the time of barely-harvest, of a stroke of the sun, which had affected his head. Judith viii. 2, 3.

IV. MANASSEH, High-priest of the Jews, son of John, and brother of Jaddus. He succeeded Eleazar his great uncle, and was succeeded by Onias II. his nephew. *Manasseh* had married Nicaso, daughter of Sanballat, governor of Samaria. The Jews and priests, displeased at this marriage, (she being of another religion) declared he must either quit his wife, or his priesthood. *Manasseh* seeing himself become so obnoxious, withdrew to his father-in-law, who promised that he would procure him the first place of the province; that he would build

build him a temple on mount Gerizim, like that of Jerusalem, and there he should be the first high-priest.

Manasseh thus flattered, settled with his father-in-law Sanballat; several other Israelites engaged in like marriages, settled with him; and Sanballat gave them houses and lands. When Alexander the Great came into Syria, and besieged Tyre, Sanballat assisted him with eight thousand men, and submitted the whole province of *Samaria*. He obtained permission from Alexander, to build a temple on mount Gerizim; and gave the chief priesthood of it to his son-in-law *Manasseh*. The same God was worshipped in this temple, as in that of Jerusalem, and many who frequented it were Jews as well as *Manasseh*. But this temple was held in detestation by the priests and Jews of Jerusalem, who looked on those as schismatics who worshipped here. Therefore it must needs be, that *Manasseh* had renounced his schism, when after the death of his great uncle Eleazar, he succeeded in the high-priesthood, *Antiq. lib. xii. cap. iii. p. 401.* Josephus does not acquaint us how this change and succession was brought about, and what he does relate on this matter appears very hard to believe, and includes a contradiction not easy to reconcile.

Nehemiah, xiii. 28. mentions Sanballat the Horonite, who had given his daughter in marriage to a son of the high-priest Joiada, son of Eliashib; and acquaints us, that Nehemiah was obliged to drive away from Jerusalem this son-in-law of Sanballat, because he had taken a strange woman to wife. It does not mention his name, or what became of him; but Josephus, *Antiq. lib. xi. cap. 7, 8,* calls him *Manasses*, and assures us, that he withdrew to his father-in-law at Samaria, under the reign of Darius Codomannus, the last king of Persia. Here is a manifest anachronism. Nehemiah could not live under Darius Codomannus; he came the second time into Judæa, A. M. 3555, under Artaxerxes Longimanus, and died A. M. 3580. Darius Codomannus did not come to the throne till about A. M. 3670.

Some learned men have been of opinion, that we must admit two Sanballats and two *Manassehs*, the first lived under Nehemiah, the other under Darius Codomannus. Others have thought, that Josephus has perplexed this history, by confounding the years, and referring facts to the time of Alexander the Great, and the later Darius, which happened long before under Nehemiah. Dr. Prideaux is of this opinion. *Connect. vol. iii. lib. 6.* He maintains that Josephus has confounded the high-priest Joiada with his grandson Jaddus, and that his history ought to be corrected by that of Nehe-

miah. On this hypothesis, also, it must be allowed, that *Manasseh* the high-priest, who succeeded Eleazar, was a different person from the son-in-law of Sanballat, whose name Nehemiah does not mention.

Manasseh is allowed a pontificate of twenty-six years, A. M. 3745 to 3771, ante A. D. 288.

V. MANASSERH, son of Asom, one who, after the return from Babylon, separated from his strange wife, 1 Esdras ix. 38.

MANDIA, the name, in Josephus, of a certain place near Bethlehem, where Johanan son of Kareah overtook Ishmael the murderer of Gedaliah, Jerem. xli. 17. Jeremiah calls it *Gheruth Chimham*: Vulgate, *Peregrinantes in Chama-ham*. [Eng. Tr. *habitation of Chimham*.]

MANDRAKE. A plant that stupifies, and sometimes causes phrenzy: said to be provocative, and used in philters. There are two sorts: one is black, called the *female mandrake*, having leaves not unlike lettuce, though smaller and narrower, which spread on the ground, and have a disagreeable scent. It bears berries something like services, pale, of a strong smell, having kernels within like those of pears. It has two or three very large roots, twisted together, white within, black without, and covered with a thick rind. The other kind, or the *male mandrake*, is called *Morion*, or *folly*, because it suspends the use of the senses. It produces berries as big again as those of the female, of a good scent, and of a colour approaching towards saffron. Its leaves are large, white, broad, and smooth, like the leaves of the beech-tree. Its root resembles that of the female, but is thicker and bigger. This plant stupifies those who use it; sometimes depriving them of understanding; and often causes such vertigoes and lethargies, that if those who have taken it have not present assistance, they die in convulsions.

What has given to *mandrakes* the name of *Anthropomorphos*, or *man-shaped*, is only because most of the roots are parted from the middle downwards, somewhat resembling thighs and legs: Matthioli adds, that the roots made like a man's body, and called *mandrakes*, or *hands of glory*, which quacks pretend to be of singular virtue to assist barren women, are roots of reeds, white briony, &c. He informs us also, that these impostors put grains of barley or millet into these figures when so cut, in the places where hair grows in men, and then bury them in the ground, till the barley or millet begins to shoot (about three weeks) then digging them up, and adjusting the small fibres, they appear to have a beard on the chin, and hair on the head.

Moses informs us, that Reuben, son of Leah, being

being in the field, happened to find *mandrakes*, which he brought to his mother. Rachel desired them, and obtained them from Leah, on condition that Jacob should visit her that night. Some Rabbins translate *dudaim* by *violets*, others by *lillies*, or *jessamin*; Junius calls it *agreeable flowers*; Codurquus, *truffle*, or *mushroom*. We have conjectured it might be *citrons*. It appears by Scripture, that *dudaim* are fruits, ripe about wheat harvest, have an agreeable scent, may be preserved, and are placed with pomegranates. Those who would support the translation of *mandrakes* remark that Rachel having very great desire for children, it may be presumed she coveted Leah's *mandrakes* with that view. The ancients named *mandrakes* the *apple of love*, and *Venus* they named *Mandragoritis*. The emperor Julian, in his epistle to Calixenes, says, he drinks the juice of *mandrakes* to excite amorous inclinations. See Bauhin. *Hist. of Plants*, tom. iii. p. 614, Matthiolus on *Dioscorides*, and Brodeus on *Theophrast*. Vid. FRAGMENTS, No. CCCXCIX. VINDICATION, p. 220.

Ludolff, in his history of Ethiopia, maintains that *Dudaïm* signifies a certain fruit, which the Syrians call *mauz*, in figure and taste greatly resembling the *Ficus Indica*, or Indian fig; it is as big as a small cucumber, and sometimes upwards of forty hang on the same stalk. As to the *mandrake*, the Persians call it *Abronzanam*, the human figure, because the Orientals, and in particular the Jews, so artificially dress up the root of the *mandrake* with hairs and filaments, that it appears to have the figure of a man or woman, as remarked above.

Josephus calls this plant *Baaras*. He says it was found in a valley north of the castle of Macherus. That towards evening it appeared glittering like the sun; that when any one came near it in order to pull it up, it withdrew itself and seemed to fly, unless there were thrown upon it any menstruous blood, or the urine of a woman. That even then it was not safe to pluck it up, unless he that undertook it had a root of the same plant hanging on his arm; without which precaution he exposed himself to certain danger of dying.

There is however a way of taking it up without danger. They dig all round the root, so that it sticks to the earth only by its extremities. Then they fasten a dog to the root by a string, and the dog striving to follow his master who calls him away, easily tears up the plant, but then he dies on the spot; and the master can take this wonderful root in his hand without any danger. Now the use that is made of this root deserves well that they should take all this trouble to obtain it. For those devils or evil

spirits that had animated the greatest profligates, if they enter into the body of a man, and seem ready to choke him, if he be not presently assisted; these demons, I say, cannot bear the smell, nor the presence, of this plant. They fly immediately if it be applied to the body of the possessed. Such is the relation of Josephus! I have also read a traveller who confirms the greatest part of this relation. P. Eugene Roger, *Recolet, Description of the Holy Land*, 4to.

The Arabians sometimes call *mandrake* by the name of *Serag-al-Coshrob*, or *the Devil's Candle*, because in the night it appears luminous. The cause of this brightness is glow-worms, who are fond of this plant, and love to be about it. *Lutfalla-al-halimi*, (d'Herbelot. *Bibl. Orient.* p. 141,) a physician, assures us, that all the wonderful things written of this plant are fictions. That he has often gathered them without danger, that the shriek attributed to them when gathered is none at all; and that all the uses to which they are applied are vain and superstitious.

Some think the *Ginseng* of the Chinese is a species of the *mandrake*, and they say it so wonderfully restores the sinking spirits of dying persons, that there is, often, time for the use of other means, and thereby of recovering them. E. Tachard says, that this root has sometimes something of the human shape; others say, it has the name of *Ginseng*, because it resembles the figure of a man who puts his legs in a straddling posture, which the Chinese call *Gin*. Another author derives the name *Ginseng* from the Chinese word *Gin*, signifying a man, and *Sem* which denotes a plant; q. the human plant, or the plant with a human shape. [The *Ginseng* which has been imported into England, and used medicinally, has not justified the reputation of this plant in its own country: perhaps the long voyage, or its being dried, injures its virtues.]

MANETHO, priest of Heliopolis. Being often quoted by Josephus, it is proper to give some account of his work. He had written in Greek the history of the several Egyptian dynasties, from the foundation of the monarchy to the time of Nectanebus, the last king of the Egyptian race, and till Darius Ochus invaded and conquered this country, fifteen years before the expedition of Alexander the Great against Persia. *Manetho* was secretary, or writer, to the temples of Egypt; he lived under Ptolemy Philadelphus, to whom he dedicated his work. *Ante* A. D. 283. He admits thirty dynasties, of one hundred and thirty generations, in Egypt, from the beginning of the Egyptian government to Nectanebus,

tanebus. He places in this succession, gods, demigods, and men; and assigns to each a certain number of years, the total of which far exceeds the number of years which appears in Scripture.

We are obliged to Syncellus for the abstract of this ancient historian, which he has preserved. His work was divided into five parts. The first contained the history of the gods; the second that of the demigods of Egypt; the third that of the kings of that country. In the abridgement which yet remains, we only find the names of the princes, and the years of their reigns. Nor must we imagine that they all reigned successively; they were princes of different parts of Egypt, and sometimes reigned as contemporaries in several provinces of that country. Josephus, in his first book against Appion, makes large extracts from this author, in which he distinguishes what *Manetho* had taken out of the ancient records of the temples of Egypt, from what he says of his own, or what he borrows from the fabulous reports of the Egyptians. He found in the sacred monuments of this kingdom, that the Hebrews [rather, the Ethiopians; called the "Shepherd Kings," *Hycsos*.] had penetrated into Egypt with a great army, and had subdued the country; that being afterwards driven out again, they had conquered Judea, where they had built Jerusalem and its temple. So far is agreeable to truth. But, what he adds, that under the reign of a king called Amenophis, they were expelled Egypt, with a multitude of lepers, and other diseased persons, deserves no credit, as having no foundation but vulgar tradition. *Vide* LEPER.

MANGER, wherein was laid the infant Jesus after his birth. Luke relates, ii. 7, that the Holy Virgin and Joseph could not find accommodation at the public inn, and therefore were obliged to retire to a stable, where the Virgin Mary brought forth Jesus, and having swaddled him, she laid him in a *manger*. The ancient fathers, who speak of the birth of our Saviour, all concur that he was born in a cave dug in a rock. Origen, in *Cels. lib. i.* Athanasius, Ambrose, in *Luc. p. 27.* Epiphanius, *Heres. 51.* Nyssen, *de sancta Christi Nativ.* Theodoret, *lib. viii. de Græc. affect. curatione.* Justin, (*Dialog. p. 304.*) and Eusebius say, that this place is not in the city of Bethlehem, but in the country near to that city. Euseb. *Demonst. lib. vii. cap. 4, & Vita Constantini, lib. iii. cap. 41.* They ought to know this circumstance better than others, because Justin was a native of that country, and Eusebius had dwelt there. Jerom places this cave in the suburbs of Bethlehem, south. *Vide* FRAGMENTS, No. XXIII. CCLXI. and BETHLEHEM, *Add.*

MAN-HU, מן חו, *ri éori rûro*; *What is this?* Thus the Vulgate, and the LXX: otherwise, it is a gift, or it is manna; from מנח mincha, a present or gift, and מן hu, this. See MANNA.

MANIATH, מניא, *reckoned, prepared.* Judg. xi. 33. Joseph. *Antiq. lib. xv. cap. 60.* Jephthah beat the Ammonites from Aroer to Maniath.

MANNA. This is generally put for the *man-na*, wherewith the children of Israel were fed in the wilderness. See the following article. In Baruch i. 10. it is a corruption used for an offering, in Hebrew, *mincha*, [as in the English margin.]

MANNA was the food of the children of Israel, which God gave them in the deserts of Arabia during forty years, from their eighth encampment in the wilderness of Sin. *Manna* began to fall on Friday morning, the sixteenth day of the second month, which from thence was called *Jiar*, which according to Usher was Friday the fifth of June. Exod. xvi. 14, 15. It continued to fall daily in the morning, except on the Sabbath, till after the passage over Jordan, and to the passover of the fortieth year from the Exodus, i. e. from Friday June 5, A. M. 2513, to the second day of the passover, Wednesday May 5, A. M. 2553, ante A. D. 1451.

The *manna* was a little grain, white, like hoar-frost, round, the size of coriander-seed. Exod. xvi. 14. Numb. xi. 1. It fell every morning with the dew, and when the dew was exhaled by the heat of the sun, the *manna* appeared alone, lying on the rocks, or the sand, Ex. xvi. It fell every day except the Sabbath, and only about the camp of the Israelites. It fell in so great quantities during the whole forty years of their journey in the wilderness, that it was sufficient to feed the entire multitude, of above a million of souls, every one of whom gathered, for his share every day, the quantity of an omer, about three quarts. It maintained all this multitude, and yet none of them found any inconvenience from the constant eating of it. Every Friday there fell a double quantity of it, Exod. xvi. 5, and though it putrified and bred maggots when kept on any other day, yet on the Sabbath it suffered no such alteration. And the same *manna* that was melted by the heat of the sun, when left in the field, was of so hard a consistence when brought into the house, that it was beat in mortars, and would even endure the fire, was baked in pans, made into paste, and so into cakes. Numb. xi. 5.

Scripture gives to *manna* the name of *bread of heaven*, and *food of angels*: whether intimating, that angels sent, and prepared, this food, or that angels themselves, if they had need of food, could not have any that was more agreeable

able than manna, Psalm lxxviii. 25. Wisdom says, xvi. 20. that the manna so accommodated itself to every one's taste, that every one found it pleasing; that it included every thing agreeable to the palate, and fit for nourishment: which expressions some have taken literally; others understand them figuratively. Some even think, that it took the form of such things as a man liked best. Josephus understood it more simply: saying, those who eat of it found it so delicious, that they desired nothing else; and St. Austin observes very discreetly, that the sacred author only says, manna had the quality to conform itself to the taste of those who ate it, in favour of the children of God: *ut dulcedinem tuam in filios demonstrares*. And how could the Israelites complain, that manna was nauseous to them, if it had always accommodated itself to their tastes. Numb. xi. 6.

At this day manna falls in several places: In Arabia, in Poland, in Calabria, in Mount Libanus, and elsewhere. The most common and the most famous is that of Arabia, which is a kind of condensed honey, found in the summer time on the leaves of trees, on herbs, on the rocks, or the sand of Arabia Petræa. It is of the same figure as Moses describes. That which is gathered about Mount Sinai has a very strong smell, which it receives from the herbs on which it falls. It easily evaporates, insomuch that if thirty pounds of it were kept in an open vessel, hardly ten would remain at the end of fifteen days. This Arabian manna is sold by the apothecaries at Grand Cairo. Salmasius thinks, that the manna wherewith the Israelites were fed was like that now found in Arabia. Several moderns are of the same sentiment. It is true, the Arabian manna has a medicinal quality, and is rather purgative and weakening, than nourishing or strengthening. But they pretend, that by use the stomach might be accustomed to it, as people may be brought to a diet, which naturally is but little conducive to health. But we ought also to acknowledge, that the manna of Moses had miraculous qualities, not found in common manna, and which probably subsisted only while the Israelites were fed with it. Consult the Dissertations of M. Saumaise, Buxtorf, and Bochart; our Commentary on Exodus, and Altomare's Treatise of Manna.

Critics are divided about the origin of the word manna. Some think man is put instead of the Hebrew mah, *What is this?* And that the Hebrews on first seeing this new food which God had sent, cried to one another, man-hu, instead of mah-hu, *What is this?* Others maintain, that the Hebrews well knew manna, and said to one another, manhu, *This is manna*. M.

VOL. II. PART XVIII. Edit. IV.

Saumaise, and some other moderns, are of this opinion. They imagine that the manna was simply a fat and thick dew, which still falls in Arabia; which was quickly condensed, and served for food: that it is the same with the wild honey, Matt. iii. 4. on which John the Baptist fed; and that the miracle of Moses did not consist in producing a new substance, but in the exact and constant manner in which it was dispensed by providence, and in the quantity of it that fell daily, for so long time.

On the contrary, the Hebrews and orientals believe, that the fall of the manna was wholly miraculous. The Arabians call it *The Sugar Plumbs of the Almighty*, and the Jews are so jealous of this miracle, that they pronounce a curse against all who presume to deny the interposition of a miraculous power. Akiba contends, that manna was produced by the condensation of the heavenly light, which became material, and proper for the nourishment of man. Vid. Buxtorf, *de Manna*, cap. 2. p. 851. But Rabbi Ishmael rejected this opinion, and opposed it on the principle, that Scripture calls manna the *bread of Angels*. But Angels, says he, are not nourished by light become material, but by the light of God himself!

That which is sold in apothecaries shops, and commonly called manna of Calabria, is a white and sweet liquor, which distils of itself, or by incision made in the branches and leaves or keys of the ash-tree, both common and wild. In the dog-days, or a little before, it is found on the trees. It is gathered in the open sun-shine, which hardens and dries it. In July it issues freely out of the tree; in August they make incisions in the tree, which then affords a certain quantity: and when this has ceased running a third sort exudes out of the nervous part of the leaves. Manna purges moderately. Eusebius says, that the country people about Mount Libanus eat the manna found there, as others would eat honey.

[Burckhardt is the latest traveller who mentions manna: he says, "In the valley of Ghor, the manna is still found; it drops from the sprigs of several trees, but principally from the *Gharrah*: it is collected by the Arabs, who make cakes of it, and who eat it with butter; they call it *Assal Beyrouk*, or *Honey of Beyrouk*." Though this valley of Ghor has hitherto been unknown to all our Geographers, there can be no doubt but what Moses was well acquainted with it, and that he led Israel through it, in part, at least. The manna that then supplied Israel is said to have had the taste of wafers made with honey, Exod. xvi. 31, so the Arabs call it *honey of Beyrouk*: in Numb. xi. 8, it is

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said

said to have resembled the taste of fresh oil;" this is not contradictory; as that gathered from different plants, or from different places, or at different seasons, might not be always exactly alike. The Arabs who collect it *make cakes of it*: so did Israel, *loc. cit.* (Could a similar *man-na* be the *wild honey* on which John the Baptist lived? Does it fall near the Jordan?)

It is somewhat extraordinary that our author should think the "entire multitude" of Israel, subsisted wholly on the *manna*. Certainly, the daily sacrifices were offered; and, no doubt, other offerings, affording animal food, on which the priests and Levites subsisted, according to their offices. That considerable flocks and herds also accompanied the camp of Israel is clear from various passages: we must therefore make proper allowances for the proportion of food these supplied to their owners, &c. Burckhardt further says of this valley, "it furnishes indigo, gum arabic, the silk tree called *Asheyr*, whose fruit encloses a white silky substance, of which the Arabs twist their matches. It is inhabited near the Dead Sea in summer time, by a few Bedouin peasants only, but during the winter months it becomes the meeting place of upwards of a dozen powerful Arab tribes;" doubtless, because it affords pasturage in plenty, at that time: for so many powerful tribes would never make it their meeting-place, if it furnished nothing but *manna*. Could their cattle live on *manna*?

MANOAH, מָנוֹחַ, *Manwé*, *rest*; from מָנוּחַ *nuach*; otherwise, *present*; from מִנְחָה *mincha*.

MANOAH, or MANUEH, father of Samson, of the tribe of Dan, and of the city of Zorah. Judg. xiii. An Angel of the Lord having appeared to the wife of *Manoah*, and having promised her a son; *Manoah*, whether moved by jealousy, says Josephus, *Ant. lib. v. cap. 10.* or by gratitude, says Ambrose, *Ep. 70.* desired of the Lord that he might see him who had thus appeared, that he might know from him how to treat this son when born. The Lord heard his prayer, and the Angel appeared again to his wife, being then in the fields: who ran to acquaint her husband. *Manoah* went to him, and obtained from him directions respecting his son. *Manoah* then said, My lord, I pray you be pleased to let us prepare you a kid. The angel replied, I must not eat any food; but you may offer it for a burnt-sacrifice to the Lord. *Manoah* said to him, (not knowing him to be an angel) What is your name? that we may pay you honour and acknowledgment, if that shall happen which you have foretold. He answered, Why ask you my name? which is a secret. *verse 18.* לָמָּה זָכַרְתָּ אֶת שְׁמִי לֵשׁ מִן הַשָּׁמַיִם. Which

may be translated, "Why do you ask my name, which is *Peli*? Or, why do you ask my name? and it was *admirable*; or else, and God is *admirable*." [*q.* and he kept it secret?]

Manoah therefore took the kid, with the wine for the libations; and put them on the fire which he had lighted on a stone. Josephus, who is followed by most commentators, believes that the Angel touched the flesh with a rod in his hand, on which there issued a flame that consumed the burnt-sacrifice: this circumstance is not mentioned in Scripture. As the smoke began to ascend, the angel also ascended in the midst of the flame, towards heaven. Then *Manoah* perceived that it was an angel, and said to his wife, "We shall certainly die since we have seen the Lord." But his wife answered him, "If the Lord designed to kill us, he would not have conferred such favours on us; he would not have received our burnt-offering, nor would he have predicted to us the birth of a son." This happened A. M. 2848, and Samson was born in 2849, *ante* A. D. 1155.

MAOCH, מָוֶךְ, *He that is pressed and bruised*; from מָוֶה *mahac*. Father of Achish, king of Gath, 1 Sam. xxvii. 2.

MAON, מָוֶן, [*the little house*] or *habitation*: otherwise, *crime*; from מָוֶן *havon*: otherwise, *by sin*; from the same, and מָוֶן.

MAON, a city of Judah, in the most southerly part. Josh. xv. 55. See also 1 Sam. xxiii. 24, 25. xxv. 2. Nabal the Carmelite had great possessions in the desert of Maon, and David dwelt a good while hereabouts. We think *Maon* to be capital of the *Meonians*, Heb. 1 Chron. iv. 40, 41. and 2 Chron. xx. 1. The Vulgate in this last place reads *Ammonites* instead of *Maonim*; and in the other passage *Habitatores*; the LXX. *Minas*. The city of *Maon*, which gave name to the desert, is probably the *Mænois*, or *Mæonis*, which Eusebius places in the neighbourhood of Gaza, *Onomastic. voce* Μηνεβνῶ; and the *Menæum* of the *Codex Theodosianus*, which is near Beersheba, or *Versabinum Castrum*. It is called *Minois* in the subscriptions of the council of Chalcedon, A. D. 451. See Cellarius and Reland under *Minois* or *Menois*.

[1. A city of Judah, Josh. xv. 55.

2. The name of a wilderness near Jeshimon, 1 Sam. xxv. 2.

3. A district in Arabia, Judg. x. 12.

But, observing that this appellation is connected with an edifice, as *Beth Maon*, and a deity, as *Baal Maon*, I conceive that we may expect a deity in this *Ann*, much like others. What strikes me as most probable is "*the Ann of dwelling*," or residence: the deity which
invented

invented dwellings, protected dwellings, &c. the *Janus* of the Romans, the *Ganessa* of the Hindoos; or perhaps the *Lares*, those domestic gods of antiquity. I think it not unlikely that the idea of *small* also connects with this title, as the images of these deities are never found large, but of diminutive size, and convenient for carriage. See TERAPHIM; also PLATE, and explanation.]

MARAH, מָרָה, Μερίμᾶ, or Πικρία, *bitter*, or *bitterness*; from מָרַר *marar*.

I. MARAH, or *Mara*. When the Israelites coming out of Egypt, were arrived at the desert of Etham, they there found the water so bitter, that neither themselves nor their cattle could drink it. Exod. xv. 23. Therefore they began to murmur against Moses, saying, What shall we drink? Moses praying to the Lord, he shewed him a kind of wood, which being thrown into the water, made it potable. Vide ALVAH.

II. MARAH; Naomi, after her return from Moab, said to those who called her Naomi, which signifies *handsome*; call me rather *Marah*, or *bitterness*, because the Lord has overwhelmed me with affliction, Ruth i. 20.

MARALAH, מָרְעָלָה, *bitterness of elevation*, or *of the leaf*; from מָרָה *marah*, *bitterness*, and עָלָה *halah*, *elevation*, or *leaf*: otherwise, *the holocaust of myrrh*; from מוֹר *mor*, *myrrh*, and עָלָה *halah*, *holocaust*: otherwise, *drunkenness*, or *stupidity*, or *consternation*; from רָעַל *rahal*. A boundary city of Zebulun, Josh. xix. 11.

[The place of *concussions*, i. e. a place subject to shakings by earthquakes. Salmasius on *Solin*, p. 82. 584. observes, that Laodicea was called *Reas* from *Roi*as, because of the frequent *shakings* it experienced from the earthquakes to which it was liable. See LAODICEA.

As there are many kinds of concussions besides those occasioned by earthquakes, possibly this place might be named from some of them:—so the *shock* of contending armies, the *shock* of blows of any kind; of a defeat, &c.: this would agree with an idea of Simon, that it imports *terror* to the enemies, i. e. it *shocks* those who wage war against it.]

MARAN-ATHA, Μαράν-ἀθά, *The Lord comes*, compounded of two Syriac words; *maran*, signifies the *Lord*, or *master*, and *atha*, signifies *to come*. מָרָן אָתָּה. A form of threatening, cursing, or anathematizing among the Jews. St. Paul pronounces *Anathema Maran-atha* against all who love not Jesus Christ. 1 Cor. xvi. 22.

Commentators inform us, that *Maran-atha* is the greatest *Anathema* among the Jews, and equivalent to *Sham atha*, or *Shem-atha*, the name comes, or the Lord comes: q. d. “Mayest thou be devoted to the greatest of evils, and to

the utmost severity of God’s judgments; may the Lord come quickly to take vengeance of thy crimes.” But Selden and Lightfoot maintain, that *Maran-atha* is not found in this sense among the Rabbins. *Maran-atha* may be understood in an absolute sense, Let him that does not love our Lord Jesus Christ be *Anathema*. The Lord is come, the Messiah has appeared; evil to whosoever receives him not. The writer particularly addresses unbelieving Jews. Consult Selden *de Synedriis*, lib. i. cap. 8. Lightfoot, &c. Vide FRAGMENTS, No. XXX.

[MARBLE, a stone of a fine grain, and beautiful appearance, which takes a very brilliant polish. *Marble* could not be unknown to the ancients, who studied the art of architecture; but the variety of *marbles* is so great, that it is not easy to ascertain any one kind by its Scripture denomination. David prepared *marble*, i. e. a brilliant stone, in abundance, for building the temple, 1 Chron. xxix. 2. Vide EATH. i. 6.]

MAREON. So the Greeks call *Samaria*, says Josephus, *Antiq. lib. viii. cap. 7*. Compare Josh. xii. 20. where it is called *Shimron-meron*, or *Shomeron-maron*.

MARESHAH, מָרֶשָׁה, *from the head*, or *from the beginning*; from the preposition מִן *min*, *from*, and רוֹשׁ *rosh*, *head*, or *beginning*: otherwise, *bitter woman*; from מָרָר *marar*, *bitter*, and אִשָּׁה *ishah*: otherwise, *inheritance*; from יָרַשׁ *jarash*, *to inherit*.

[A principal city. q. “Head-town.” Josephus calls it a powerful city, *Ant. xiv. 27*.]

MARESHAH, מָרֶשָׁתָה, Μαρίσσα, from the same root. *Morasthi*, Mic. i. 1.

I. MARESHA, or MARESA, son of Laadah; perhaps Laadah is called father of *Maresha*, because he peopled this city with his family. 1 Chron. iv. 21.

II. MARESHAH, or *Marissa*, a city of Judah. Also called *Moresbeth* and *Morasthi*. The prophet Micah was native of this city. In the time of Eusebius it was forsaken: it was two miles from Eleutheropolis. Near *Maresha*, in the vale of Zephathab, was fought a famous battle between Asa king of Judah, and Zerah king of Cush, in which Asa defeated a million of men. 1 Macc. v. 66. reads *Samaria* instead of *Marissa*. In the later times of the Jewish commonwealth, *Mareshab* belonged to Idumæa, as did several other southerly cities of Judah. It was peopled by the Jews, and their allies, in the time of John Hyrcanus. King Alexander Jannæus took it from the Arabians. Pompey restored it to its first inhabitants. Gabinus rebuilt it, and lastly, the Parthians destroyed it in the war of Antigonus against Herod. Joseph. *Antiq. lib. xiii. xiv*.

I. MARIAMNE. Daughter of Alexander,

son of king Aristobulus, and of Alexandra, daughter of Hyrcanus high-priest of the Jews, was the most beautiful princess of her age. She married Herod the Great, by whom she had two sons Alexander and Aristobulus, and two daughters, Salampso and Cypres; also a son called Herod, who died young, during his studies at Rome. Herod was excessively fond of Mariamne, who but slightly returned his passion. Nay, she began to hate him, after he had put to death Aristobulus her brother, to whom he had given the high-priesthood but a year before.

After the victory of Augustus over Marc Antony, Herod who had sent succours to Antony, was forced to solicit Augustus's clemency. When he left Jerusalem, he gave secret orders to Josephus and Sohemus, whom he deputed to govern in his absence, that if they should hear of any misfortune befalling him, they should put to death Mariamne, and her mother Alexandra. Mariamne having cunningly got this secret out of Sohemus, conceived an implacable hatred against Herod, who at length could no longer support her contempt; being otherwise exasperated by the ill reports continually circulated respecting her, and by the accusations of Salome, his sister, her sworn enemy: who suborned a cupbearer of the king to depose, that Mariamne had solicited him to give a potion to the king, on pretence to render her more beloved by him.

Herod believing that Mariamne could never have got his secret out of Sohemus, if there had not been other correspondence between them, caused Sohemus to be seized, and led to punishment. After this he called his friends together, and accused the queen in such bitter terms, that they easily perceived he desired her death. This therefore they voted unanimously, and Mariamne walked to her execution with such an air of grandeur and intrepidity, as astonished all who saw her. After her death Herod's affection for her became stronger than ever. Often he called her by her name, as if she were still living. He bewailed her in a manner little becoming his high station, and whatever endeavours he made to divert himself, he could never get her out of his mind. He was even compelled to relinquish the care of state affairs, and he delivered himself up so entirely to his grief, that sometimes he ordered his attendants to call Mariamne, as if she had been still living. Joseph. *Antiq. lib. xv.* Josephus mentions a tower that Herod built in Jerusalem, which he named Mariamne. It was the finest and best adorned of all. It was fifty-five cubits high, and had a square base of twenty cubits wide.

de Bello, lib. vi. cap. 6. seu ry Gr. Vide Herod.

II. MARIAMNE. Daughter of the high-priest Simon, and wife of Herod the Great: she had a son by him called Herod-Philip, who married first, the famous Herodias, who afterwards lived with Herod Antipas, who put to death John the Baptist. Mark vi. 17, Matth. xiv. 3.

MARK, Μάρκος, *Polite, shining*; from πρὸς.

I. MARK, the evangelist, according to Papias, *apud Euseb. Hist. Eccl. lib. ii. c. 14.* Irenæus, *lib. iii. cap. 1.* and the greater part of both ancients and moderns, was the disciple and interpreter of St. Peter; and several ancients believe, that St. Peter speaks of him, 1 Epist. chap. v. 13. calling him his son, in the spirit; probably because he had converted him. It is thought he was of the number of the seventy disciples; some of the fathers add, that Mark was one of those who forsook our Saviour. John vi. 66. [Comp. LUKE.] But after St. Peter had recovered him to the faith, he continued steadfast in it, and went to Rome with him, where he wrote his gospel.

Some have not distinguished him from John Mark, mentioned Acts xii. 12, 25. xv. 29. and by St. Paul, 2 Tim. iv. 11. but this notion is now almost intirely given up. That St. Mark was of the race of the priests, and wore their bonnet, is affirmed by the anonymous author of his Acts. It is also said that he was nephew to St. Peter, being a son of one of his sisters. Niceph. Callist. *lib. iii. cap. 43.* This apostle going to Rome about A. D. 44, Mark accompanied him thither, and there he writ his gospel, at the request of the brethren, who desired that he would give them in writing what he had learned from St. Peter by word of mouth. When that apostle was informed what his disciple had done, he commended his undertaking, and gave out his gospel to be read in the churches as an authentic work. (Clem. Alex. *apud Euseb. Hist. Eccl. lib. ii. cap. 15.* Epiphani. *Hæres. 51.* Nazian. *car. 34. et Orat. 25.* Hieron. *de Viris illust. &c.*) Tertullian, *lib. iv. cont. Marcion.* ascribes this gospel to St. Peter, and the author of the Synopsis imputed to Athanasius says this gospel was dictated to Mark by St. Peter. Eutychius, patriarch of Alexandria asserts, that St. Peter writ it himself. Some mentioned by Chrysostom were of opinion, that Mark writ it in Egypt. Others affirm, that he writ it after St. Peter's death. *Homil. i. in Matt. i. 5.* These different sentiments are enough to prove, that the circumstances of time and place are uncertain, when and where St. Mark composed his gospel.

As to the language in which it was composed, some say it was Greek; others say Latin. The ancients,

ancients, and most of the moderns, support the Greek, which at this day passes for the original. But some MS. Greek copies insinuate, that it was writ in Latin. The Syriac and Arabic concur in this. It should seem probable, that writing it at Rome, and for the use of Romans, he might write it in their language. Baronius and Selden have declared for this opinion, which, however, has few followers. They shew at Venice some loose sheets, which they pretend to be the original in St. Mark's own hand. If this were certain, and if the manuscript could be read, it would decide the dispute; but it is doubted whether this be St. Mark's original writing; and it is so perished by its antiquity, that scarcely a letter can be made out. Montfaucon affirms that it is writ in Latin, and that he never saw so ancient a manuscript. It is written on Egyptian paper, very thin and fine. He thinks it may fairly be attributed to the fourth century. In 1564 it was put into a vault, in marshy ground, the roof of which was lower than the neighbouring sea, so that the water perpetually trickled into it. It was legible when deposited there, in 1564. An author that had seen it before Montfaucon, believed that he had observed Greek characters in it.

Several of the moderns think, that Mark was sent by St. Peter from Rome to Aquileia, where he continued two years and a half, and founded a church; but this has no proofs from antiquity. It is thought that A. D. 49, the ninth of the emperor Claudius, the Jews being expelled from Rome, St. Peter and Mark were expelled also. St. Peter sent Mark into Egypt. He first went to Cyrene in Pentapolis, where he made many converts. Thence he went to Alexandria, where he converted Anianus, whom he ordained first bishop of that city. The number of Christians there increased, and they lived in so exemplary a manner, that in the judgment of several, Philo the Jew, was willing to give the honour of it to his own nation, by describing the manner of life of these primitive Christians, under the name of Therapeutes. See THERAPEUTES, or ESSENES. Vide also ANIANUS.

The number of Christians augmenting, the pagans opposed Mark, as one come to overthrow the worship of their gods. He returned to Cyrene; but after two years he revisited Alexandria, where he beheld with joy, that the faithful were increased both in grace and number; and then he departed. Probably he went to Rome, if it be true, as the *Chronicon Alexandrinum* affirms, that he was present there at the death of St. Peter and St. Paul, A. D. 66. He returned to Alexandria, where the pagans, provoked by the great number of his miracles,

and by the reproaches of the Christians, sought him to put him to death. They found him celebrating the holy communion, on the Lord's Day, April 24, A. D. 68. They put a rope about his neck, and drew him along the whole day, saying, they must lead this ox to *Bucolos*, a place near the sea, full of rocks and precipices. At evening they put him into prison, where in the night he had two visions. One of an angel, assuring him that his name was written in the book of life; and another of our Saviour, to give him peace and tranquillity of mind. The day following, the infidels again dragged him through the streets till he gave up his soul to God. Several have said, that he ended his life by fire; probably they burnt his body after death. Eutych. Alex. in *Chronic.* Hyppolyt. in *MS. Bodlei.* & Anonym. apud Mill. in *cap. Evang. secundum Marco.*

Several ancient heretics, as Irenæus reports, received only the gospel of St. Mark. Among the catholics some rejected the last twelve verses of this gospel, *Now when Jesus was risen early, &c.* Probably, because they imagined that in one place St. Mark opposed St. Matthew, and related circumstances contrary to the other evangelists. The ancient fathers, the old oriental versions, and almost all the old copies, whether printed or manuscript, Greek or Latin, read these last twelve verses, and acknowledge them as genuine.

So far as may be judged by comparing the gospels of Mark and Matthew, the first is an abridgment of the second. Mark often uses the same terms, relates the same facts, and notices the same circumstances. He sometimes adds particulars, which give great light to St. Matthew's text. There are also two or three miracles in Mark, which are not in Matthew. See Mark i. 23, and chap. i. v. ix. xvi. What is most remarkable is, that though he follows Matthew in almost every thing else, yet he forsakes him in the order of his narration, from chap. iv. 12. to chap. xiv. 18. of Matthew. In these places he pursues the order of time as noted by Luke and John. This has induced chronologers to follow Luke, Mark, and John, rather than Matthew. He begins his gospel with the preaching of John the Baptist, and omits several parables related by St. Matthew, chap. xx. xxi. and xxv. also several discourses of our Saviour to his disciples, and to the Pharisees, chap. v. vi. vii. xvi. xviii.

[Though it may be admitted that Mark accompanied Peter at Rome, yet it will by no means follow that he wrote his gospel under the dictation of Peter. If he were son to that Mary, Acts xii. 12, who resided at Jerusalem, and whose

whose house was the resort of the faithful, *Mark* must have known many things which passed at Jerusalem, as well as Peter, himself. He must also have been sufficiently versed in the Syriac language, and able to make use of whatever materials for true history were in circulation, which, probably, were many, though incomplete. Some also, he would receive, with corrections of others, from Peter. It appears from his history that *Mark* was very much engaged in journeying; sometimes with or for Barnabas, at other times, with or for Paul; and Peter also. It is probable, that he composed his gospel at intervals of such journies, as Luke did; and he is no more an epitomizer of Matthew than Luke is, with whom he agrees in many particulars.

We may be allowed to doubt whether *Mark* were sufficiently familiar with the Latin tongue to be able to compose a work in it; and, if such an original ever existed, it is hardly possible that it should have been totally lost at Rome.

As to the Latin MS. at Venice, its history has been traced, and it proves to be part of a copy of which the remainder was at Aquileia in the time of Charles IV. and lately in Friuli, and has been published by Blanchini; who has given a plate of the letters of the MS. which shews the cause of Misson's error in supposing it to be Greek. The reported autograph of St. *Mark*, proves, therefore, to be only a part of a Latin translation.

To the history of St. Mark the evangelist, and of the copy of his gospel said to be preserved at Venice, may be added the account given by the Venetians of the theft of his body from Alexandria in Egypt, A. D. 829, by Buono and Rustico, who brought it away in a trading vessel. The Doge Giustiniano placed it in the chapel of his palace: the saint was declared protector of Venice; and churches were built to his honour. But after a while his body was lost, till after 265 years it was discovered again by a miracle, concealed in a pillar. After so long an interval, it wanted indeed a miracle to ascertain the identity of this body, together with some little explanation of its reasons for chusing such a place of repose, and by what means it accomplished its purpose.]

II. MARK. *John Mark* cousin of Barnabas. See JOHN MARK.

[MARKS. For the *mark* set on Cain, vide FRAGMENTS, No. CCCXLI.

1. For the MARKS borne in his body by St. Paul, vide No. CVII. 2. For the *mark* set on the forehead, Ezek. ix. 4. It may not be amiss to hint, that some of the fathers understood this *mark* as having been made in the form of a

Greek *tau* T, or cross; whence they referred it to the cross of Jesus, as a means of security and salvation: this allusion holds only in the Greek, for the Hebrew letter τ *tau*, has not that form.

The MARK, or goal, where the prizes were displayed, and distributed to competitors in the public games, (Olympic, &c.) alluded to Phil. iii. 14. may easily be understood by the bounds of the course, and the place where prizes are distributed, at our own races, &c.]

[MARKET. The *Market* or *Forum*, in the cities of antiquity, was different from the *market* in our English towns, where flesh meat, &c. is usually sold. When we read, Acts xvii. 17. of the apostle Paul disputing with philosophers in the "*market*" at Athens, we are tempted to wonder what kind of philosophers these *market-folks* could be; or why these disputants could not engage in a place fitter for investigation, and discussion, of abstruse and difficult subjects. So when Paul and Silas having expelled the Pythonic spirit, Acts xvi. 19, were haled to the *market-place*, and accused, we are not aware of the fitness of a *market* for the residence of a tribunal of justice. But those conversant with the manners of antiquity know, that the *forum* usually was a public *market*, on one side only, or during one part of the day only; and that temples, theatres, courts of justice, and other public buildings, occupied the other sides of the area. In short, the *forums* were sumptuous squares, surrounded by decorations, &c. of various, and often of magnificent kinds. Here the philosophers met, here they taught, here laws were promulgated, and here devotions, as well as amusements, occupied the populace.

The nearest approach to the composition of an ancient *forum*, that I recollect in England, is Covent-garden market; where we have a *market* in the middle, a church at one end, a theatre at one corner, and sitting magistrates close adjacent: under the piazzas, too, supposing them to be the resort of philosophers, much philosophic discussion might take place, and many an intricate subject might be examined. In our climate, such a shelter from the cold, or rain, would hardly be thought sufficient, but in the East, such a shelter would be sought from the *heat*, and the cool shade, or the covered *settle*, would be the place chosen, no less than the sequestered groves of Academus, at Athens. In short, if we add such a school, or any other, for philosophical instruction, or divinity lectures, we have pretty nearly the composition of an ancient *forum*, or *market-place*. This removes entirely the seeming incongruity between discourses and disputations on the principles of Theology and Christianity,

Christianity, and those commercial avocations which we usually assign to a *market-place*.

On the same principle, when the Pharisees desired salutations in the *market-places*, Mark xii. 38, it was not (merely) from the country people who brought their productions for sale, but, as they loved to be admired by religious people at the temple, the synagogues, &c. so they desired salutations from persons of consequence, judges, magistrates, dignitaries, &c. in the *forum*, in order to display their importance to the people, to maintain their influence, &c. &c.]

MARRIAGE, Wedding, and Nuptial festivity. The Hebrews commonly used the word *mishkeh*, מִשְׁכָּה, *nuptia*, *convivium*, (Gr. Γάμος) which comes from the verb *shathah*, to drink, to signify a feast in general, and a marriage-feast, or a marriage, in particular. The Greeks used *gamos* in the same sense, for a marriage, a wedding, and the feasting that usually accompanies it. Sometimes this word seems to be put for a feast in general. See Luke xii. 36. xiv. 13.

Marriage is among the Hebrews a matter of strict obligation. They understand literally, and as a precept, those words addressed to our first parents, Gen. i. 28. "Be fruitful, and multiply, and replenish the earth." They believe that he who does not marry his children deprives God of the glory due to him, becomes in some sort a homicide, destroys the image of the first man, and is a reason why the Holy Ghost withdraws himself from Israel. This question is moved in the Talmud. *Who is he that prostitutes his daughter?* It is answered, *The father that keeps her too long in his house, or that marries her to an old man.* [Comp. 1 Cor. vii. 36.] The age at which wedlock becomes an obligation is at twenty years. But generally the Jews marry their children sooner. However, if a father marry his daughter before the age of puberty, which is at twelve years and an half, she may be separated from her husband for any slight disgust.

In the first ages, marriages between brothers and sisters were necessary, because of the small number of persons then in the world. After mankind was become numerous, they were unlawful, and were prohibited under great penalties. However, the patriarchs long espoused their near relations, even after the world was greatly peopled, intending to avoid alliance with families corrupted by the worship of false gods; or, to preserve in their own families the worship of the true God, and the maintenance of the true religion, of which they were the depositories. For this reason Abraham married his sister, or niece, Sarah; and also sent his

steward Eliezer, to fetch a wife for his son Isaac, from among the daughters of his nephews; and Jacob espoused the daughters of his uncle. *Vide* ABRAHAM III.

The Hebrews generally married young. Whoever is not married at 18 or 20, say the Rabbins, offends against the commandment given by God to increase and multiply. They may anticipate this age, but not exceed it. After thirteen years they may marry; and they think a man cannot live in celibacy without sin, or at least without great danger of sin. The virgins are contracted very early; but are not married till after twelve years complete; whence come these expressions, *the spouse of one's youth*, Prov. ii. 17. or, one espoused in early life; also *the guide of one's youth*, expressing a husband married young.

From these principles it is easy to account why celibacy and barrenness was a reproach in Israel; and why the daughter of Jephthah went to bewail her virginity, Judges xi. 37. i. e. because she was to die unmarried, and childless. Hence proceeds their exactness, in causing the brother of a husband who died without issue, to marry the widow; and the disgrace that attended him who should refuse this duty. Gen. xxxviii. 11. Ruth iv. 5. Also, hence those threatenings of the Lord by Isaiah iv. 1. "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach:" that we may have it to say—such an one is our husband; and that we may no longer be regarded with contempt. See also Jeremiah, xxxi. 22. "A woman shall compass a man," or women shall solicit men to become their husbands. [Certainly, this is not the sense of that passage: it more probably imports 'a feeble woman shall repel a powerful man, a hero.'] And Cant. viii. 1. "I should not be despised," or I should be delivered from the disgrace of living single. Comp. FRAGMENTS, No. CCCCXLIV.

Maids before their marriage seldom appeared in public. They were called *alma*, virgin, secret, shut up. Often they were sought in marriage, without having seen the persons who desired them. [Comp. ALMAH, *Add.*] Jesus son of Sirach says, Ecclus. xlii. 2. "The father waketh for a daughter when no man knoweth, and care for her taketh away sleep; when she is young, lest she pass away the flower of her age; and being married, lest she should be hated." See also St. Paul, 1 Cor. vii. 36. "If any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age," &c. It

It is a kind of shame to a father, if he does not marry his daughter in due time.

One may see the manner in which a daughter was demanded in marriage, in the instance of Hamor, the father of Shechem, and by Shechem himself, when they demanded Dinah of Jacob. Gen. xxxiv. 8, 9, &c. "The soul of my son Shechem longeth for your daughter; I pray you give her him to wife. Let me find grace in your eyes; and what ye shall say unto me I will give. Ask me never so much dowry, and gift, and I will give according as ye shall say unto me; but give me the damsel to wife." See also Gen. xxiv. 38. the manner in which Eliezer demands Rebekah for Isaac; and, Tobit vii. 10, 11. the demand that Tobias made of Sarah the daughter of Raguel. And lastly, Cant. viii. 8. "What shall we do for our sister in the day when she shall be spoken for?" In that day when her family shall be solicited to allow her marriage.

The husband gave a dowry to his wife; it was a kind of purchase made by the man, of the person whom he desired to marry. Before the contract, they agreed on what portion the woman should give his bride, and what presents to her father and brethren. Jacob served seven years for Leah, and seven additional years for Rachel; Gen. xxix. and the sisters complain some years after, that their father Laban had applied their portions to his own use. Gen. xxxi. 15. Saul did not give his daughter Michal to David, till after he had received one hundred foreskins of the Philistines. When it was insinuated to David, that he might be the king's son-in-law, he answered, that he was not rich enough to offer a proper dowry. But it was told him, the king required no dowry, but a hundred foreskins of the Philistines, 1 Sam. xviii. 25. However the Rabbins assure us, that the father was used to give his daughter certain presents for clothes, and other necessities. This was fixed at fifty Zuzim, which was a piece of money of one fourth part of a shekel. Selden, *Uxor. Heb. lib. ii. cap. 10.* See DOWRY.

The betrothing was performed, either by a writing, or by a piece of silver given to the bride, or by cohabitation and consummation. This is the form of the writing: *On such a day, of such a month, in such a year, N. the son of N. has said to N. the daughter of N. be thou my spouse according to the law of Moses and the Israelites, and I will give thee for the portion of thy virginity the sum of two hundred Zuzim, as is ordained by the law. And the said N. has consented to become his spouse on these conditions, which the said N. has promised to perform on the day of marriage. To this the said N. obliges himself, and for this he engages all his*

goods, even as far as the cloak that he wears upon his shoulder. Moreover, he promises to perform all that is generally intended in contracts of marriage, in favour of the Israelitish women. Witnesses N. N. N.

The promise by a piece of silver, and without writing, was made before witnesses, when the young man said to his mistress; *Receive this piece of silver as a pledge that you shall become my spouse.* Lastly, the engagement by cohabitation, according to the Rabbins, was allowed by the law, Dent. xxiv. 1. but it had been wisely forbid by the ancients, because of the abuses that might happen, and to prevent clandestine marriages. After the marriage was contracted, the young people had the liberty of seeing each other, which was not allowed them before. If during this time the bride should trespass against that fidelity she owed her bridegroom, she was treated as an adulteress. Selden, *Uxor Heb. lib. ii. cap. 1.* Thus the Holy Virgin, after she was betrothed to Joseph, having conceived our Saviour Jesus Christ, might have been punished as an adulteress, if the angel of the Lord had not satisfied Joseph. The Jewish doctors teach, that if those who are betrothed should make an ill use of their liberty of seeing each other, they are condemned to the punishment of the whip. Often between the time of being espoused and the marriage, there passed a considerable interval; whether because of the under-age of the persons espoused, or for other reasons of necessity or decency.

When the parties were agreed on the terms of marriage, and the time was fit for completing it, they drew up the contract.

FORM of the CONTRACT of MARRIAGE among the HEBREWS.

On such a day of such a month, in such a year, and upon the banks of such a river, [for they commonly married in the open air, and by the side of some river], N. son of N. said to N. daughter of N. be thou my wife according to the rites of Moses and the Israelites. And with the help of God I will honour thee, maintain thee, clothe thee, and feed thee, according to the custom of other husbands of our nation; who honour maintain, clothe, and feed their wives, as they ought to do. I give thee for a portion, and for the price of thy virginity, two hundred Zuzim of silver. [These two hundred Zuzim make about fifty shekels of silver,] which are due to thee according to the law. Besides which, I engage myself to provide thee with clothes, and convenient food, as also to discharge that conjugal duty which is due to thee, according to the custom of all nations.

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And the said N. has consented to become his spouse. Moreover, the said bridegroom has promised by way of augmentation of dowry, that besides the principal sum, he will give —. And what the said bride has brought with her is estimated at the value of —, which the said bridegroom acknowledges to have received and to charge himself with, and has made us the declaration following. "I accept and receive under my care and keeping all that is above-mentioned, as well for dowry, as on any other account; and oblige myself and my heirs, under the security of all my goods, whether moveable or not, present or to come, even to the cloak that I wear upon my shoulders, to give a true and faithful account to my said spouse, of all that she has brought me as a dowry, or on any other account, during my life, or at my death. All which I promise to put in execution, according to the form and tenor of the usual contracts of marriage, in use among the children of Israel, and according to the rules of our Rabbins of pious memory. In testimony of which we have signed these presents," &c.

Leo of Modena says, that the Jews marry on a Wednesday or Friday, if the spouse be a maid, on a Thursday if she be a widow. The evening before the solemnity, several women lead the bride to the bath, with music. There is some disagreement between Selden, Buxtorf, and Leo of Modena, on the subject of marriage-ceremonies; which shews that customs vary according to places and persons. The bride is adorned with every thing rich and splendid, and is led into the open air, either on the banks of a river, into a court, or a garden. Sometimes this is performed in a hall, prepared on purpose. The bridegroom and bride are placed under a canopy, each covered with a black veil. On their heads is put another square veil, having four tufts hanging at the four corners. This veil the Hebrews call *Taled*.

Then the Rabbin of the place, or the chanter of the synagogue, or the nearest relation of the husband, takes a cup of wine, and having pronounced this benediction, *Blessed be thou, O Lord, who hast created man and woman, and ordained marriage, &c.* he presents the cup to the bridegroom, and then to the bride, who taste it. Afterwards, the bridegroom puts a ring on the finger of his bride, in presence of two witnesses, saying, *By this ring thou art my spouse, according to the custom of Moses and the children of Israel.* Buxtorf says, that this ring ought to be of plain gold; and that the bridegroom takes the company to witness, that it is good gold, and of a due value. After this they read the contract of marriage, which the bridegroom delivers to the bride's relations. Then

VOL. II. PART XVIII. Edit. IV.

they bring wine again in some brittle vessel, [a wine-glass] they rehearse six blessings, they make the married couple drink, [to each other] and they throw the rest on the ground in token of cheerfulness. The bridegroom [or priest] takes the vessel, and throws it with violence against the ground, or against the wall, and breaks it in pieces, in memory, they say, of the destruction of the temple. [Or, perhaps, imprecating a similar destruction on whoever disturbs the harmony of this married pair.]

The Rabbins inform us, that before the temple of Jerusalem was laid in ruins, the bridegroom and bride wore crowns, on their marriage; but not since that time. In Scripture we see the crown of the bridegroom, but not that of the bride: and indeed, the head dress of the women was by no means convenient for wearing a crown. Comp. Isaiah lxi. 10. Vulg. *Quasi sponsum decoratum coronâ.* Cant. iii. 11. "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." [I understand that in token of the captive state of the Jews, the Jewish brides have much of their hair cut off: which is a very painful ceremony to the young women.] The modern Jews in some places throw handfuls of wheat on the newly married couple, particularly on the bride, saying, *Increase and multiply.* In other places they mingle pieces of money with the wheat, which are gathered up by the poor.

We see by the gospel, that the bridegroom had a *Paranympus*, or brideman, called by our Saviour the *Friend of the Bridegroom*, John iii. 29. A number of young people kept him company during the days of the wedding, to do him honour; as also young women kept company with the bride all this time. The companions of the bridegroom are expressly mentioned in the history of Samson, Judg. xiv. and Canticles, v. 1. viii. 13. also the companions of the bride, Cant. i. 4. ii. 7. iii. 5. viii. 4. Psalm xlv. 9, 14, 15. The office of the brideman was to perform the ceremonies of the wedding instead of the bridegroom, and to obey his orders. Some think that the *Architriclinus* or governor of the feast, at the marriage in Cana, was the brideman, *Paranympus*, or friend of the bridegroom, who presided at the feast, and had the care of providing for the guests, John ii. 9. The friends and companions of the bride sang the *Epithalamium*, or wedding-song, at the door of the bride the evening before the wedding. Psalm xlv. is an *Epithalamium* intitled, *A song of rejoicing of the Well-beloved.* The ceremony of the wedding was performed with

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great decency, the young people of each sex being separate, in distinct apartments, and at different tables. The reservedness of the Eastern people towards their women required this. We see proofs of this in the marriage of Samson, in that of Esther, and in the Canticles. The young men diverted themselves sometimes in proposing riddles, and the bridegroom appointed the prize to those who could explain them, Judg. xiv. 14. The story of Samson is well known, and his riddle.

The wedding ceremonies commonly held seven days for a maid, and three days for a widow. So Laban says to Jacob respecting Leah, —“fulfil her week.” Gen. xxix. 27. The ceremonies of Samson’s wedding continued also seven whole days, Judg. xiv. 17. 18. as also that of Tobias, Tob. xi. 19. The Rabbins acquaint us that the term of seven days was of indispensable obligation to all married men; and that they were to allow seven days for the marriage of every wife they took, though they should marry several the same day. In this case they made so many wedding weeks successively as they married wives. These seven days of rejoicing were commonly spent in the house of the woman’s father, after which they conducted the bride to her husband’s home.

This part of the ceremony was generally performed with great pomp, according to the circumstances of the married couple; and for this they often chose the night. Hence, in the parable of the ten Virgins that went to meet the bride and bridegroom, Matt. xxv. it is said the virgins were asleep; and at midnight being awaked at the cry of the bridegroom’s coming, the foolish virgins found they had no oil to supply their lamps; which while they went to buy, the bridegroom and his attendants passed by. [See LAMPS; WEDDING PROCESSION: PLATES.] We read 1 Macc. ix. 37. that the children of Jambri having made a magnificent wedding at Medaba or Nadabatha, a city beyond Jordan, as they were bringing the bride with great solemnity to the dwelling of the bridegroom, and as the relations and friends of the husband went before her with instruments of music and with arms, the Maccabees fell upon, and dispersed them.

In the ceremonies of marriage, the Hebrews pretend, that they chiefly imitate Tobias’s wedding, which they justly look on as a model of a regular and happy marriage. However, the ceremonies we have described are different enough from what were then practised. First, Raguel consents that Tobias shall have his daughter, and at the same time puts Tobias’s hands into those of his daughter Sarah, and gives them his

blessing. This is the essential ceremony of the marriage. After this, Raguel calls for paper, writes the contract, and has it signed by witnesses. Then the feast begins, which is kept a whole fortnight; though according to the rules of the Rabbins, they ought to have held it but three days, because Sarah was the widow of several husbands, Tob. x. 7.

When the married couple and their relations are come into the house, they sit down at table, and the bridegroom begins to sing, as musically as he can, a long blessing in Hebrew, says Buxtorf, *Synag. Jud. cap. 28*. After supper the most honourable person in the company takes the bridegroom by the hand, and the rest all round, and they begin to dance together. The women likewise do the same, but separately from the men. This dancing is a very ancient tradition among them; they call it *the dance of the commandment*, pretending that God himself commanded it, in the ceremony of marriage.

The leading the bride into the marriage chamber, is, in the opinion of the Rabbins, what completes the marriage. The woman is then a complete bride, as soon as she is entered into this chamber, even though the marriage has not been consummated: as it happens when the woman is under the inconveniences attending her sex. Before the leading of the bride into the marriage chamber, they rehearse this blessing, in the presence of ten persons of age sufficient, and free. *Be thou blessed, O Lord our God, king of the world, who hast created all things for thy glory. Be thou blessed, O Lord our God, creator of man. Be thou blessed, O Lord our God, who hast created man in thy own image and likeness, and hast provided him a companion for ever. Be thou blessed, O Lord our God, creator of man. She that was barren shall rejoice in gathering her children into her bosom. Be thou blessed, O Lord our God, who makest Sion rejoice in the multitude of her children. Replenish with joy these two spouses, as thou didst replenish man and woman in the garden of Eden. Be thou blessed O Lord our God, who heapest pleasure upon the bridegroom and the bride, and hast prepared for them joy, songs, gladness, dancing, love, friendship, peace, and brotherly kindness. Grant, O Lord, as soon as may be, that in the cities of Judah and in the places of Jerusalem may be heard songs of joy, the voice of the bridegroom and the voice of the bride, the voice of the mutual love of spouses, and the voice of singing children. Be thou blessed, O Lord our God, who replenishest with joy the bridegroom and the bride.*

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As to Marriage among Christians, Christ has restored it to its first perfection, by banishing polygamy, and forbidding divorce, except in the case of adultery, Matt. v. 32. nor leaving to the parties so separated, the liberty of marrying again, Luke xvi. 18. And this is very different from what the law allowed. Our Saviour blessed and sanctified marriage by being present himself at the wedding at Cana, John ii. 1, 2. St. Paul declares the excellence of Christian marriage, when he says, Eph. v. 32. "Let every one of you so love his wife, even as himself, and the wife see that she reverence her husband." And a little above, "So ought men to love their wives, as their own bodies; he that loveth his wife, loveth himself. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." The union of husband and wife represents the sacred and spiritual marriage of Christ with his church. The same apostle assures us, Heb. xiii. 4. that "marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." The New Testament prescribes no particular ceremony for solemnizing of matrimony; but it is certain that in the church a blessing has always been given to the married couple. We see by Tertullian, *de Veland. Virg. cap. 11.* that they put a veil over the married couple, and that in imitation of Tobias and Sarah, they gave each other their hands. St. Ambrose says, that marriage ought to be sanctified by the veil, and by the blessing of the priest. Ignatius, *ad Polyc. c. 5.* would have marriage contracted by consent of the bishop, that it may be according to God, and not according to the flesh. The ceremony of espousals is very ancient, as may be seen by several councils, *Concil. Ancy. Can. xi. xxiv. Carthag iv. citat. iii. pars cap. xxvii. q. ii. cap. 45, 50, 51.* and by St. Austin; *Institutum est ut jam pactæ sponsæ non tradantur statim ne vilem habeat maritus datam, quam non suspiravit sponsus dilatum.* Aug. *lib. viii. Confes. cap. 3.* Heretofore in several churches the married couple communicated the day of their marriage, and abstained that night from the marriage-bed. This practice is still in use in some places, as I am informed.

[MARS' HILL. Our translators have entirely spoiled the narration of the historian, Acts xvii. 19, 22. by rendering "they took Paul, and brought him unto *Areopagus* . . . then Paul stood in the midst of *Mars' hill*." Now as *Mars' hill* is the name *Areopagus* translated, and as both *Areopagus* and *Mars' hill*

signify the same place, no doubt but the same name ought to have been preserved in both verses; in which case, the information would have stood thus:—"They took Paul, and brought him before the court of the *Areopagites*, or the court which sat on *Areopagus* . . . and Paul stood in the midst before the court of the *Areopagites*, and said, "Ye chief men of Athens," &c. *Vide AREOPAGUS.* The propriety of the apostle's discourse is greatly illustrated by considering the important, the senatorial, and even the learned, character of his auditors.]

MARSENA, מרסנא, bitterness, or myrrh of the bush; from מרר marar, and מר mur, and סנה senah, bush: otherwise, that shows the bush, or the enemy. One of the seven principal officers of king Ahasuerus, Esther i. 14.

MARTHA, Μάρθα, who becomes bitter; from מרר marar: Syriac, mistress, or who teaches.

MARTHA, sister of Lazarus and Mary, and mistress of the house where our Saviour was entertained, in the village of Bethany. *Vide LAZARUS and MARY.* Martha is always named before Mary, probably because she was the elder sister. Once, when our Saviour visited them, Martha was very busy in preparing supper, while Mary sat at our Saviour's feet, hearing his doctrine with great attention, Luke x. 38, 42. Martha complained to our Saviour, desiring him to bid Mary rise and assist her. But Jesus made answer, "Martha, Martha, you are very busy and in much trouble to provide indifferent or unnecessary things; there is but one thing necessary, and Mary has chosen the better part, which shall not be taken from her."

Some time after Lazarus falling sick, the two sisters sent word of it to Jesus, then beyond Jordan; but he departed not from thence till he knew Lazarus was dead. Being come almost to Bethany, Martha went out to meet him; expostulated with him on his delay; and professed her faith in him. Jesus bid them bring him to Lazarus's; tomb where he raised that beloved youth from the dead. John xi. 20, &c.

Six days before his passion, Jesus being come to Bethany against the feast of the passover, at Jerusalem, was invited to eat by a Pharisee called Simon the leper, John xii. Martha waited, Lazarus was a guest, and Mary poured a box of precious perfume on the head and feet of Jesus, Matt. xxvi. 6, &c. This is all that Scripture informs us of Martha. The ancient Latins and the modern Greeks maintain, that she died at Jerusalem, as also Mary and Lazarus, and that they were all buried there. Several ancient martyrologies put their feast January 6; others December 17. The Latins now place it July 29.

[**MARTYR**, properly denotes *a witness*: in ecclesiastical history—a witness, by the shedding of his blood, in testifying the truth; and thus a *martyr* is distinguished from confessors, properly so called, who underwent great afflictions for their confession of the truth, yet without suffering death; which confession every Christian is bound to make, out of regard to the truth, Matt. x. 32, 33. The term *martyr* occurs only thrice in the New Testament, Acts xxii. 20. Rom. ii. 13. xvii. 6.]

I. **MARY**, the mother of Jesus, and a Virgin at the same time, daughter of Joachim and Anna, of the tribe of Judah, married to Joseph, of the same tribe. Scripture mentions nothing of her parents, not even their names, unless *Heli*, Luke iii. 23. be the same as *Joachim*. All that is said concerning the birth of *Mary*, and her parents, is only found in apocryphal writings: which however, are ancient. *Vide JOACHIM*. *Mary* was of the royal race of David, as was Joseph her husband; she was also cousin to Elizabeth, wife of Zechariah the priest, Luke i. 5, 36.

Mary very early made a vow of chastity, and engaged herself to perpetual virginity, say the apocryphal gospels, which tell us, she was consecrated to the Lord, and offered in the temple, from her earliest youth, and that the priests gave her Joseph for a spouse, who was a holy and venerable old man, whom providence appointed for this purpose by a miracle; the rod which he commonly carried having become green and flowered, as Aaron's did formerly. He espoused *Mary*, not to live with her as a wife, but to be the guardian of her virginity. See the *Gospel of the Birth of the Virgin*, and the *Protevangelium*. Though these circumstances are evidently fictitious, yet *Mary's* virginity is attested by the gospel; Luke i. 34. For which reason, when Joseph perceived her pregnancy, he was extremely surprised and scandalized at it, and resolved to put her away.

The Greek text, Matth. i. 18. imports that *Mary* was espoused, (as well as the Latin, *cum esset desponsata Mater Jesu Maria Joseph*.) *Μνηστεύθεισος γὰρ τῆς Μαρίας ἀντὶς Μαρίας τῇ Ἰωσήφ*, and it is so taken by Origen, in *divers. Evang. locis* Homil. ii. St. Hilary, in *Matt. i. 18*. St. Jerom on *Matt. i. 16, 18, 20*. St. Basil de *human. Christi gener.* p. 507. St. Epiphanius. *Hæres.* 78. St. Chrysostom, *Homil. iv. in Matt. v. 20*. St. Bernard on *missus est. Homil. ii. N. 12*, and many others. I say, in this sense they understand it of a true marriage, and hold that *Mary* had actually married Joseph. Among the Hebrews espousals were understood to be as firm as marriage is among us. The man had

the same power over his spouse, as if she were his wife. To complete the marriage no more was wanting than a few formalities, and to take the bride home to her husband. The faults she committed against her honour were punished as adultery. See **MARRIAGE**.

The Virgin *Mary* being espoused to Joseph, the angel Gabriel appeared to her, to acquaint her, that she should be the mother of the Messiah, Luke i. 26, 27, &c. *Mary* asked him how this could be, since she *knew no man*? The angel replied, that "the Holy Ghost should come upon her, and the power of the Highest should overshadow her. To confirm his message, and to shew that nothing is impossible to God, he added, that her cousin Elizabeth, who was both old and barren, was then in the sixth month of her pregnancy. *Mary* answered, "Behold the hand-maid of the Lord, be it unto me according to thy word." She set out for Hebron, to visit her cousin Elizabeth. As soon as Elizabeth heard the voice of *Mary*, her child, (John the Baptist) leaped in her womb; she was filled with the Holy Ghost, and cried out, "Blessed art thou among women," &c. *Mary* filled with acknowledgment and supernatural light, praised God, saying, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," &c. *Mary* continued with Elizabeth about three months, and then returned to her own house.

When *Mary* was ready to lie in, an edict of Cæsar Augustus decreed, that all subjects of the empire should go to their own cities, to register their names, according to their families. Joseph and *Mary*, who were both of the lineage of David, went to Bethlehem, whence sprung their family. But while they were here, the time being fulfilled in which *Mary* was to be delivered, she brought forth her first-born son. She wrapped him in swaddling clothes, and laid him in the manger of the stable or cavern whither they had retired; as they could find no place in the public inn, because of the great concourse of people at Bethlehem, on this occasion. Or, they were forced to withdraw into the stable of the inn, not being able to get a more convenient apartment. *Vide MANGER*. It is commonly believed, that Jesus was born the night after their arrival at Bethlehem, December 25. Such is the ancient tradition of the church. [It seems contrary to Luke ii. 6.] See **FRAGMENTS**, No. XXIII. CCLXI.

Angels made this event known to shepherds, who were in the fields near Bethlehem, and who came in the night to see *Mary* and Joseph, and the child in the manger, and to pay him their adoration. *Mary* took notice of all these things, and

and laid them up in her heart. Luke ii. 19. A few days after the Magi or wise-men came from the east, and brought to Jesus the mysterious presents of gold, frankincense, and myrrh; Matt. ii. 8, 9, 10, 11, &c. The time of *Mary's* purification being come, i. e. forty days after the birth of Jesus, *Mary* went to Jerusalem, to present her son in the temple, and there to offer the sacrifice appointed by the law, for the purification of women after child-birth. Luke. ii. 21. There was then at Jerusalem an old man named Simeon, full of the Holy Ghost, who had received a secret assurance that he should not die, before he had seen Christ the Lord. He came at that moment into the temple by the influence of the Spirit, and taking the little Jesus in his arms, he blessed the Lord, &c. Luke ii. 25—35.

Afterwards, when Joseph and *Mary* were about to return to their own country, Nazareth, the angel of the Lord appeared to Joseph in a dream, bidding him retire into Egypt with *Mary* and the child, because Herod designed to destroy Jesus. Matth. ii. 13, 14. Joseph obeyed the admonition, and continued in Egypt till after the death of Herod. Tradition says, that Joseph and the Virgin abode at Hermopolis; and between Cairo and Heliopolis is shewn a fountain and a garden of balm plants, in a place called *Matarea*, where they say the Holy Virgin stopped and washed her son's linen. This place is held in great veneration. Afterwards, Joseph and *Mary* returned to Nazareth.

Mary and Joseph went yearly to Jerusalem to the passover; and when Jesus was twelve years of age, they took him with them. On their return, the child Jesus continued at Jerusalem, without their perceiving it; and thinking he might be with some of the company, they went on a day's journey. Then, not finding him among their acquaintance, they returned to Jerusalem to seek him; and on the third day they found him in the temple, sitting among the doctors, hearing them, and asking them questions. *Mary* said to him, 'Son why have you served us thus? Your father and myself, have sought you in much affliction.' Jesus answered them, "Why did you seek me? Did not you know that I must be employed about my father's business?" Luke ii. 49. (*Ὅτι ἐν τοῖς τῷ πατρὶ μὲ δεῖ εἶναι με;* I must be in the house of my father; or, I must be employed in the affairs [purposes?] of my father.) He returned with them to Nazareth; and lived in filial submission to them. But his mother laid up all these things in her heart. The gospel speaks nothing more of the Virgin *Mary*, till the marriage at Cana of Galilee.

In the thirty-third year of *Christ*, A. D. 30,

Jesus resolving to manifest himself to the world, went to the baptism of John, from thence into the wilderness, then to the wedding at Cana of Galilee, where he had been invited with his mother and his disciples. John ii. 1, 2, 8, &c.

The wine beginning to fail, *Mary* said to Jesus, "they have no wine;" to which Jesus answered; "Woman, what have I to do with thee? Mine hour is not yet come." St. Chrysostom, and those who have been used to follow his explications, believe that on this occasion the Holy Virgin's vanity, was tempted with a desire of seeing her own credit raised by a miracle of her son. And this made our Saviour give her this answer, which seems indeed something harsh. But, other fathers and commentators impute what was said by the Holy Virgin, to her friendship; and the answer of our Saviour they impute, not to Jesus as man, but as the Messiah: *q. d.* I know when I ought to shew forth my power; nor does it belong to you to appoint me the time of working miracles." Nevertheless, on this occasion, Jesus turned six pitchers of water into wine.

After this Jesus went to Capernaum with his mother and his brethren, i. e. his parents and his disciples; and this seems to be the place where the Holy Virgin afterwards chiefly resided. Epiphanius thinks, that she followed Jesus every where, during his preaching; but we do not find that the evangelists mention her, when they speak of the holy women who followed him.

One day, as Jesus Christ was in a house at Capernaum, there was so great a crowd about him, that neither he nor his disciples had time to eat. This caused a report that he had fainted away. (The words *ἔλεγον γὰρ ὅτι ἐξίστην*. Mark iii. 21, [See *JESUS CHRIST*,] might insinuate, that he was become mad, or had lost his understanding. And the Vulgate reads, *Dicebant enim quoniam in furorem versus est*. The mother of Jesus and his brethren wished to take him out of the crowd. It was not they, certainly, who made so wrong a judgment of Jesus, but the ignorant people, or the Pharisees, who had said, he was possessed by a devil.) The Virgin, the brethren, (or kindred) of Jesus came to see what had occasioned this report. Jesus being informed of their arrival, looking on those around him, said; "whoever does the will of God, he is my mother, my sister, and my brother."

The Virgin was at Jerusalem, at the last passover our Saviour celebrated there: she followed him to Calvary: she staid at the foot of his cross, with admirable constancy and courage. Jesus seeing his mother, and his beloved disciple

disciple near, he said to his mother, "Woman, behold thy son;" and to the disciple, "Behold thy mother." And from that hour the disciple took her home to his own house. It is not to be doubted that our Saviour appeared to his Holy Mother immediately after his resurrection, and that she was among the first, to whom he vouchsafed that consolation. She was with the apostles at his ascension, and continued with them at Jerusalem, waiting the descent of the Holy Ghost. After this time she dwelt with John the evangelist, who took care of her as of his own mother, Epiphan. *Hæres.* 78, cap. 10, 11. Nazian. *Tragæd.* p. 281. Cyril. *Alex. in Johan. lib.* xii. p. 1065. It is thought he took her with him to Ephesus, where she died in an extreme old age. Andr. *Cretens. Hom.* ix. p. 122.—There is a letter of the Œcumenical Council of Ephesus, importing, that in the fifth century it was believed she was buried there. *Concil. Ephes. Homil.* iii. *Concil. Lab.* p. 574, a.

Yet this opinion was not so universal, but what authors of the same age, think the Virgin *Mary* died and was buried at Jerusalem. The emperor Marcian and Pulcheria being anxious to translate the body of the Holy Virgin to the church called *Blachernus* at Constantinople, applied to Juvenal, bishop of Jerusalem, who told them her sepulchre was at Gethsemane, near Jerusalem; which sepulchre Marcian ordered to be transported to Constantinople. Johan. *Diac. de Assumpt. B. M. Serm.* ii. p. 394. Nicephor. *lib.* ii. cap. 23. *lib.* xv. cap. 14.—It is added, that the figure of the body of the Virgin was engraved on the stone; but not by human hands. From that time to this day, they have continued to shew the Virgin's tomb at Gethsemane, in a church dedicated to her name.

Some have believed that the Holy Virgin finished her life by martyrdom, from those words of old Simeon, *A sword shall pierce through thy own soul also*, Luke ii. 35. But this is generally referred to her affliction, at beholding her son's crucifixion: no history mentions her martyrdom. Epiphanius declares, that he could not affirm whether she died, or continued immortal, whether she were buried or not. *Hæres.* 78. cap. 11. 23. In a word, that no one knew what was her end. The sentiments of the church, at this day, are, that she is dead; but they are divided as to her rising again, or whether she awaits the general resurrection, at Ephesus, or at Jerusalem, or elsewhere.

Nicephorus Calistus, in the fourteenth century, thus describes the Holy Virgin; "She was of a moderate stature, or according to some, rather below the ordinary stature of women: her complexion was of the colour of wheat, her hair

fair, her eyes lively, the eye-ball yellowish, or olive-colour, her eyebrows black and semicircular, her nose pretty long, her lips red, her hands and fingers large, her air grave, simple, and modest, her clothes neat, without pride or ostentation, and of the natural colour of the wool." It has been pretended, that St. Luke had drawn her picture, and in several places they shew pictures of her, which they affirm to be copies from St. Luke's original. But the ancients have no where informed us, that St. Luke was a painter, or that he had painted the Holy Virgin. But Theodorus, lecturer of the church of Constantinople, who lived in the sixth century, says that Eudocia sent from Jerusalem to Constantinople, to the empress Pulcheria, a picture of the Holy Virgin painted by St. Luke. Certain it is that this holy evangelist has acquainted us with some particulars of the life of the Holy Virgin, that could hardly be learned from any one but herself; which inclines us to believe, that he had the happiness of her acquaintance, and confidence. *Vide LUKE.*

The Jews have vented many falsities against her, in their book called *Toledoth Jesu*, or the Life of Jesus Christ. *Vide JESUS CHRIST.*

They pretend that *Mary* was a milliner, and married to one Johanan; that she suffered herself to be corrupted by one *Panderus*, who had a son by her called *Joshua*, or *Jesus*; that *Panderus*, or *Pantherus*, withdrawing to Babylon, *Mary* was forced to maintain her son. Aki-ba took a journey to Nazareth, on purpose to inform himself concerning the birth of Jesus; who from his childhood distinguished himself at school. He found from *Mary* herself, that she had been guilty of adultery. At his return, Jesus was seized, was shaved, and his head was washed with a water, which prevented the hair from growing again. Hence it is that his disciples shave their heads. (Insinuating by this, the custom that has obtained among Roman catholic priests and religious, of the tonsure.) They add, that at *Mary's* death they set up a stately monument for her at Jerusalem, with an inscription upon it, which cost the lives of an hundred Christians of Jesus's relations, who had distinguished themselves on that occasion.

The Mahometans on the contrary greatly respect and esteem her. But they do not confine themselves within the limits of truth and sobriety: they say, for example, that Ann, the mother of *Mary*, and wife of Amram, being with child of her, vowed to the Lord whatever child should be born, whether male or female: that God gave the name of *Mary* to the child; that Ann gave the child to keep to Zachariah the

the priest, who shut her up in one of the chambers of the temple, the door of which was so high, that they went up to it by a ladder, and that he always carried the key about him.

Zachariah made her frequent visits, and whenever he came he always found with her all the most exquisite fruits of Palestine, even such as were most out of season. This put him on enquiring how she came by such fine fruits? To which *Mary* answered, 'Whatever you see here comes from God, who provides for those that please him all good things, without measure or number.'

As to the purity of the Holy Virgin, in her birth, in the conception of the Word, &c. they speak very explicitly.

Abulfarage writes in his *Dynasties*, that it was a tradition among the oriental Christians, that the Holy Virgin was but thirteen years of age when she brought forth Jesus Christ, and that she lived to be fifty one. Some Mussulmen falsely impute to Christians, that they acknowledge the Virgin *Mary* as the third person of the Holy Trinity; which mistake proceeds from hence, that the Christians of the East give her the name of *Al-seidai*, which signifies *the Lady*; and among the Greek fathers St. Cyril has called her, *The Supplement or Completion of the most holy Trinity*; but other Mahometans vindicate us from this calumny.

[It should seem that the apostle John was a man of property, Mark i. 20, John xviii. 15, and had a house at Jerusalem, John xx. 2, to which he took *Mary* the mother of Jesus; and that here he lived till at latest, A. D. 66, when the breaking out of the Jewish war occasioned his removal. Now, at this time, the Virgin must have been eighty years of age; or, supposing that John removed a few years sooner, she must have been so far advanced in life as to render her decease a matter of great probability, indeed, all but a certainty. She is not alluded to by John in either of his Epistles which may be dated after his settlement at Ephesus. So that, on the whole, the notion that she died at Jerusalem, before A. D. 66, seems to be the best supported.

It would, however, betray the greatest credulity to accept the "Virgin's Sepulchre," now shewn at Jerusalem, as being really the burial place of that Holy Person. It is, says Dr. E. D. Clarke "a *Crypt*, or cave hewn with marvellous skill, and most surprising labour, in a stratum of hard compact limestone. Whatever may have been the real history of its origin, there can be no doubt but it was intended as a repository for the dead, and, from all appearance, as the receptacle of many bodies. It seems also

evident, that the persons here interred, were held in veneration by the living, from the commodious and magnificent descent leading to the interior of the *Crypt*, together with the dome and altar which appear within, as for a sanctuary We descended to it by a noble flight of fifty marble steps: each of these was twenty feet wide. This commodious descent may possibly have been owing to the notion entertained by the Empress Helena, concerning its origin: but the sepulchre itself is of great antiquity. It is the largest of all the *Cryptæ* near Jerusalem. Appropriate chapels, within a lofty and spacious vault, distinguish the real or imaginary tombs of the Virgin *Mary*, of Joseph, of Anna, and of *Caiaphas*. Struck with wonder, not only in viewing such an astonishing effort of human labour, but in the consideration that History affords no light whatever as to its origin, we came afterwards to examine it again; but could assign no probable date for the æra of its construction. It ranks among those Colossal works of the first ages," &c.

The association of *Caiaphas* with the Virgin and her parents, seems very extraordinary. May this great work have been a burial place for the High Priests? Certainly, it never was the Sepulchre of the Mother of Jesus; whose prudence would induce her to keep private, pretty much, while residing at Jerusalem.]

II. *MARY*, the mother of James and John. She was not called *Mary* but *Salome*; though she is commonly named *Mary*, the mother of James and John. Matthew, xxvii. 56. calls her the mother of the sons of Zebedee; and Mark, xv. 40. calls her *Salome*. She was therefore wife to Zebedee, and mother to James and John.

III. *MARY*, mother of Mark. She had a house in Jerusalem, whither it is thought the apostles retired, after the ascension of our Lord, and where they received the Holy Ghost. This house was on mount Sion. Epiphanius says, it escaped the destruction of Jerusalem by Titus, and was changed into a very famous church, which continued several ages. After the imprisonment of Peter, the faithful assembled in this house, praying; when Peter, delivered by the ministry of an angel, knocked at the gate. Acts xii. 5, 12. See JOHN MARK.

IV. *MARY* of Cleophas. Jerom says, she bore the name of Cleophas, either because of her father, of her family, or some other reason not known. Chrysostom, in *Galat.* p. 801. Theodoret, in *Galat.* p. 268, and others, believe, with greater probability, that she was wife of Cleophas, and mother of James the Less, and of Simon, brethren of our Lord. These authors take

take *Mary, mother of James*, and *Mary, wife of Cleophas*, to be the same person. St. John gives her the name of *Mary, wife of Cleophas*; and the other evangelists the name of *Mary, mother of James*. James son of *Mary, wife of Cleophas*, is the same as James son of Alphaeus. Alphaeus and Cleophas differ only as a Hebrew name, and the same in Greek.

We know very few particulars of the life of *Mary* of Cleophas. It is thought she was sister to the Holy Virgin; and the mother of James the Less, of Joses, of Simeon, and of Judas, who in the gospel are named brethren of Jesus Christ, i. e. his cousins-german. She believed early on Jesus Christ, and accompanied him in some of his journeys, to minister to him. She followed our Saviour to Calvary, and was with the Virgin at the foot of his cross. She was also present at his burial, and prepared perfumes to embalm him. But going to his tomb on Sunday morning very early, with other women, they learned from an angel that he was risen, of which they informed the apostles. By the way Jesus appeared to them, and they embraced his feet, worshipping him. The year of the death of *Mary* the wife of Cleophas is not known, but the Greeks keep April 8, in memory of the holy women who brought perfumes to embalm the body of Christ; and pretend to have their bodies at Constantinople, in a church of the Holy Virgin, built by Justin II. The Roman Martyrology places the festival of St. *Mary* wife of Cleophas, April 9.

V. *MARY SALOME*, daughter of *Mary*, wife of Cleophas; sister of James the Less, and of others, called the brethren of our Lord. She was cousin-german to Jesus Christ, according to the flesh, and neice to the Holy Virgin. She was properly called *Salome*, and without any reason has received the name of *Mary*, which belongs to her mother.

Others pretend that *Salome* was a daughter of Joseph, the husband of the Virgin Mary; and this is the opinion of the modern Greeks, founded on the testimony of Epiphanius, *Hæres.* 78. cap. 8. p. 1040. a. See *SALOME*.

The Roman Martyrology gives the name of *Mary Salome* to the mother of St. James the Less. What grounds they had for this, are not known; for it cannot be found in Scripture, or in any good author, that she was called *Mary*, but she was certainly called *Salome*. Compare Matth. xxvii. 56. with Mark xv. 40. And see Origen on Matthew, p. 206. c, and the other interpreters.

VI. *MARY*, a Christian woman mentioned by St. Paul, Romans xvi. 6. of whom he says, that she laboured much for the faith.

VII. *MARY*, sister of Lazarus, who has been preposterously confounded with that woman sinner, mentioned Luke vii. 37, 39. whose name is not noticed, but who was probably *Mary Magdalen*. [?] *Mary*, sister of Martha and Lazarus, lived with her brother and sister at Bethany, a village near Jerusalem. Jesus Christ had a particular affection for this family, and often retired to their house. One day, and perhaps the first time that Jesus went thither, Martha received him with great affection, and thinking to make much of him, she prepared a handsome entertainment; while *Mary* her sister remained at our Saviour's feet, hearing his conversation, with great attention. Wherefore Martha said to Jesus, Do you not observe, Lord, that my sister leaves me to minister alone? Bid her come to help me:" but Jesus took occasion to justify *Mary*, saying, she had chosen the better part, which should not be taken from her. Luke x. 38—43.

Some time after, their brother Lazarus fell sick, and his sisters acquainted Jesus with it; but he delayed till after Lazarus was dead. He arrived at Bethany, and presently Martha came to him. Then he sent to acquaint *Mary* with his being there, who immediately came lamenting and complaining of Lazarus's death, &c. Jesus restored that valued youth to his sisters. Six days before the passover, Jesus came to Bethany, John xii. and was invited to supper at Simon's the leper. Martha attended, and Lazarus was a guest. *Mary*, taking a pound of spikenard (the most precious perfume of this kind, see *SPIKENARD*) poured it on the head and feet of Jesus. She wiped his feet with her hair, and the whole house was filled with the scent of the perfume. Judas Iscariot murmured at this, but Jesus justified the action, saying, that by it *Mary* anticipated his embalmment, and, in a manner, had declared his death and burial at hand. From this time Scripture does not mention Martha and *Mary*; but those who distinguish not between *Mary*, sister of Martha, and *Mary Magdalen*, say that she was present at the crucifixion of our Saviour, and went to his sepulchre to embalm him. The Roman Ordinal, *apud Baron.* An. 34. n. 182, and one Nicephorus, quoted by M. Coctelier, *P. P. primi Sæculi*, note p. 204. affirm, that Martha and *Mary* went to our Saviour's tomb to embalm him; but we find nothing of this in the sacred authors.

The ancient Latins, and modern Greeks believe, that *Mary* and Martha remained at Jerusalem, and died there. Several ancient martyrologies put their feast January 19. The Greeks put *Mary's* feast Mar. 18, because of the perfumes

perfumes she poured that day on Jesus Christ.

VIII. **MARY MAGDALEN**, who has been confounded with *Mary* the sister of Martha and Lazarus, but very improperly, was probably that sinner mentioned Luke vii. 36, whose name is omitted. Circumstances incline one to believe, that she is that *Mary Magdalen* from whom Jesus drove out seven devils, chap. viii. 2. Jesus having healed the widow's son of Nain, entered into that city, and was there invited to eat by a pharisee named Simon. While he was at table, a woman of a scandalous life came into the house, having an alabaster-box full of perfume; and standing upright behind Jesus, and at his feet, (for he was lying at table on a couch, after the manner of the ancients. See the PLATE, ATTITUDE AT TABLE.) she poured her perfume on his feet, kissed them, watered them with her tears, wiped them with her hair, &c.

In the following chapter St. Luke tells us, that Jesus in company with his apostles, preached the gospel from city to city; accompanied by several women, whom he had cured of their infirmities, among whom was *Mary* called *Magdalene*, out of whom went seven devils. I own this is no proof, that the sinner mentioned before was *Mary Magdalene*; but this is all we can have for the support of that opinion.

Mary Magdalene took her surname, either from the town of *Magdala* in Galilee, beyond Jordan, and not far from Gamala, (Josephus *de Vita sua*, p. 1007) probably the same mentioned Matth. xv. 39. or from *Magdolos*, a town on this side Jordan, at the foot of mount Carmel, the Megiddo of Joshua xvii. 11. 2 Kings ix. 27. xxiii. 29. Herodot. *lib. ii. cap.* 159. The Rabbins speak of a *Mary Magdalene*, wife of Rabbi Papus, son of Judah, and of another *Mary Magdalene*, wife of Hamchuna, the father of Nazareen, who was surnamed *Magdala*, not because of her country, but because by profession she was a tire-woman or seamstress; as if it were insinuated by the term *Magdala*, which signifies a tower, that *Magdalene* in preparing head-dresses for women, built as it were towers on their heads:

——— Tanta est querendi cura decoris,
Tot premit ordinibus, tot adhuc compagibus altum
Edificat caput.

JUVEN. SAT. VI. V. 500.

Lightfoot believes, *Chronic.* p. 23. & *Horæ Hebrææ* in Matth. xxvi. 56. p. 388. that it is of this *Mary Magdalene* St. Luke and the other evangelists speak, and whom this author does not distinguish from *Mary* sister of Lazarus. *Magdalene* is mentioned by the evangelists among the women who followed our Sa-

VOL. II. PART XVIII. Edit. IV.

viour, to minister to him, according to the custom of the Jews. Luke, viii. 2. and Mark, xvi. 9. observe, that this woman had been delivered by Jesus Christ from seven devils. This some understand literally: others figuratively, for the crimes and wickednesses of her past life. Others maintain, that she had always lived in virginity, and consequently was a different person from the sinner mentioned by Luke; and by the seven [or many] devils, they understand a real possession, [or bodily disease] which is not inconsistent with a recluse life. She followed Christ in his last journey from Galilee to Jerusalem, and was at the foot of the cross with the Holy Virgin. She continued on mount Calvary till our Saviour's death, and saw him placed in his tomb. After which she returned to Jerusalem, to prepare to embalm him after the sabbath was over. John xix. 25. Mark xv. 47.

All the sabbath day she remained in the city, and the next day early in the morning she went to the sepulchre, with *Mary* the mother of James and Salome, Mark xvi. 1, 2. Luke xxiv. 1, 2. Being come to his tomb, they saw two angels, who informed them that Jesus was risen. On this, *Mary Magdalene* ran to Jerusalem, to acquaint the apostles. Returning to the sepulchre, and stooping forward to examine the inside of the tomb, she there saw two angels sitting, one at the head, and the other at the bottom of the tomb. They asked her, why she wept? To which she replied, They have taken away my Lord, and I know not where they have laid him. Immediately turning about, she saw Jesus, who asked her, what she looked for? She answered, Sir, if you have removed my Master, let me know it, that I may take him away. Jesus says to her, *Mary!* immediately she knew him, and cast herself at his feet, to kiss them. But Jesus said to her, Touch me not, for I am not yet ascended to my father. *q. d.* You shall have leisure to see me hereafter: go now to my brethren, my apostles, and tell them, I shall ascend to my God, and their God; to my Father and their Father. Thus had *Mary* the happiness of first seeing our Saviour after his resurrection. She related this to the apostles, but they did not believe her, till her report was confirmed by other testimony.

This is what the gospel informs us concerning *Mary Magdalene*. There is a pretended history of *Mary Magdalene*, said to have been written in Hebrew by Marcella, servant of Martha; but this can only relate to *Mary* sister of Martha, and besides, is a mere forgery. Modestus, *apud Phot. cod.* 275. archbishop of Constantinople, in the seventh century, says, that *Mary Magdalene*,

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lene, from whom Jesus had cast out seven devils, went to Ephesus after the death of the Virgin Mary, and abode with St. John, as long as she lived: and that she there ended her life by martyrdom. Her Acts were then in being, but they are not now. The commentary on Mark, ascribed to Jeroni, says, that *Mary Magdalene* was a widow. Gregory of Tours, as also Modestus, just cited, say, her tomb was at Ephesus; and had not then been opened. It was held in great reverence there, in 745, when Villebaud passed that way. The Greek annals insinuate, that she died and was buried there. The emperor Leo the Wise, who began to reign A. D. 886, caused her relics to be brought from Ephesus to Constantinople. Codinus, who speaks of this translation, understands it of *Mary* sister to Lazarus; but Cedrenus understands it of *Mary Magdalene*.

[It is by no means credible, that the woman, "the sinner," was *Mary Magdalen*, who is always named in the gospel, in company with women of the best character and quality; as Luke viii. with Joanna, wife of Chuza, Herod's steward, and Susannah, and many others:] and mostly she is named first of her company, even before *Mary* the mother of Jesus, Mark xv. 47. She was also, a woman of property; she not only "ministered to Jesus of her substance," while he was living, but, she was one of those who bought spices to embalm him after his death. Matth. xxviii. 55, 56. Luke xxiii. 36. John xx. Probably she was not young: and therefore, the story of her following St. John to Ephesus is entitled to no attention: yet, as the name *Mary* was very common among the Jews, some woman of that name might, it is possible, accompany the Apostle at Ephesus: and give occasion to the mistake. Comp. VIRGIN MARY.]

MASCHIL, מִשְׁכִּיל. This term, found as a title to certain Psalms, imports *he that instructs* or *makes to understand*. Some interpreters think, but without reason, that it signifies an instrument of music. Much more probably it signifies *an instructive song*. Some ancient Rabbins believe, that in repeating the Psalms with this inscription, they always added an explication to it. Some Fathers think, that the word *intellectus*, in Hebrew *Maschil*, expresses the meaning of the Psalm. Others say, on the contrary, it shews the clearness and perspicuity of the Psalm, and that it needs no explication.

MASELOTH, מִסָּלֹהִים, *parables, similitudes, governments*. A city, 1 Macc. ix. 2.

MASH, מָש, מוֹשֵׁךְ, otherwise, MESHECK, 1 Chron. i. 17. *He that takes away*, or *touches*; from מָשַׁח *mashash*, to touch, to take away.

MASH, or MES, fourth son of Aram, Gen.

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x. 28, called *Meshech*, 1 Chron. i. 17, and *Mosoch*, in the LXX. Bochart believes he inhabited Mount *Masius* in Mesopotamia, and gave his name to the river *Mazecha*, whose source is there. Stephanus names the inhabitants of this district *Masieni*, or *Masiani*.

MASHAL, מָשַׁל, מַסָּאֵל, or MISHAL, *parable*, or *he that governs*.

MASHAL, MISHAL, or MASAL, a city of Asher, yielded to the Levites of the family of Gerson, 1 Chron. vi. 74. Eusebius says, it was bordering on Mount Carinel near the sea. [In Josh. xix. 26, called *Misheal*; and xxi. 30. called מִשְׁעָל, *Mishal*.

Request, intreaty, petition. Comp. Josh. xv. 18, 19. Judg. i. 14, 15.]

MASREKAH, מַשְׂרָקָה, Μασικκᾶς, *whistling*, or *hissing*; from שָׂרַק *sharak*: otherwise, *who touches vanity*, or *emptiness*; from מָשַׁח *mashash*, to touch, and רָקַק *rakak*, that brings to nothing: otherwise, *vine*; from שָׂרַק *shorék*. Chief or duke of Edom, Gen. xxxvi. 36.

[A city of Idumea, Gen. xxxvi. 36. 1 Chron. i. 47. "The place of the vine of the generous," says Simon. It was probably a plantation of vines cultivated with attention and skill.]

MASSA, מַסָּה, *burden*, or *elevation*; in a metaphorical sense, *unfortunate prophecy*; from נָשָׂא *nasha*, to carry, to lift up. Seventh son of Ishmael, Gen. xxv. 14. There is a city *Mesa* in Arabia Petraea: also one named *Mesada*.

MASSA, מַסָּה, *the temptation*; from נָסָה *nasah*, *temptation*.

MASSA. A name given to the encampment of the Hebrews at Rephidim, when the people wanting water began to murmur against Moses, and the Lord, as if they had doubted of his presence among them, Exod. xvii. 2, &c.

MASSADA, a castle or fortress in the tribe of Judah, west of the Dead Sea, or the lake Asphaltites, not far from Engedi, situated on a steep rock, of very difficult access. But at the top the rock has a plain of considerable extent, which may be even cultivated, and afford subsistence. Jonathan the Asmonean, brother of Judas Maccabæus, and high-priest of the Jews, fortified this place against the kings of Syria. Herod the Great fortified it anew, and made it impregnable. As it had no water, he caused several cisterns to be made, and stored up there a vast quantity of provisions, that if any misfortune should happen to him, or if the country should revolt, he might there find a retreat.

After the last war of the Jews against the Romans, Eleazar son of Jair, a grandson of the famous Judas Gaulonites, at the head of the Sicarii, or assassins, seized the fort of *Massada*. Flavius Sylva, whom Titus had left in Judæa,

to reduce what yet held out in that province, besieged Eleazar. He began by putting garrisons into all the neighbouring towns, to secure the country, and surrounded the place with a wall of circumvallation, with bodies of guards at convenient distances, that no one might escape. Then he carried on the siege with great vigour, and works almost incredible. Eleazar defended himself very courageously, and seeing that he could hold out no longer against the Roman army, he persuaded all the Jews that were with him to kill one another, and the last that survived was to set fire to the castle. This counsel they put in execution, and voluntarily slew one another. Two women, who with five young children had hid themselves in the aqueducts, the day following informed the Romans of what had been done. This happened A. D. 71.

MASSORA. This Hebrew word signifies *tradition*: derived from the verb *מסר* *masar*, to give, present, or offer. Those Hebrew doctors are called *Massorites*, who have fixed the reading of the sacred text, by adding pointed vowels to it, and the notes in the margins of the printed Hebrew bibles; who have counted with most scrupulous exactness all the words, verses, and letters of every book, that in following ages no further change might be made, and that the reading of the bible might be fixed for ever. As the Hebrews often wrote their words without vowels, a tradition from father to son, is their rule for reading certain consonants, which have a variety of significations, according to the nature of the vowel supplied. *E. gr.* these three letters, D B R, may be pronounced *dabar*—a word, or he spoke; *daber*—death, or, the plague; *dabir*—a court; *dabber*—speak; *daber*—he that speaks: and so of others. As tradition teaches the Jews how to pronounce this word, in the several places in which it occurs; in consequence of this tradition, the *Massorites*, invented pointed vowels, to fix the reading. For this reason they are called *Massorites*, and their work *Massora*, or tradition.

These pointed vowels serve instead of the real vowels where they are wanting, and denote what sound is to be given them, when they are in the text; and whether they are to be pronounced or not, whether long or short, whether with a full sound, or slightly. These pointed vowels are commonly put under the letters, but sometimes above. They are thirteen in all, five long, five short, and three very short. *Vide* the Hebrew grammars. It is an error to think, that the Hebrew tongue has no vowels; for it has its vowels as well as other languages, but they are not always marked in writing. See **LETTERS**.

The *Massorites* have also marked the accents, and the stop-points. The accents serve for pronunciation, for singing, and reading of the words. The stop-points serve for distinction of sentences and verses.

The *Massorites* have been exact in marking letters that are either deficient or redundant in the text; whether a word is writ in a regular manner; whether one letter be put for another; if it be larger, or shorter, or inverted, or suspended. For the Hebrews have such a vast respect for the sacred books, that they scruple changing the situation of a letter, though it is plainly out of its place. They incline to suppose that some mystery has occasioned the alteration. Their ancestors it is very plain were not so scrupulous, since we find many mistakes in the text, which could proceed only from the negligence or ignorance of transcribers.

Lastly, when there are various readings of the text, or any palpable fault, they put the true reading in the margin, without daring to alter the text. That which is found in the text they call *Chetib*, *i. e.* written; what they put in the margin they call *Keri*, *i. e.* read or reading. *q. d.* "write in this manner, but read in that manner." For example, when they find certain words, they substitute others. Instead of the sacred name *Jehovah*, they substitute *Adonai*, or *Elohim*; and instead of certain terms not very decent, they pronounce others less indelicate, or more agreeable to good manners.

As to the *Massorites*, or authors of the *Massora*, and the age they lived in, and to the value of their performance, there is a great variety of sentiments. Some have very much commended this undertaking, and have looked on the work of the *Massorites* as an admirable invention, to deliver the text from a multitude of equivocations and perplexities to which it was liable, to stop the unbounded licentiousness and rashness of transcribers and critics, who often made alterations in the text on their private authority, according to their own understanding or humour. Others have blamed the design, suspecting the *Massorites* corrupted the purity of the text, substituting instead of the ancient and true readings of their fathers, other readings more favourable to their prejudices, and more opposite to Christianity, whose testimonies are proofs they would weaken as much as they could. This is very certain, that they often follow and authorize readings, very different from those followed by the ancient Greek interpreters, who lived before Christ. Sometimes they even depart from the reading of the Chaldees, which is the most ancient author of any that has interpreted the original text, in a language of near affinity to the

the Hebrew. Lastly, it may be shewn, that the ancient Rabbins do not always agree with the *Massorites*. Whence it is easy to infer, that their tradition has not always been uniform, as to the manner of reading and interpreting the text; or that they have not been very faithful in representing it to us in their *Massora*.

Some among the Jews pretend, that the *Massora* is derived even from *Moses*; who communicated to the elders of Israel this manner of reading and explaining the sacred text. Others refer it to *Esdras*, and to the men of the Great Synagogue in his time. Others go no higher than to the beginning of the fifth century, and think the masters of the school at Tiberias were the authors of it. But it cannot be said with reason, that *Moses* was the author of the *Massora* of all the books of the Old Testament, since most of them were composed long after his time. Nor that the manner of reading and dividing the bible was fixed by *Esdras*, since there have been many varieties in the readings, and in the explanations of it, for several ages after him: for example, in the LXX. in *Aquila*, in *Symmachus*, and in *Theodotion*, who often differ from each other, only because the manner of reading the text varied in their time. Nor was it settled in the days of *Origen*, or *Jerom*, as may be gathered from several passages of those fathers.

Moreover, *Jerom*, who lived in the fourth century, (died about A. D. 420,) and who affirms expressly, that the manner of reading the Hebrew text was unfixed in his time, renders very suspicious what the Rabbins would persuade us, concerning the invention of the points by the doctors of Tiberias. The Talmud not being finished according to some, (*Rab. Gedalias, fol. 35. Abr. Levit. Tzemach David*) till A. D. 600; according to others, (*Abravanel. Præf. in Pirkeavoth, Mos. Egypt. Præfat. in Jad. Chazakah*) not till A. D. 645, furnishes more proofs that the pointed vowels were not then in use. It never speaks a word of them, though it had so many occasions. It relates several histories, which imply that the manner of reading the text was not determined. For example, *Joab*, general of the armies of *David*, returning from an expedition against the *Amalekites*, the king asked him why he had not entirely exterminated that people? *Joab* answered, that he had fulfilled all that the Lord had commanded against *Amalek*, saying, *destroy all the males of Amalek*; in Hebrew *Sacar*: *David* insisted that it ought to be read *Secher*, *exterminate* the memory of *Amalek*. But *Joab* replied, that his master had always taught him to read *Sacar*. This narrative is a mere fable, but it sufficiently

proves, that the reading of the Hebrew was then not absolutely fixed.

They produce the book called *Cozri*, which contains a conference between king *Cozar* and some Jews, and in which the use of the pointed vowels is supposed as known. Here it is said, that words composed of consonants without vowels are like women undressed, who ought not to appear in public. It is pretended this conference was held A. D. 740, but the most able critics take both the book and the conference for a fable, and maintain that this work called *Cozri* was composed at least four hundred years after the seventh century: but nobody denies that then the points were in use.

The Jews have also commentaries on Scripture, which they call *Midraschim*, composed since the Talmud, which contain a multitude of grammatical observations, with niceties about letters and words, and the manner of reading and writing. But in these commentaries there is not a word of the pointed vowels, or of any labours of the *Massorites*. The book of the scribes, or *Sopherim*, which is also since the Talmud, (for the Talmud is there quoted as a work of antiquity, and as being universally approved) contains a vast number of particulars about the text and writing of the sacred books: as, the nature, the qualities, the measure of the parchment, on which these books should be written; what space should be left between each line, how many words every line should contain, and how many lines should be in every page; how many rasures make a volume profane; which letters should be capitals, and such like. In short, this work contains even the most inconsiderable niceties relating to the text, and yet there is not a word about the points, or other observations of the *Massorites*.

Besides, the Jews possess two other works, later than the above, i. e. The various lections of the Hebrew text, collected by the eastern and western Jews. The western Jews first began to collate the text from manuscripts, to count the letters, to notice words, &c. This work having been communicated to the oriental Jews at *Babylon*, and beyond the *Euphrates*; they examined it, and in their turn compared their text with this manuscript. They observed two hundred and sixteen passages, in which their manuscripts differed from those of *Jerusalem*. This difference produced two parties among them, the Jews of *Jerusalem*, and those of *Babylon*; each maintaining the fidelity of their manuscripts and their text. This was about the end of the eighth century, or the beginning of the ninth. Neither side appealed to the authority of the *Massorites*, or to their remarks, which they

they could hardly have failed to have done, had they been then extant: so that there is great probability that they were not then known.

But a little while afterwards, in a dispute between the Rabbins *Aaron-Ben-Aser*, chief of the western school, and *Moses-Ben-Naphtali*, chief of the eastern school, much mention is made of points, accents, and other observations about the manner of reading the words of Scripture; which gives reason to conclude, that in this interval of a hundred years, between the years 840, in which the various readings of the western Jews appeared, and 940, or perhaps 1030, in which flourished the Rabbins *Ben-Aser*, and *Ben-Naphtali*, that the *Massorites* began their work. But it was not presently finished: it required a considerable time to perfect it. As *Aaron-Ben-Aser* presided at the school of Tiberias, this gave occasion to say that the *Massora* took its origin from that city. *Vide* Exercitationes of P. Morin, in Walton's *Prolegomena*, in Capellus's *Arcanum punctuationis revelatum*, in Buxtorf, &c.

Isaac Vossius affirms, that he has had in his hands more than two thousand Hebrew manuscripts, and that he saw none of them pointed, that were more than six hundred years old. He challenges all the partisans of the pointed vowels, to produce any manuscript older than this, with the points of the *Massorites*. That if any of them are found pointed, it is easily discoverable, that the pointing has been *added* to the manuscript. Lastly, a convincing proof of the novelty of this invention is, that the copies of the bible kept in rolls in the synagogues, are to this day without points. Therefore, there is great probability, that this invention has been in use, only since the Jews began to have grammars of their language, which was but in the ninth century. Then, to make the reading of Hebrew easy to beginners, they invented the pointed vowels, in order to ascertain the reading. *Comp. BIBLE; HEBREW MSS. AND PRINTED.*

[If we might be allowed to deduce evidence from Arabic MSS. a language of close affinity to the Hebrew, and pointed almost as much as the Hebrew, this question would be settled to the satisfaction of both parties; as the truth would be found in the medium. The oldest Arabic MSS. have certain of the principal points annexed as guides to the reading of important words; and they are often marked in red ink to distinguish them; but, the number of these bear but a small proportion to what have been introduced since; and the more modern MSS. have the greater number of these diacritical marks. The same may be said of the Persian, and other MSS. in other languages of the East.]

MASSORITES, they imagined that they performed a very considerable service to their nation, and religion, by counting even the very letters of their sacred books. In Genesis, for example, they found twelve great sections, or *Paraschoth*; forty-three orders, or *Sedarim*; fifteen hundred and thirty-four verses, and seventy-eight thousand one hundred letters. They distinguished the degrees of certainty, which they attributed to their corrections, by three words: *Keri*, *read*;—*Chetib*, *write*; and—*Sbhir*, *conjecture*. When a reading in the text was manifestly corrupt, they substituted another: this was *Chetib*. If the word was one whose pronunciation they used to forbear out of respect, as *Jehovah*, they took another whose pronunciation was allowable, as *Elohi*, or *Adonai*. In like manner, if the word was indelicate, they put one more reserved: this is *Keri*, *read*. Lastly, if the reading was doubtful, they marked it *Sbhir*, or *conjecture*.

Heretofore all these remarks were put at the end of bibles; but now they are placed in the margin. *Vide* POINTED VOWELS, and the foregoing article.

MASTICK-TREE. See LENTISK-TREE.

MATRED, מַטְרֵד, *rod, staff, or lever that descends*; from מַטְרֵד *mat, a staff*, &c. and יָרַד *jarad, to descend*; and from מִטָּה *mitta, a bed*. Daughter of Mezahab, mother of Mehetabel, wife of Hadar, Gen. xxxvi. 39.

MATRI, מַטְרִי, *rain*; from מַטְרֵר *mat-tar*: or *prison*, a place shut up and guarded; from נָטַר *natar, to guard*. Chief of the family of Kish, father of Saul, 1 Sam. x. 21.

MATTAN, מַתָּן, *Vulg. Mathan, gift*; from נָתַן *nathan*: otherwise, *the reins*; from מָתָן *mathan*: otherwise, *the death of them*; from מוֹת *muth, death*, and the pronoun *an, their's*.

L. MATTAN, or *Mathan*, son of Eleazar, father of Jacob, and grandfather of Joseph, husband to the virgin Mary. Luke, iii. 23, makes *Heli*, son of *Matthat*, to be father of Joseph: But we are of opinion that *Heli* is the same as *Joachim*, father of Mary, and father-in-law to Joseph: so that Matthew, i. 15, 16, gives the direct genealogy of Joseph, and Luke that of Mary.

II. MATTAN, priest of Baal, killed before the altar of his false god, by order of the high-priest Jehoiada, 2 Kings xi. 18. A. M. 3126, ante A. D. 878.

III. MATTAN, father of Shephatiah. Jer. xxxviii.

MATTANAH, מַתָּנָה, *gift*. An encampment of Israel in the Desert, Numb. xxi. 18, 19. Eusebius says, it was on the Arnon, twelve miles from Medaba, East.

MATTANIAH, מַתָּנְיָה, *gift of God, expectation*

tion, or *hope of the Lord*. 2 Kings xxiv. 17.

MATTANIAH, מַתַּנְיָה, *Marthanias*, the same.

I. **MATTANIAH**, or *Mathania*, chief of the ninth family of the Levites, 1 Chron. xxv. 16.

II. **MATTANIAH**, or *Mathanias*, otherwise *Zedekiah*, king of Judah. See **ZEDEKIAH**.

III. **MATTANIAH**, or *Mathanian*, son of He-man a Levite, 1 Chron. xxv. 4.

MATTATHAH, מַתַּתָּה, Vulg. *Mathata*, his gift; from מַתַּת *mathath*, a gift, and הָ a, his.

I. **MATTATHA**, or *Mathata*, son of Nathan, and father of Menan, ancestor of Jesus Christ, Luke iii. 31.

II. **MATTATHA**, son of Hashum, one who at the return from the Babylonish captivity put away his strange wife, Ezr. x. 33.

MATTATHIAS, מַתַּתְיָה, *Marrathias*, gift of the Lord; from *mathath*, a gift, and יָ jah.

I. **MATTATHIAS**, son of John, of the family of Joarib, and of the race of the priests, made himself very famous during the persecution by Antiochus Epiphanes. 1 Mac. ii. 1, 2, &c. He was at Jerusalem when Appollonius arrived there, with the wicked orders of Antiochus. *Mattathias* retired to Modin, his own country, to let this tempest blow over, or, expecting there, till God should give occasions of signaling his zeal for religion and his country, A. M. 3837, ante A. D. 167. *Mattathias* did not wait long, before the officers sent by king Antiochus came thither, to compel the people of Modin to abandon the law of God: Several complied; but *Mattathias* and his sons steadfastly refused, and when they came to urge him to sacrifice, because he was the chief man of the city, he lifted up his voice and declared, that though all the nations of the world, and the whole people of Judah, should obey Antiochus, he singly would never obey him in a thing of this nature. And when he had ended speaking, a certain Jew advancing to sacrifice to idols before the whole assembly, *Mattathias* was so transported with grief, indignation, and zeal, that he killed him, even on the altar on which he was going to offer incense. At the same time he slew the officers sent by the king, to compel the people to sacrifice; and having overthrown the altar, he cried out—"Whoever is zealous for the law, and will continue firm in the covenant of the Lord, let him follow me."

Mattathias had five sons, Joannan called *Caddis*, or *Gaddis*, Simon surnamed *Thassi*, Judas called *Maccabeus*, Eleazar called *Avaran*, *Avaron*, or *Abaren*, and Jonathan surnamed *Apphus*. He retired into the mountains with his five sons, and was followed by many Israelites, who withdrew from the persecution, chusing rather to forsake all their property, than the

law of their God. The king's officers and troops at Jerusalem having heard of the opposition of *Mattathias*, and the others, marched immediately against them, designing to attack them on the Sabbath day. This design they executed on the poor Israelites, who suffered themselves to be massacred without resistance, because they would not violate the repose of the Sabbath. *Mattathias* being informed of this, made a great mourning for it, and calling his sons and friends together, they deliberated on this matter, and they came to a resolution of defending themselves on the Sabbath day.

Mattathias and his sons joined the Assideans, the most religious and most valiant of Israel. They fell on the apostates, killed a great number of them, and drove the rest for shelter among the infidels. After this, *Mattathias* marched through the country, destroyed the altars dedicated to false gods, circumcised the children that had not received circumcision, humbled the children of pride, and delivered the law from its subjection to strangers, and from the power of the king.

Mattathias apprehending that the time of his death drew near, he assembled his sons, and observed to them, that the kingdom of pride was strengthened, that this was a time of correction and ruin, of wrath and indignation. "Therefore my children," continued he, "be truly zealous for the law, and sacrifice your lives for the covenant of your ancestors, &c."

After this he blessed them, and was gathered to his fathers. He was buried at Modin in the sepulchre of his family, and all Israel made a great mourning for him. He had not been above one year at the head of his people. Some have pretended, that *Mattathias* had been high-priest of the Jews: they found their opinion on his decision, that in case of necessity they might fight on the Sabbath day. But his decision is not sufficient to prove this. Besides, Menelaus and Alcimus were then alive, and though they were intruders and very wicked men, yet they were high-priests.

II. **MATTATHIAS**, son of Simon Maccabæus, and grandson of *Mattathias*. He was killed treacherously with his father and one of his brethren, by Ptolemy, son-in-law of Simon, in the castle of Docus. 1 Mac. xvi. 14, 15, 16.

MATTENAI, מַתַּנַּי *my gift, my offering*. Son of Hashum, Ezra x. 33.

MATTHAN. See **MATTAN**.

MATTHAT, מַתַּת, *gift, or he that gives*; from נָתַן *nathan*, to give. Son of Levi, and father of *Heli*. Luke iii. 24.

MATTHEW, מַתְתִּי, *given*; from מַתַּת *mathath*, a gift.

MATTHEW, Apostle and Evangelist, was son of Alphaeus, a Galilean by birth, a Jew by religion, and a Publican by profession. (*Vide PUBLICAN.*) Mark ii. 14. Luke v. 27. The other evangelists call him only *Levi*, which was his Hebrew name; but he calls himself always *Matthew*, which probably was his name as a publican, or officer for gathering taxes. He does not dissemble his former profession, that he may the more exalt the grace of Christ, which raised him to the apostleship. His ordinary abode was at Capernaum, and his office was out of the town, at the sea of Tiberias, which was near. Here he was called by Jesus to follow him. Matt. ix. 9.

Porphyry, and Julian the emperor, accuse Matthew of inconsiderateness, in rashly following a man whom he knew nothing of. But Jerom answers, that it is very probable Matthew had a previous knowledge of the miracles and doctrine of Jesus Christ, whom he might have heard preach. Besides, the lustre of the divinity of our Saviour, though concealed under his humanity, was capable of drawing to him at once, all who obtained but a glimpse of it. St. Austin says, that on this occasion Matthew found himself influenced by an inward attraction, which determined him gently and agreeably, but powerfully and irresistibly.

Matthew invited our Saviour to eat at his house. Jesus came with his disciples, when several publicans, and other persons of *Matthew's* acquaintance, sat down with him, Matt. ix. 10. The Pharisees observing this, said to our Saviour's disciples, 'Why does your master eat with publicans and sinners?' Jesus, hearing them, made answer, "Not the sound, but the sick need the physician." This is all that the Gospel acquaints us with concerning Matthew.

What the Scripture says, that he was son of Alphaeus, has given occasion to some ancients, (Chrysost. in *Matt. Homil.* 33. Theodoret, in *Psal.* lxxvii. 28, Bolland, 21 *Maii*;) and all the modern Greeks, to say, Matthew was brother of James, son of Alphaeus, or James the Less, otherwise named the brother of our Lord; but this is not probable. See **CLEOPHAS** and **ALPHEUS**. He was an apostle the same year he was converted, and, consequently, he was called to the apostleship the first year of the preaching of Jesus Christ. He is sometimes named the seventh among the apostles, and sometimes the eighth.

Clemens Alexandrinus, *Pædag. lib. ii. cap. 1.* says, Matthew abstained from eating flesh, and his diet was fruits, roots, and herbs. The most general opinion of both ancients and moderns is, that he preached and suffered martyrdom in

Persia, or among the Parthians, or in Caramania, which then was subject to the Parthians. Rufinus, Soorates, the counterfeit Obadiah, and several others, affirm that he preached and died in Ethiopia. Clemens Alexandrinus, *Strom. lib. iv.* quotes Heracleon, a disciple of Valentine, for saying, that *Matthew* departed out of this world by a natural death; and this the Menology of Basil, with some Greek authors, seems to follow. But other Greek authors say sometimes, that he ended his life by fire. Nicephorus says, that having by his prayers extinguished the fire that was lighted round him, he gave up the ghost in tranquillity. Adon and other Latin writers say, he died by martyrdom; and Obadiah, an author of little credit, says, that Hyrtacus, king of Ethiopia, brother and successor of Aeglippus, desiring to marry Iphigenia, daughter of the king his brother, who had already been consecrated to God; the apostle represented to him, that he could not do this without committing a great crime; then the prince sent one of his officers, who beheaded him. Afterwards he endeavoured to burn Iphigenia in her house, but the flames were driven by a violent wind against Hyrtacus's own house, and entirely consumed it.

The Latin church celebrates the feast of St. *Matthew* September 21, on which day it is marked in Bede, and in the Sacramentary of St. Gregory. The Martyrologies of Jerom, which place it on the same day, mark it also October 7, and May 6, on which the Roman Martyrology now celebrates the translation of his body. We are assured that it was transported from Ethiopia to Bretany, or Bithynia, and from thence to Salernum in Naples, A. D. 954, where it was found A. D. 1080. Duke Robert there built a large church bearing his name, where his body was put in the time of Gregory VII.

Several ancients, as Clemens Alexandrinus, and Origen, also, some moderns, as Grotius, distinguish Matthew from Levi son of Alphaeus, Mark ii. 14, Luke v. 27. These are their reasons: 1. *Matthew* is never named *Levi*, nor is *Levi* named *Matthew*, in the New Testament. 2. Heracleon, cited by Clemens Alexand. speaks of *Matthew* and *Levi* as of two different persons, and Clemens by not refuting this opinion, does as good as concur in it. 3. Origen writing against Celsus, says that *Levi* the publican, who followed Jesus Christ, is not of the number of the apostles, but only according to some copies of the gospel of Mark, and indeed some copies of Mark, and among others the Cambridge manuscript, read Mark ii. 14. *Jesus saw James, son of Alphaeus.* Others read, *he saw Matthew the publican*, instead of *Levi* the publican, as in the

the Vulgate, in most of the Greek manuscripts, and in all the printed books. Grotius says, that *Levi* might be the head of the office, and *Matthew* one of the clerks, or subordinate officers; and that the feast at which our Lord was present might be in *Levi's* house, and not in *Matthew's*.

But, can these reasons be sufficient to invalidate so ancient an opinion, so well grounded, and so universally received by the church? The particular opinion of Heracleon, the doubt of Origen, the silence of Clemens, the reading of a few manuscripts, ought they to overthrow the authority of all other copies, printed or manuscript, with the consent of all other fathers, and of all ecclesiastical writers, from the apostles to our time? Add, that Origen himself, in the preface to his commentary on the epistle to the Romans, and in a fragment quoted in the *Catena* on *Matthew*, confirms the general opinion. Add, also, that M. Cotelier, and Dodwell, believe, that *Levi* distinguished from *Matthew* by Heracleon, is not *Levi* the publican, but *Lebbeus*, or Thaddeus the apostle.

St. *Matthew* wrote his gospel before he departed from Judæa. The believers in Palestine desired him to leave in writing what he had taught them while present. Some fathers tell us, that he was also desired to do this by the apostles. He wrote it at Jerusalem in the Hebrew or Syriac language, then common in Judæa. It is thought he began this work about A. D. 41, the eighth year after our Saviour's resurrection. Almost all the old Greek manuscripts have it thus at the end of his Gospel. The author of the unfinished commentary on *Matthew*, followed by Baronius and Cornelius à Lapide, pretends that he wrote it on occasion of the dispersion of the apostles, after the death of Stephen, about the third or fourth year after the resurrection. Iræneus thinks, that he composed it while Peter and Paul were preaching at Rome about A. D. 61. But if it be true, as is commonly believed, that *Matthew* was the first who committed the Gospel to writing, and that Mark made his abridgment of it about A. D. 43, it follows plainly, that it must be placed before the year 61. [See GOSPEL, MATTHEW'S.]

The Hebrew or rather Syriac Gospel of *Matthew*, *Chaldaico Syroque sermone, sed Hebraicis literis scriptum*, as Jerom speaks, *lib. iii. Adv. Pel. cap. 1.* was long in use among the Jewish converts to Christianity: and when they retired to Pella, before the Romans besieged Jerusalem, they carried it with them. From thence this gospel was diffused into Decapolis, and the countries on the other side Jordan, where the

Judaizing Christians used it in the time of Epiphanius and of Eusebius of Cæsarea. Epiphanius. *Hæres. 29. cap. 7.* Euseb. *Hist. Eccl. lib. iii. cap. 25.* Nevertheless, these Christians did not preserve this sacred trust with due fidelity, but added to it several particulars, which perhaps they might have heard from the apostles, or from their disciples; these at first made it suspected by other believers. Afterwards, the Ebionites corrupted it by additions or omissions favourable to their own errors, so that it was given up by other churches, which persevered in sound doctrine, and adhered to the ancient Greek version, made from the Hebrew or Syriac, a little after [or during] *Matthew's* time.

In Origen's time the Hebrew gospel of the Judaizing Christians was no longer esteemed authentic; Eusebius puts it among the spurious writings; and extracts from it among the ancient fathers, very different from the present Greek, sufficiently prove it was corrupted. As examples, it was there mentioned, that the man to whom Christ said, "Go, sell all that thou hast, give it to the poor, and follow me,"—went his way, scratching his head, Orig. in *Matt. Homil. iii. ed. Lat.* Clemens Alexandrinus, *Stromat. lib. i.* quotes from the same gospel, "He that will admire, shall reign, and he that shall reign shall be at rest." And this, *Strom. lib. v.* "My secret belongs to me, and to those of my house." Origen, on *John. tom. ii.* makes Jesus Christ say, according to this Hebrew gospel, "My mother the Holy Ghost has taken me by one of my hairs, and has set me upon the high mountain of *Tabor*." In the Hebrew, *ruach*, which signifies *ghost* or *spirit*, is of the feminine gender; whence he says, *My mother the Holy Ghost*. Elsewhere it was read, that the Holy Ghost speaking to Jesus Christ, after his baptism by John, said thus, "My son, I expected thy coming in all the prophets; thou art my well beloved son, who reignest eternally." And again, The mother of Jesus and his brethren said to him, there is John who baptizes for the remission of sins, let us go and be baptized by him. But he answered them, what evil have I committed, that I have occasion to be baptized by him? If even this that I have now said be not perhaps a sin of ignorance."

The Hebrew gospel of *Matthew*, though corrupted by the Ebionites, continued in purity in the hands of the Nazarenes, or the first believers of Palestine. Some of these Nazarenes remained to the time of Jerom, (on *Isai. viii. 9. xxix. 20. xxxi. 6*) who does not reproach them with any error like that of the Ebionites. They made no defalcations from the gospel, and rejected with contempt

contempt the traditions of the Pharisees, though otherwise very zealous for observance of the law.

The true Hebrew gospel of *Matthew*, is no longer in being, so far as can be discovered; for those printed by Sebastian Munster, and Du Tillet, are modern, translated into Hebrew from the Latin or Greek. Others have maintained, that the Syriac gospel of *Matthew*, which is printed by itself, and in the Polyglots, was the original of *Matthew*. But they who have carefully examined this matter observe, that this translation is from the Greek. See Mill's *Prolegomena*.

Our Greek version of *Matthew's* gospel, which passes for the original, was made even in the apostolical times. The Translator is unknown. Some ascribe it to *Matthew* himself; others to James the Less, bishop of Jerusalem, *Athanas. seu alius Addit. ad Synop.*—others to John the evangelist, *Theophyl. præf. in Matth.* or to St. Paul, or to St. Luke, *Anastas. Suait. Serm. viii. in Gen.*—or to Barnabas. Papias in Eusebius, *Hist. Eccles. lib. iii. cap. 39.* says, that many joined to translate it into Greek. The Latin translation was made from the Greek, and is almost as ancient as the Greek itself. But the author of it is equally unknown, and it is impossible to trace either the time or occasion of it.

Some moderns have thought fit to doubt of what we have advanced, according to the testimony of all the ancients, that *Matthew* wrote his gospel in the Hebrew characters and language; i. e. in Syriac, with a mixture of Hebrew and Chaldee. They maintain, (1) that *Matthew* wrote it in Greek, and that what is said of the pretended original Hebrew is a fiction, or is ill understood. (2) The Fathers, as Origen, Epiphanius, and Jerom, do not directly assert it; they quote it indeed, but as a book of no authority, which they would not have done had they been convinced, that this was the genuine original of *Matthew's* gospel. (3) If the church had ever entertained this notion of it, would they have suffered it to have been lost? (4) If *Matthew* wrote in Hebrew, should we have seen in this work the Hebrew names interpreted into Greek? Would he have cited the Old Testament according to the LXX. as he has always done? The Greek language was then very common in Palestine, in all the East, in the whole Roman empire, and in Rome itself. Paul writes to the Romans in Greek; Peter and James write in the same language to the Jews dispersed through the Eastern provinces; and Paul to the Hebrews of Palestine. (5) Since all the other authors of the New Testament wrote in Greek, why must *Matthew* alone write his gospel in Hebrew?—But it is not difficult to answer these reasons.

VOL. II. PART XIX. Edit. IV.

1. The uniform testimony of the ancients, who assert that *Matthew* wrote his gospel in Hebrew, is certainly of very great weight. They did not speak at random; they had seen and had consulted this gospel, written in that language. It is true, they have not always spoken of it in a simple and uniform manner, but that might be because there were two gospels, one pure and uncorrupted, of which they have spoken with esteem; the other depraved by heretics, which they have condemned.

2. However common the Greek tongue might be, yet it is certain, the generality of the Jews spoke commonly Syriac and Chaldee, mixed with Hebrew words. This may be seen even by this gospel itself, which has preserved some Hebrew words pronounced by Jesus Christ; these are not noticed as any singularity, from which the reader might conclude it was not familiar to him: on the contrary it appears, that this was his ordinary language. And when St. Paul was seized in the temple, Acts xxi. 40. xxii. 2. he desired to speak to the Jewish populace, and made a speech to them in Hebrew.

3. The Hebrew names interpreted in Greek, in this gospel of *Matthew*, prove the direct contrary from what this argument would infer. For this demonstrates that the translation was Greek, and that the original was in Hebrew.

4. It is not true, that *Matthew* quotes Scripture according to the LXX. Of ten passages cited from the Old Testament, seven approach nearer to the Hebrew than to the LXX. and only three agree with them: but in these passages the Seventy and the Hebrew agree. Jerom maintains in general, that this evangelist follows the Hebrew in his quotations. But it is plain that commonly he quotes by memory, and relates not so much the words as the sense of a passage.

5. Though Paul, Peter, and James wrote in Greek to the Jews of Palestine, and to those dispersed in the East, nevertheless, *Matthew* might write in Hebrew. We do not affirm that he was obliged to write in this language, we only inquire whether he really did, or no? But this fact is attested by the ancients, many of whom had seen his original, and were very capable of judging of it; particularly Origen, Eusebius, and Jerom. To account how this ancient gospel has been lost, cannot be expected: but it is easy to conceive, that having been grossly corrupted by the Ebionites, it might fall into contempt, and then, by degrees, into oblivion. The Greek translation was valued and preserved, because it retained its primitive integrity, and is now become as authentic as the original.

Matthew in his gospel had chiefly in view, according to St. Austin, lib. i. de Consens. Evang.

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vide

vide et Theophil. proam. in Matth. to manifest the royal descent of Jesus Christ, and to represent the life of his humanity, in his conversation among men. St. Ambrose observes, that no evangelist enters so far into particulars of the actions of Jesus Christ, as *Matthew*, or has given us so many rules for the conduct of life, so many lessons of morality suitable to our necessities, and to the design of Christ. Petrus Damianus says, that *Matthew* holds the same place among the evangelists, as Moses does among the authors of the Old Testament; having been the first writer of the new law, as Moses was of the old. When he began to write, the great question among the Jews was, whether Jesus Christ were the Messiah, or no? *Matthew* undertakes to demonstrate it. He shews by his miracles that he was the Christ, that Mary his mother was a virgin, that Jesus was not come to destroy the law, but to accomplish it, that his miracles were no magical operations, nor effects of human power, but incontestible proofs of Divine interposition, and of the mission of Jesus.

If we compare *Matthew* with the other evangelists, we may observe a pretty remarkable difference in the order and succession of the actions of the life of our Saviour, from chapter iv. 22. to chapter xiv. 13. This diversity has perplexed chronologers and interpreters. Some have pretended that *Matthew* has followed the order of time, and that we ought to abide by his narration. Others have submitted to the authority of the other evangelists; and in truth it is more natural to assent to the testimony of three witnesses, than to that of one; and especially since *Mark* forsakes him in this, who usually follows him in other things. Some have imputed to mere chance this want of order in *Matthew*; others to choice and design. However that might be, it can be no prejudice to the truth of the facts, which are the essential part of the gospel; and as to the order of time, the sacred authors are not always solicitous about it.

There are certain apocryphal works imputed to *Matthew*, as the book of the "Infancy of Jesus Christ," condemned by pope Gelasius. The Ebionites also fathered some writings on this apostle: they had mangled his Hebrew gospel: they ascribed to him also an Ethiopic liturgy. The Ebionites, the Cerinthians, and other heretics, quoted the gospel of *Matthew* under the name of "the Gospel according to the Hebrews." It is also probable that this was the gospel known by the name of *The Gospel of the Twelve Apostles*, *The Gospel of the Nazarenes*, and *The Gospel according to St. Peter*. Eusebius relates, that Pantenus a Christian philosopher,

who lived at Alexandria about A. D. 184, found in the Indies a gospel of *Matthew*, which was said to have been carried thither by Bartholomew. Jerom, *de Vir. Illus. cap. 36.* and Rufinus say, that he brought it to Alexandria. Jerom also says, that there was a copy of the Hebrew text of *Matthew* in the library of Cæsarea in Palestine. In the third century Count Joseph found at Tiberias a Hebrew copy of *Matthew*, in a private place, where the Jews kept also the gospel of John, and the Acts of the Apostles, translated from Greek into Hebrew. Epiphanius, *Hæres. xxx. n. 6.* 'Ου μὲν ἀλλὰ καὶ τὸ κατὰ Ματθαῖον Εβραϊκὸν φηρὸν, &c. *Non Genealogiam, Hebraicam, ut vult Petavius, sed genuinum opus Matthæi nativ. lingua, non è Græco versum, ut errant Evangel. Joan. et Act. Apost.*

The Mahometans maintain, that *Matthew* wrote his gospel at Alexandria; but the Oriental Christians say only, that Bartholomew carried the gospel of *Matthew* into Egypt, and thence into Ethiopia [India]. Eutychius, patriarch of Alexandria says, that John the evangelist, besides his own gospel that he wrote, translated also that of *Matthew* out of Hebrew into Greek: [which is not impossible.]

MATTHIAS, *Matthias*, an abridgment of *Mattathias*; which see.

I. MATTHIAS, the Apostle, was first in the rank of our Saviour's disciples, and one of those who continued with him from his baptism to his ascension. Acts i. 21, 22. It is very probable he was of the number of the Seventy, as Clemens Alexandrinus, and other ancients inform us, *Strom. lib. iv. p. 488.* Beda, *Retract. in Act. tom. vi. p. 3.* Euseb. *Hist. Eccl. lib. i. cap. 2.* Epiphanius, *de Christo, cap. 4.* We have no particulars of his youth or education, for we may reckon as nothing what is read in Abdias (or Obadiah) concerning this matter. After the ascension of our Lord, the apostles retiring to Jerusalem in expectation of the effusion of the Holy Ghost, as had been promised, Peter proposed to fill up the place of Judas: to this the disciples agreed. Then they presented two persons, Joseph Barsabas, surnamed *Justus*; and *Matthias*. The lot falling on *Matthias*, he was from that time associated to the eleven apostles.

The Greeks believe that *Matthias* preached and died at Colchis. His life was published by a monk of St. *Matthias* of Treves, who says he had the original Hebrew from a Jew, who explained it to him in the vulgar tongue: in the twelfth century. *Vide Bolland. loco citato, p. 441, &c.*

This life expresses, that *Matthias* was of Bethlehem of Judah, of an illustrious family; that

that in his youth he was well instructed by an excellent man called Simeon, that after Pentecost he had Palestine for his district, where he preached with great success, and did many miracles. That thirty-three years after our Lord's passion, Ananus the younger having put to death James the Less at Jerusalem, *Matthias* at the same time was apprehended in Galilee, and brought before Ananus, who seeing him persist in confessing Christ, he condemned him to be stoned. This was presently executed; and afterwards his head was cut off. But this history is not regarded as authentic, and the learned look on it as a pious fable. The Greeks place his feast August 9, the Latins February 24.

The ancient heretics trumped up a false gospel of *Matthias*, and the fathers mention it only to reject it.

II. *MATTHIAS*, son of Theophilus, high-priest of the Jews, succeeded Simon son of Boëthus, A. M. 3999, four years before A. D. He was high-priest but one year. His successor was Joazer, son of his predecessor Simon. Herod the Great deposed *Matthias*, because he thought him engaged in the confederacy with *Matthias* son of Margaloth, and Judas son of Saripheus, who pulled down from over the gate of the temple the golden eagle that Herod had set up. Josephus relates, *Ant. lib. xvii. cap. 8*, that a seminal pollution happening to *Matthias* the night preceding the day of solemn expiation, he commissioned Joseph son of Ellem, his kinsman, to exercise the office of high-priest for that day only. *Vide JOSEPH.*

III. *MATTHIAS*, son of Ananus, high-priest of the Jews, succeeded Simon Cantharus, A. M. 4044, A. D. 41. He had for successor *Ælioneus*, son of Citheus, A. M. 4045, having held this dignity but one year.

IV. *MATTHIAS*, son of Theophilus, high-priest of the Jews, succeeded Jesus, son of Gamaliel A. M. 4068, A. D. 65. He was deposed three years afterwards, to make way for Phannias, son of Samuel, the last high-priest of this nation; under whom the temple was taken and burnt by the Romans, A. D. 70. Under *Matthias* the war broke out between the Jews and the Romans. *Matthias* persuaded the people to let Simon Gioras come into Jerusalem, to set him up against John, and by that means to balance his power. But Simon seeing himself master of the city, soon forgot his obligations to *Matthias*, and put him to death, with three of his sons, without a hearing: for they were accused of being in the interest of the Romans. Josephus, *de Bello lib. v. cap. 32*.

V. *MATTHIAS*, or *Mattathias*, a Jew, of the party of the Macedonians, or of the Syrians;

sent by Nicanor to Judas Maccabæus, with proposals of peace. 2 Macc. xiv. 19. A. M. 3848, ante A. D. 161.

MATTHITHIAH, מַתִּיתִיָּה, *Matthithias*, gift of the Lord. See *MATTATHIAS*.

I. *MATTHITHIAH*, or *Mathathias*, son of Shellum, of the race of Korah, head of the fourteenth family of the Levites, 1 Chron. xxv. 21.

II. *MATTHITHIAH*, or *Mattathias*, son of Nabo; separated from his strange wife, Ezra x. 43.

[*MAWER-AL-NAHR*, BEYOND THE RIVER, i. e. the *Jihoon*. עֵבֶר הַיָּחוּן. Josh. xxiv. 2, 3.

Having supposed that the present province of this name is alluded to in Scripture, as the original country of the patriarch Abraham, I am desirous of submitting to the reader the best account I know of it; which is that of Ibn Haukal, who spends nearly fifty pages in describing it, and does little else than commend it, throughout. He seems to have visited this province, and considers it as containing whatever can delight the eye, or furnish enjoyments for human life. The following extract is from the beginning of his article.

It will appear evident to whoever peruses the account at large, that the Patriarch did not forsake this situation because it was disadvantageous in any sense, or because he was a distressed man. He was influenced, no doubt, by superior motives; in which Religion had its full share, as to himself, and to his posterity also: assuming, as is generally understood, that Abraham refused to acquiesce in the worship of idols, now gaining ground very fast in this country. I think, however, the promise of being made "a great nation," in a country more convenient for such enlargement than this fully peopled province could be, may be allowed to have had its effect on the mind of Abraham, without any impeachment of his religious motives. Compare the districts around Lebanon, (north) as to their resemblance to this province. The sands of the south of Judah were extremely inferior.

"On the eastern side of *Mawer-al-nahr* are the borders of Hindoostan. To the west it has the land of Ghaznein, and the borders of Touran, and down to Farab, and Markand, and Soghd, and Samarcand, and the district of Bokhara, as far as Kharazan, and the coast of the sea (*Deria*). Comp. FRAGMENTS, No. DV.

"On the north of *Mawer-al-nahr* are the borders of Turkestan, as far as Ferghanah, and down towards Khotl, on the river Heriat. To the south, *Mawer-al-nahr* begins from Badakshan, along the river *Jihoon*, up to the sea or lake of Kharazm.

"The province of *Mawer-al-nahr* is one of the most flourishing and productive within the

regions of Islam, or Mahomedanism. The inhabitants are people of probity and virtue, averse from evil, and fond of peace. Such is the fertility and abundance of this country, that if the other regions were afflicted by a scarcity or famine, the stock laid up on the preceding year in *Mawer-al-nahr* would afford ample provision for them all. Every kind of fruit and meat abounds there; and the water is most delicious. The cattle are excellent: the sheep from Turkestan, Ghaznein, and Samarcand, are highly esteemed in all places.

"*Mawer-al-nahr* affords raw silk, wool, and hair, in great quantities. Its mines yield silver, and tin or lead, abundantly; and they are better than the other mines, except those of silver at Penjhir; but *Mawer-al-nahr* affords the best copper and quicksilver, and other similar productions of mines; and the mines of sal ammoniac (used in tinning or soldering, in all Khorasan) are there. Like the paper made at Samarcand, there is not any to be found elsewhere. So abundant are the fruits of Soghd, and Aster-sheineh, and Ferghanah, and Chaje (or Shash,) that they are given to the cattle as food. Musk is brought from Tibet, and sent to all parts. Fox-skins, sable, and ermine skins, are all to be found at the bazars of *Mawer-al-nahr*.

"Such is the generosity and liberality of the inhabitants, that no one turns aside from the rites of hospitality; so that a person contemplating them in this light, would imagine *that all the families in the land were but one house*. When a traveller arrives there, every person endeavours to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allows a portion of his cottage for the reception of his guest. On the arrival of a stranger, they contend, one with another, for the pleasure of taking him to their home, and entertaining him. Thus, in acts of hospitality, they expend their incomes. The author of this work says, "I happened once to be in Soghd, and there I saw a certain palace, or great building, the doors of which were fastened back with nails against the walls. I asked the reason of this: and they informed me, that it was an hundred years, and more, since those doors had been shut: all that time they had continued open, day and night: strangers might arrive there at the most unseasonable hours, or in any numbers; for the master of the house had provided every thing necessary both for the men and for their beasts: [Comp. the history of Laban, Gen. xxiv. 23, 25.] and he appear-

ed with a delighted and joyful countenance when the guests tarried awhile. Never have I heard of such things in any other country. The rich and great lords of most other places, expend their treasures on particular favourites, in the indulgence of gross appetites and sensual gratifications. The people of *Mawer-al-nahr* employ themselves in a useful and rational manner; they lay out their money in erecting caravan-serais or inns, building bridges, and such works. You cannot see any town or stage, or even desert, in *Mawer-al-nahr*, without a convenient inn or stage house for the accommodation of travellers, with every thing necessary. I have heard that there are above two thousand rebats or inns in *Mawer-al-nahr*, where as many persons as may arrive shall find sufficient forage for their beasts, and meat for themselves."

"The author of the book further says, "I have heard from a respectable person who was with Nasseh Ahmed, in the war of Samarcand, that of all his immense army, the greater part were men of *Mawer-al-nahr*; and I have heard that Motasem wrote a letter to Abdallah ben Taher, and sent a letter to Noah ben Asak. The answer of Abdallah was, that in *Mawer-al-nahr* there are three hundred thousand *kulabs*: each *kulab* furnishes one horseman and one foot-soldier; and the absence of these men, when they go forth, is not felt, or is not perceptible in the country. I have heard, that the inhabitants of Chaje and Ferghanah are so numerous, and so well disciplined, and furnished with implements of war, that they are not equalled in any region of Islam. And among the lower classes there are *farmers, who possess from one hundred to five hundred head of cattle*. Notwithstanding all this, there are not any people more obedient to their kings: and at all times the Turk soldiers had the precedence of every other race, and the Khalifs always chose them on account of their excellent services, their obedient disposition, their bravery, and their fidelity.

"*Mawer-al-nahr* has produced so many great princes and generals, that no region can surpass it. The bravery of its inhabitants cannot be exceeded in any quarter of the Mussulman world. Their numbers and their discipline give them an advantage over other nations, which, if an army be defeated, or a body of troops lost at sea, cannot furnish another army for a considerable time; but in all *Mawer-al-nahr* should such accidents happen, one tribe is ready to supply the losses of another without delay.

"In all the regions of the earth, there is not a more flourishing or a more delightful country than this, especially the district of Bokhara. If
a person

a person stand on the Kobendiz (or ancient castle) of Bokhara, and cast his eyes around, he shall not see any thing but beautiful green, and luxuriant verdure on every side of the country: so that he would imagine the green of the earth and the azure of the heavens were united: and as there are green fields in every quarter, so there are villas interspersed among the green fields. And in all Khorasan and *Mawer-al-nahr* there are not any people more long-lived than those of Bokhara.

"It is said that in all the world there is not any place more delightful (or salubrious) than these three: one, the *Soghd* of Samarcand; another, the *Rud-Aileh*; and the third, the *Ghutah* of Damascus." But the *Ghutah* of Damascus is within one farsang of barren and dry hills, without trees; and it contains many places which are desolate, and produce no verdure. "A fine prospect ought to be such as completely fills the eye, and nothing should be visible but sky and green." The river *Aileh* affords, for one farsang only, this kind of prospect; and there is not, in the vicinity of it, any eminence from which one can see beyond a farsang; and the verdant spot is either surrounded by, or opposite to, a dreary desert. But the walls, and buildings, and cultivated plains of Bokhara extend above thirteen farsang by twelve farsang; and the *Soghd*, for eight days journey, is all delightful country, affording fine prospects, and full of gardens and orchards, and villages, corn fields, and villas, and running streams, reservoirs, and fountains, both on the right hand and on the left. You pass from corn fields into rich meadows and pasture lands; and the *Soghd* is far more healthy than the *Rud Aileh*, or the *Ghutah* of Dameshk (Damascus); and the fruits of *Soghd* are the finest in the world. Among the hills and palaces flow running streams, gliding between the trees. In Ferghanah and Chaje, in the mountains between Ferghanah and Turkestan, there are all kinds of fruits, of herbs, and flowers, and various species of the violet: all these it is lawful for any one who passes by, to pull and gather. In Siroushteh there are flowers of an uncommon species.

"The river Jihoon rises within the territories of Badakshan, and receives the waters of many other streams. This river is frozen in winter, so that loaded carriages pass over it.

"There are mines of gold and silver in Wekshab. The mountainous country, bordering upon Tibet, is very populous, well cultivated, abounding in fruits, and excellent cattle; and the climate is very pure and healthy." Saffron is cultivated, and madder.

"In Ferghaneh there are mines of sal-ammo-

niac, and of copperas or vitriol, of iron, and quicksilver, and brass; also of gold, and of turquoise stone; and in this mountain there are springs of naphtha, and of bitumen, and resin; also a stone that takes fire and burns. There is, likewise, water, which in summer is frozen, and in the depth of winter is warm."]

MAUZZIM. מַזְזִים, *the strength, or the fortified*; from מַזְזָר *hazar, strong, or powerful*: or *fortresses*; from מַחֲזָק *mahoz*. Dan. xi. 38.

MAXIMIANOPOLIS, a city of Palestine; the same as *Hadad-Rimmon*, in the valley of Jezreel, and in the country of Megiddo. An ancient traveller places it seventeen miles from Cæsarea, and ten from Jezreel. Hieronym. *ad Zach.* xii. *et ad Hosea* i.

[MAZZAROTH, מַזְזָרוֹת, Job xxxviii. 32. Our margin supposes this word to denote the twelve signs of the *Zodiac*; which appears to have been the sentiment of Chrysostom, long ago. Some think the root is מַזְרָא, *to gird*, whence, says Castellus, the girdle, or belts of the constellations, מַזְזָרוֹת מַזְרָא. Whether this were known so early as the days of Job, under the notion of a girdle, may be questioned. The *Zodiac*, or animal-pictured girdle, is a broad circle in the heavens, comprehending all such stars as lie in the path of the sun and moon. As these luminaries appear to proceed throughout this circle, annually, so different parts of it progressively receive them every month, and this progression seems to be what is meant by "bringing forth *mazzaroth* in his season." *q. d.* "Canst thou by thy power cause the revolutions of the heavenly bodies in the *Zodiac*, and the seasons of summer and winter, which ensue on their progress into their regular annual, or monthly, situations?" Comp. FRAG. No. DIII.]

MEARAH, מַעְרָה, Σιδώνιον, or *Maara-Sidoniorum*, *cavern*; from מַעַר *mahar*: otherwise, *he that discovers himself, or spreads himself*; from מַעַר *harah*: or *that awakes*; from מַעַר *hur*.

MEARAH, or *Maara, of the Sidonians*, Josh. xiii. 4. Some understand it of a city, others of a cave, or a meadow, in the country of the *Sidonians*. But it is better to understand it, with Junius, of the river *Magoras*, which falls into the Mediterranean sea, between Sidon and Berytus. The Hebrew *Mearah*, or *Maara*, may very easily be pronounced *Magora*. Pliny, *lib.* v. *cap.* 18.

MEASURE. See the general table of Weights, Measures, and Money, of the Hebrews. Also the particular names of each; *Shekel, Talent, Bath, Ephah, &c.*

MEN OF MEASURE, of extraordinary stature, *proceræ staturæ*, as Jerom translates: Numb. xiii. 33. אֲנָשֵׁי מִדָּוָה. *Thou feedest them with the bread*

bread of tears, and givest them tears to drink in great measure. Heb. in three measures, *Thou shalt drink also water by measure, scantily*: Ezek. iv. 11. *Vide* Judith. vii. 11. *The scant measure is abominable*, Mic. vi. 10. Heb. *an ephah*. The *ephah* was a measure of capacity.

Our Saviour says, John iii. 34. that "God giveth not the Spirit by measure," i. e. to his Son; whereas to others he giveth it by measure, as St. Paul says, Rom. xii. 3. "According as God hath dealt to every man the measure of faith." And Ephes. iv. 7. "But unto every one of us is given grace, according to the measure of the gift of Christ." And 2 Cor. x. 13. "But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you." And Ephes. iv. 13. "Till we all come—unto the measure of the stature of the fulness of Christ." Till we all arrive at the measure of the age of the fulness of Jesus Christ. Many have thought that the age of the fulness of Jesus Christ was the age at which he died, and that the dead shall rise at that age. Jerom says, this was a tradition of the churches. Others understand it of that perfection, at which we ought to endeavour, conformable to Jesus Christ, in a perfect age: a mature, complete, full attainment.

Isaiah, says, xxviii. 17. "Judgment also will I lay to the line, and righteousness to the plummet," God will proportion his corrections to the greatness of sins; and when crimes are excessive, he will break the criminals to pieces with the weight of his judgments, and justice. And chap. xxvii. 8. "In measure when it shooteth forth thou wilt debate with it. God has rejected the enemies of his people, and has judged and punished them with a full and adequate measure.

MEATS. The Hebrews had several kinds of animals which they refused to eat. *Vide* **ANIMALS.** Among domestic animals they only ate the cow, the sheep, and the goat: also the hen and the pigeon, among domestic birds: and several kinds of game.—To eat the flesh with the blood was forbid, much more to eat the blood without the flesh. We may form a judgment of their taste by what the Scripture mentions of Solomon's table, 1 Kings iv. 22, 23. Thirty measures of the finest wheat-flour were provided for it every day, and twice as much of the ordinary sort; twenty stall-fed oxen, twenty pasture-oxen, a hundred sheep, besides the venison of deer, roebucks, does, and wild-fowl. The lamb and kid were esteemed delicacies. Rebekah prepared such for Isaac, to procure

his blessing for Jacob. Moses appointed it for the feast of the passover. Manoah offered a boiled kid to the angel, who foretold the birth of Samson. Samson carried a kid, as a present, to his wife.

It does not appear that the ancient Hebrews were very nice about the seasoning and dressing of their food. We find among them roast-meat, boiled-meat, and ragouts. They roasted the paschal lamb; meats that were offered were boiled in a pot; for the sons of Eli the high-priest took flesh out of the pots of those who offered sacrifices, saying they would have it raw, that they might dress it their own way. 1 Sam. ii. 15. Rebekah made a ragout, or stewed meat, for Isaac, and served it up to him in the manner she knew he loved, Gen. xxvii. 4, 14. Salt was the only seasoning that I can find ordered, in the meat prepared in the temple. The greater part of our present spices, were unknown to the ancient Hebrews. At this day in Palestine they use honey in many of their ragouts: oil, with perhaps some aromatic herbs. The paschal lamb was eat with bitter herbs, perhaps mustard. See **PASSOVER.**

Moses, Exod. xxiii. 19. xxxiv. 26. forbids to seethe a kid in its mother's milk, which may be understood as forbidding to sacrifice it while it sucked; or literally, that it should not be boiled in the milk of its dam; as the Hebrews explain it. They never mingle milk in any ragout or hashed meat, and eat not at the same meal first meat, then milk, or butter, or cheese, for fear that any remains of the meat should stick in their teeth, and mix with the cheese. But they eat cheese some time before, and meat afterwards. They are so cautious of dressing meat with any thing made of milk, that they do not use the same implements for meat, and for butter, milk, or cheese: but have different knives, spoons, and plates for each; and if by mistake, either of these foods has been dressed by the utensils belonging to the other, they not only refuse to eat of it, but if the vessel be an earthen one, they make no farther use of it. Leo of Modena, Part i. cap. 6.

They eat no cheese of which they have not seen the making, for fear the milk of any unclean animal may have been mixed with it; or that some part of the skin may be mixed with the curd, which might be taken for flesh or cheese; or that it may have been warmed in a kettle, wherein forbidden meat has been boiled. They mark that cheese which they have seen made. In the mountains of Vooges I have seen Jews, who came themselves to make their own cheeses in the houses of Christians, where cows were kept.

They

They might not kill a cow and its calf in the same day; nor a sheep, or goat, and its young one at the same time. They might not cut off a part of a living animal to eat it, either raw or dressed. If any lawful beast or bird, should die of itself, or be strangled, and the blood not drain away, they were not allowed to taste of it. Also, if in birds were found any thorn, pin, or needle, that had gored them, or in beasts any imposthume, or disease of their entrails, or that they had been bitten by any beast, they were not to eat of them by the express law. *Exod. xxii. 31. Levit. v. 2. vii. 24. xvii. 15. xxii. 8.* He that by inadvertence should eat of an animal that died of itself, or that was killed by any beast, was to be unclean till the evening, and was not purified till he had washed his clothes.

If an animal, though alive, yet should have a bone broke in one of the limbs mentioned by the Rabbins, or was wounded and in danger of dying; it was not to be eat, for fear of eating, unawares, the flesh of some impure animal. They ate of nothing dressed by any other than a Jew, nor dressed their victuals with the kitchen implements of any but one of their own nation; nor did they use another man's knife.

The Rabbins had appointed, that at the same meal they were not to eat of fish and flesh, under pretence of its not being wholesome; but now this is not observed. As to fish, they eat indifferently all that are allowed to be eaten according to the law, without any scruple as to the blood, or the fat, or rejection of such as are dead or imperfect; because the law is silent on these matters.

The prohibition of eating blood, or animals that are strangled, has been always rigidly observed by the Jews. They do not so much as eat an egg, if there appears the least streak of blood in it. When an animal is to be killed, it must be performed by a skilful person, because of the circumstances to be observed. For, the time must be proper for the action, the knife must be very sharp, and without notches, that the blood may run without interruption: they let it spill itself on the ground, or on ashes, and take it up again afterwards. And the better to perform this, they put the meat into salt for an hour, before they put it into the pot, that the blood may quite run out; otherwise they must not eat the meat, except they roast it. And as the liver abounds with blood, they must broil it on the coals before they boil it.

They take great care to cut away the sinew of the thigh of such animals as they intend to eat, according to *Gen. xxxii. 32.* And in several places of Germany and Italy, the Jews will

not eat any of the hinder quarter, because great nicety is required in taking away this sinew as it should be done; and few know how to do it exactly.

They forbear eating any fat of oxen, sheep, goats, and animals of this kind, according to *Levit. vii. 23. &c.* But other kind of fat, they think is allowed them. *Vide FAT.*

Very good commentators maintain, that the fat of clean animals was not forbid to the Jews, only when offered in sacrifice; and that the fat intermixed with the flesh was not forbid in any case, except where the flesh itself was forbid.

In the Christian church, the custom of refraining from things strangled, and from blood, continued a long time. In the council of the apostles, held at Jerusalem, it was declared, that converts from Paganism should not be subject to the legal ceremonies, but that they should refrain from idolatry, from fornication, from eating blood, and from such animals as were strangled, and thereby the blood retained in their bodies; which decree was observed for many ages by the church. Tertullian, Athenagoras, Minutius Felix, Justin Martyr, in their Apologies for the Christian Religion, the holy martyr Biblis, who suffered about A. D. 79, in answer to the Pagans, who accused the Christians of killing children and drinking their blood in their assemblies, made this defence, "that the Christian religion would not so much as allow them to drink the blood of any animal whatever." [*à fortiori*, not human blood.]

The council of Gangre A. D. 324, the council of Trullo, A. D. 692, the second council of Arles, A. D. 533, that of Worms, A. D. 868, the fifty-eighth constitution of the emperor Leo; pope Zachary, *Ep. xiii.* writing to Boniface in 751, unanimously relate, that the prohibition of eating blood and things strangled, was observed in their times. Jerom notices, that they religiously abstained from things strangled and from blood in all the Oriental and Roman churches.

Under pope Leo IX. in the eleventh century, cardinal Humbert, legate from the holy See to Constantinople, making reply to the Grecians, declares, that in the church they refrained from creatures that were strangled by the negligence of men, dead of themselves, or drowned; and that they imposed a severe penance on such, who without any pressing necessity acted contrary to these rules. But at the same time he acknowledges, that they made no scruple of eating birds taken in hunting, and wild fowls caught with dogs. That in this they only followed the precepts of the apostles, who appointed that men should eat indifferently of all things sold

sold in the shambles, and of every thing fit to eat, not asking questions for conscience sake, 1 Cor. x. 27. St. Austin, who was much more ancient than cardinal Humbert, affirms, that in the church they observed the distinction of certain foods, so long as the wall of separation was kept up between the Jews and the converted Gentiles; and that the Christian church composed of these two sorts of people, was not yet intirely formed. But, after that there were no longer any Israelites according to the flesh, there were no longer any persons who scrupled eating of animals that were killed without letting the blood run out; and those who retain any superstition in this matter, are exposed to the railery of others. *Cont. Faust. lib. xxiii. cap. 13.*

This shews the sentiments of this father, and the practice of the church of Africa in his time. In many other places they observed the canon of the apostles, down to the tenth and eleventh century. The Greeks to this day will not eat the blood after it is separated from the flesh; and more learned men than one in the last century contended, that this prohibition ought to continue in force. Of this opinion were Salmasius, Blondell, de Courcelles, Gerard Vossius, and Grotius.

Many of the ancients, speaking of the prohibition made by the apostles at the council of Jerusalem, notice only what is forbid as to the eating of blood, without mentioning strangled animals. St. Austin, and Gaudentius of Bresse, look on the words *a suffocato* as a gloss added to the text, to explain what was meant by forbidding the eating of blood. But the Greek and Latin copies, both printed and manuscript, almost all, as well as the fathers, take them as two different prohibitions, (1) that of eating creatures which had been strangled, (2) that of eating blood. Some ancients, by the words *à sanguine*, thought murder to be forbidden, or the effusion of blood; but such a prohibition by the council of Jerusalem must have been needless. Several Greek manuscripts, and some Latin, after these words, *à suffocato et sanguine*, add, *and do not to another what you would not have done to yourself*: which is a gloss, added without necessity.

MEATS OFFERED TO IDOLS, called in Greek, Ἰδωλόθυτα ἑσθίειν, *Idolothyta*: 1 Cor. viii. 7, 10. At the first settling of the church there were great disputes concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, they ate indifferently of whatever was served up to them, even among Pagans, without enquiring whether

these meats had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure, according to the Jews; or whether it had been offered to idols. For, among the heathen, as well as among the Jews, there were several sacrifices, in which only a part was offered on the altar, the rest belonging to him who offered it, which he disposed of at his pleasure, or ate with his friends.

But other Christians, weaker, or less instructed, were offended at this liberty, and thought that eating of meat which had been offered to idols, was a kind of partaking in that wicked and sacrilegious offering. This diversity of opinion produced some scandal, to which St. Paul thought it behoved him to provide a remedy, Rom. xiv. 20. Tit. i. 15. He determined therefore, that all things were clean to such as were clean, and that an idol was nothing at all. That a man might safely eat of whatever was sold in the shambles, and need not scrupulously enquire from whence it came. That if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, &c. 1 Cor. x. 25, 26, 27, &c.

But at the same time St. Paul enjoins, that the laws of charity and prudence should be observed; that believers should be cautious of scandalizing or offending weak minds; for though all things might be lawful, yet all things were not always expedient. That no one ought to seek his own accommodation or satisfaction, exclusively, but each should have regard to that of his neighbour. That if any one should warn another, "this has been offered to idols," he should not eat of it, for the sake of him who gave the warning, not so much for fear of wounding his own conscience, as his brother's: in a word, that he who is weak, and thinks he may not indifferently use all sorts of food, should forbear, and eat herbs, Rom. xiv. 1, 2.

And yet it is certain, that generally Christians abstained from eating meat that had been offered to idols. See Rev. ii. 20. where the angel of Thyatira is reproved for suffering a Jezebel in his church, who called herself a prophetess, seduced the servants of God, to commit impurity, and to eat meat that had been consecrated to idols. Tertullian says, *de Jejuniis*, that St. Paul has put the key of the flesh-market into our hands, by allowing us the use of all sorts of meat, *except that which has been offered to idols*. We know that in the persecutions by the Roman emperors, they often polluted the flesh sold in the shambles, by consecrating it to idols, that they might reduce the Christians to the necessity of purchasing that,
or

MED

or of totally abstaining from flesh, Theodoret *Hist. Eccles. lib. iii. cap. 11. 13.*

MEBUNNAI, מְבֻנָּי, *Meḇunai*, son, or filiation; from בָּן *ben*: otherwise, a building; from בָּנָה *banah*, to build: or understanding; from בִּינָה *binah*.

MEBUNNAI, or **MOBANAI**, the Hushathite, a valiant man of David's army, 2 Sam. xxiii. 27. The same as *Sibbecai* of *Hushah*, or the *Hushathite*, 1 Chron. xi. 29.

MECHERATHITE, מְכֵרֶתִי, *Meḵerathi*, sale: from מָכַר *macar*, to sell: or knowledge; from יָדָע *yaḏ'ar*, to know. 1 Chron. xi. 36.

MECHERATH, was the place of nativity of *Hepher*, a valiant man of David's army.

[MEDABA, water of grief, or from the Hebrew and Syriac, water remaining.

A city of Reuben, Numb. xxi. 30. Josh. xiii. 9. 16. 1 Chron. xix. 7. Isaiah xv. 2. In the Greek *Medaba*, 1 Macc. xi. 36. by Ptolemy written *Medava*. See **MEDEBA**.

"*Silent water*," the gently flowing stream. The attributing silence to water deserves notice; it is not only opposed to the roaring cataract, but also to the rapid current. *Vide SILOAM.*]

MEDAD, מֵדָד, *Meḏād*, he that measures; from מָדַד *madad*: otherwise, the water of love, or of paps, or of the uncle; from מֵי *mi*, waters, and דָּד *dud*, uncle, or friendship; or from דָּד *dad*, pap or nipple.

MEDAD and *Eldad*: these two men were among those, whom God inspired with his holy Spirit, to assist Moses in the government, Numb. xi. 26, 30. See **ELDAD**. The Jews pretend, that *Eldad* and *Medad* were brothers by the mother's side to Moses, and sons of Jochebed and Elizaphan. Others say that Amram the father of Moses, having divorced his wife Jochebed, married another wife, by whom he had *Eldad* and *Medad*. *Vid. Tradit. Hebr. in 1 Paralip. iv. 17.* Jerom says they continued in the camp out of humility, thinking themselves unworthy the honour intended them. Some ancient impostor composed a book under the name of *Eldad* and *Medad*, of which a fragment is preserved in *Hermas*. *The Lord is near to those who are converted, as it is written in Heldam and Modal, who prophesied to the people in the wilderness.* The Rabbins are divided about the subject of their prophesies. Some say they prophesied concerning *Gog* and *Magog*; others about the quails that the Israelites were quickly to receive; others that they foretold the death of Moses, and the exaltation of Joshua. *Hieron. Ep. cxxvii. Mansiones 13. Ita et Hebraei tract. Sanhedr. cap. 1.*

MEDALAH, מְדָלָה, Vulgate, *Meralaa*. This word is thought to be corrupted by copiers, and

MED

that it ought to be read *Medaba*. See **MEDANA**, and **MERALAH**. A city of Zebulun, Josh. xv. 51.

MEDAN, מֵדָן, *Madan*, judgment, process; from מִדָּן *mi-dan*: otherwise, measure, habit, covering; from מָדַד *mad*.

I. MEDAN. Some write that *Medan* is *Magedan*, Matt. xv. 39. *the waters of Dan*, or the fountain whence rises the river Jordan.

Others think that *Medan* in Arabic signifies a fair, and that this name is given to the lake Phiala, and the country around it, because during the summer season there was in this place a perpetual fair. *Vide Roland, Palest. lib. i. cap. 41. Sanutus, Secret. fidel. cruois, p. 246, 251. Hegas, p. 107. Vide DALMANUTHA.*

II. MEDAN, or *Madan*, third son of Abraham and Keturah, Gen. xxv. 2. There is much probability, that *Medan* and *Midian* his brother, peopled the country of *Midian* or *Madian*, east of the Dead sea: very different from another country of *Midian* east of the Red Sea. Euseb, and Jerom, *locis. Hebr.*

MEDEBA, מֵדְבָא, *waters of trouble, or of force*; from מֵי *mi*, water, and דְּבָא *daba*, and from דָּאב *daab*, trouble, by a transposition of letters: or, according to the Syriac and Hebrew, running waters. See **MEDABA**.

MEDEBA, or **MEDABA**, **MADABA**, **MEDAVA**, a city beyond Jordan, in the southern parts of Reuben, Josh. xiii. 16. Eusebius says, *Medeba* was not far from Heshbon. Isaiah, xv. 2. assigns it to Moab, because the Moabites took it from the Israelites. Josephus, *Antiq. lib. xiv. cap. 2.* and some others, ascribe it to the Arabians, because the Arabians made themselves masters of it towards the conclusion of the Jewish monarchy. The inhabitants of *Medaba* having killed John Gaddis, brother of Judas Maccabæus, as he was passing to the country of the Nabatheans: quickly afterwards Simon and Jonathan his brethren revenged his death on the children of Jambri, as they were conducting a bride to her husband. Joseph. *Antiq. lib. xiii. cap. 1. 1 Macc. ix. 36, &c. Vide MOAB.*

MEDES, מֵדִים, *Mēḏoi*, inhabitants of *Media*. It is commonly thought, that *Media* was peopled by the descendants of *Madai*, son of Japheth, Gen. x. 2.—Esther, (i. 3, 14, 18, 19. x. 2.) and Daniel, (v. 28. vi. 3, 12, 15. viii. 20.) commonly put *Madai* for the *Medes*, and so interpreters understand it. The Greeks maintain, that this country takes name from *Medus* son of *Medea*; and truly if what has been said under the article **MADAI** may be relied on, or if this son of Japheth peopled Macedonia, we must then seek another origin for the people of *Media*, Strabo, *lib. i. xi.* And indeed it is

difficult to comprehend, how Japheth the father of those who peopled the islands of the nations, Gen. x. 5. should send Madai so far into Asia, beyond the Euphrates, to a country so very distant. But if Madai and his immediate descendants did not people Media, yet some of his posterity might have carried his name thither, since we find it so often given to Media, from the time of the prophets Isaiah and Jeremiah, and from the transportation of the ten tribes, and the destruction of Samaria, under Salmanasser, A. M. 3283, ante A. D. 721. The expedition of the Argonauts, in which was the rape of Medea, took place A. M. 2760, about forty years before the taking of Troy; so that there is nothing impossible in this conjecture of the Greeks, that Media took its name from Medus son of Jason and Medea; and nothing contrary to Scripture, which speaks of the Medes from the time of Salmanasser, A. M. 3283. From the expedition of the Argonauts, to the capture of Samaria, are 523 years.

Media has been taken in sometimes a larger, and sometimes a narrower, extent. Ptolemy makes its limits to the north to be a part of the Caspian sea, and the mountains of the same name, and the Cadusians; the greater Armenia west, the countries of the Parthians and Hyrcania, east, Persia, Susiana, and a part of Assyria south. The capital of Media was Ecbatana, Judith i. 1. The author of Judith makes king Arphaxad, whom we take to be the same as Phraortes, to have at least improved and adorned this city, if not to have been the founder of it. Yet Herodotus, lib. i. says expressly, that Dejoces first undertook this work. But, as the undertaking was very great, it is probable he left enough to his successor Phraortes to complete, to entitle him to be called the builder of it, and to verify what is said in Judith. See ECBATANA. Rages was also in Media; Tob. i. 14. iii. 7. and Salmanasser placed the ten tribes of Israel, which he carried beyond Euphrates, in cities of Media, 2 Kings xvii. 6. xviii. 11.

Isaiah describes the Medes, as instruments and executioners of God's decrees against Babylon. "Behold I will stir up the Medes against them," chap. xiii. 17, 18. See also chap. xxi. 2, 8. Jeremiah, xiv. 25. speaks of the misfortunes which were to happen to the Medes. He foretels, that they also in their turn, were to drink of the cup of God's wrath; and it is likely Cyrus made them suffer the evils they were here threatened with. But Darius the Mede succeeded to the kingdom of Belshazzar, king of Chaldaea, and Cyrus succeeded Darius. Daniel, who informs us of this succession, chap.

v. 31. xiii. 65. relates no particulars of it; though the other prophets, who speak of the affairs of the Medes and of Babylon, sufficiently shew that these revolutions were not effected without war. After Darius the successor of Belshazzar, all the kings of Babylon assume the title of kings of the Persians and Medes, or kings of the Medes and Persians.

A Chronological List of Kings of the Medes.

A. M.

- 3294. Dejoces is chosen king of the Medes, ante A. D. 710. before the beginning of Cyrus 150: according to Herodotus; thirty seven years after Arbaces had set the Medes at liberty. Dejoces reigned fifty-three years.
- 3347. Phraortes his son succeeded him, ante A. D. 657. He reigned twenty-two years, and died at the siege of Niniveh.
- 3369. Cyaxares, son of Phraortes, forty years. While he was at the siege of Niniveh, the Scythians made an irruption into his dominions, and continued masters of them twenty-eight years. At length Cyaxares drove them out of Media.
- 3370. Cyaxares, son of Phraortes, forty years.
- 3398. Astyages his son, named Ahasuerus, Daniel ix. 1. ante A. D. 595. reigned thirty-five years.
- 3444. Darius the Mede succeeded Astyages in the kingdom of the Medes, ante A. D. 560. He is called Cyaxares in Xenophon, and Astyages in the Greek of Daniel. He succeeded Belshazzar his nephew in the kingdom of Babylon, or of the Chaldees, in 3448, and died in 3466. He left the kingdom to
- 3466. Cyrus his nephew, who united the monarchies of the Persians and Medes, ante A. D. 538.

MEDIA, Media, measure, habit, or covering; from *mad*: or abundance; from *mad* meod.

MEDIA, MEDEKE, MEDENA PROVINCIA, Ezr. vi. 2. The country of the Medes, Heb. *madai*. In Media, in the castle or palace of Ecbatana, was found the original grant or instrument of Cyrus the Great allowing the Jews to return and settle in their own country. [MEDIA, is now called by the Persians, *Aderbigan*, "the region of fire," as it abounds with spontaneous fires; and the inhabitants are prone to worship them. The principal is at Baku, where the springs of Naptha are; exhalations from which readily take fire, as they rise from the earth.

Media is a province of Asia, having to the east the Caspian sea, and Parthia, to the south the Sittacene, Susiana, and Persia, to the west Adiabene,

Adiabene, to the north Armenia. Pliny, *lib. vi. cap. 23.* It was so called, says Josephus, from *Madaï* son of Japhet, *Ant. lib. i. cap. 14.* but Strabo derives this name from *Medo* son of *Medea*. Ptolemy, *lib. vi. cap. 2.* Pliny, *lib. vi. cap. 14.* Jerom, on Jer. *xxv.* places it between the rivers Indus and Tigris. See **MADAI**, **MACEDONIA**, and **PLATES**, **MEDALS** of **MACEDONIA**.]

MEDIATOR. In covenants between man and man, wherein the holy name of God is used, God is witness and *Mediator* of all reciprocal promises and engagements. Thus Laban and Jacob made a covenant on Mount Gilead, Gen. *xxx. 40—54*; and when the elders of Gilead made a covenant with Jephthah, they called on the name of the Lord, Judg. *xi. 10*.

When God gave his law to the Hebrews, and made a covenant with them at Sinai, a *Mediator* was necessary, who should relate the words of God to the Hebrews, and their answers to God; in order that the articles of the covenant being agreed to by each party, they might be ratified and confirmed by blood, and by oath. Moses on this occasion was mediator between God and the people, as St. Paul says, Galat. *iii. 19*. "The law was added because of transgressions —, and was ordained by angels in the hand of a *Mediator*."

In the new covenant that God has been pleased to make with the Christian church, Jesus Christ is the *Mediator* of redemption between God and man. He was the surety, the sacrifice, the priest, and the intercessor of this covenant. He has sealed it with his blood, has proposed the terms and conditions of it in his gospel, has instituted the form of it in baptism, and the commemoration of it in the sacrament of his body and blood. St. Paul in the Epistle to the Hebrews enlarges on this office of *Mediator* of the New Covenant, exercised by Jesus Christ, Heb. *viii. 6. ix. 25. xii. 24.* Vide also Tim. *ii. 5*.

[In all ages, and in all parts of the world, there has constantly prevailed such a sense of the infinite holiness of the supreme Divinity, with so deep a conviction of the imperfections of human nature, and the guilt of man, as deterred worshippers from coming directly into the presence of a Being so awful:—recourse has, therefore been had to *Mediators*. Among the Sabians the Celestial Intelligences were constituted *Mediators*; among other Idolaters their various idols; and this notion prevails at this day, in Hindostan, and elsewhere. Sacrifices were thought to be a kind of *Mediators*. And, in short; there has been a universal feeling, a sentiment never forgot, on the necessity of an interpreter, or *Mediator*, between God and man. As Luther said—"I will have nothing to do with an absolute God."]

MEDICINE, or **Physic**. Jesus son of Sirach, ascribes the invention of physic to God himself, Ecclus. *xxxviii. 1, 2, 3, &c.* "Honour a physician with the honour due unto him, for the uses which you may have of him; for the Lord hath created him." &c. Scripture makes no mention of physicians before the time of the patriarch Joseph: who commanded his servants, the physicians, *ἰατρον*, of Egypt, to embalm the body of Jacob, Gen. *l. 2*. The business of these physicians was to embalm the bodies of the dead, and to cure the diseases of the living. The art of medicine was very ancient in Egypt. They ascribed the invention of it to Thaut, or to Hermes, or to Osiris, or to Isis; and some of the learned have thought, (as Clem. Alex. Strom. *lib. i.* *Ἐστὶν τε ἰατρικὴν, ἀπὸ καὶ μυστικὴν*) that Moses having been instructed in all the learning of the Egyptians, he must also have known the chief secrets of medicine. They also prove it, by his indications concerning diseases, the leprosy, infirmities of women, animals clean and unclean, &c. It does not appear that physicians were common among the Hebrews, especially for internal maladies. But for wounds, fractures, bruises, and external injuries, they had physicians, (i. e. surgeons) who understood the dressing and binding up of wounds, with the application of medicaments. Vide Jerem. *viii. 22. xli. 11. Ezek. xxx. 21*.

But in internal distempers, as fevers, gout, pains of the bowels, or of the head, the plague, &c. we hear neither of remedies nor physicians. Aas being diseased in his feet, and having applied to physicians, is upbraided with it, as contrary to that confidence which he ought to have had in the Lord, 1 Kings *xv. 23. 2 Chron. xvi. 12*. Hezekiah having a boil, [probably pestilential,] was cured by Isaiah, by the application of a cataplasm of figs. 2 Kings *xx. 7. Isai. xxxviii. 21*. But there was no remedy known for the leprosy, or for distempers the consequences of incontinence. When Job was afflicted with a very terrible distemper, we hear no mention of recourse to physic or to physicians; his malady was looked on as an immediate stroke from the hand of God, his friends reason about it according to their prejudices, and undertake to prove, that it visited him as a just punishment for past sins.

The little employment of the art of medicine, with the persuasion that distempers were effects of God's anger, or caused by evil spirits, executioners of his vengeance, was the reason that in extraordinary maladies the sufferers applied to diviners, magicians, enchanters, or to false gods. Sometimes they applied to the prophets of the Lord for cure, or, at least, to know whether they should recover or not. When

Ahaziah, king of Israel, by a fall from the roof of his house, was greatly hurt, he sent to consult the false god Baal-zebub at Ekron, 2 Kings i. 2, &c. Jeremiah, viii. 17. speaks of enchantments used against the biting of serpents, and other venomous animals, Hazael was sent by the king of Syria to consult Elisha the prophet as to the issue of his distemper, 2 Kings viii. 8. Naaman the Syrian came into the land of Israel, to obtain from Elisha a cure for his leprosy, 2 Kings v. 5. 6. When our Saviour appeared in Palestine, no doubt there were physicians in that country; but it appears that the people made little use of them, and placed but little confidence in them. [Comp. Mark v. 26, Luke viii. 43.] They brought to our Saviour and his apostles multitudes of diseased people from all parts.

The Jewish authors speak of physicians in a manner not at all favourable to them, *Vide Buxtorf, Lexicon. in רפא rapha, mederi.*

Though Scripture does not make express mention of physicians or of *medicine* before the time of the patriarch Joseph, we are not to conclude from thence that the art of *medicine* was a novelty. Adam had received a perfect and extensive knowledge of natural things, of the powers of simples, of the virtues of juices, liquors, and minerals; and could not fail to cultivate and improve his knowledge, when he found himself condemned to diseases and death. The necessity he experienced of recruiting his strength, and of preserving his health, laid him under equal necessity of recourse to natural remedies, and consequently of studying their nature, their effects, and their properties.

A science so useful could not fall into oblivion; Adam taught it his children, they cultivated it, and transmitted it to their posterity. The ancients speak highly of the knowledge of the Egyptians in physic. Homer tells us, that the Egyptians were the most skilful physicians in the world, and that every one of them understood physic; Ἰντρος δὲ ἑκάστος ἐπιστάμενος περὶ παντῶν Ἀνθρώπων. *Odyss. Δ.* But this without doubt must be an hyperbole. Indeed Herodotus owns, *lib. ii. cap. 24.* that their country abounded with physicians, because each part of the human body, and each distemper, had its physician. Some studied particularly diseases of the eyes, others those of the teeth, others those of the head. Diodorus Siculus observes, *Biblioth. lib. i.* that these people had certain sacred books, which contained the principles of medicine. In the management of their patients, they were not allowed to depart from the rules prescribed by these books; if they succeeded in the cure, well and good; if not, the physician could lie under no reproach, because he had only followed the rules of his art.

But if he did not conform his remedies to them, even though he should cure his patient, he was liable to suffer death for mal-practice.

But I would not be understood to affirm that the ancient physicians of Egypt studied the cure of internal diseases, which are owing to an ill state of the blood, or other fluids of the body. The most famous physicians of Greece, as Chiron, Machaon, Podalirius, Pæan, and Esculapius himself, were no other than good surgeons. Their art did not go beyond the curing of a green wound, as Pliny himself observes. Celsus takes notice, that Podalirius and Machaon, sons of Esculapius, who accompanied king Agamemnon to Troy, were never called to cure the plague, or internal maladies, but only wounds and external injuries.

Physic among the Hebrews was hardly in greater perfection. Solomon who knew the secrets of nature, and the virtues of simples; who wrote treatises on beasts, birds, fishes, trees and plants, from the cedar of Libanus to the hyssop on the wall, 1 Kings iv. 33.—this prince might have given us great light into these matters, if God had permitted his works to have come down to us. [Some think we have the echo of Solomon's works in the Natural History &c. of Aristotle.]

Pindar tells us, *Pyth. Od. iii.* that Esculapius cured all sorts of fevers, ulcers, wounds, and pains, by soothing enchantments, sweetening potions, topical and external remedies, or, by incision. Homer relates, that by enchantments the blood was stopped that issued out of Ulysses's wound, *Odyss. T.* Cato has preserved certain verses, used in reducing a dislocated member, *de re Rust. art. 160.* Plato tells us, that the midwives of Athens had a secret by means of certain drugs and certain charms, to cause women in travail easily to bring forth children. *Theoctetr. p. 149.*

The Hebrews were neither less curious, nor less superstitious than other people. Among them, charms, enchantments, curious arts, talismans, phylacteries, the sound of instruments, and such like, were used to cure or relieve the sick, or to secure them against the bitings of serpents, and fascinations. Saul's servants provided music to relieve their master: the Jews ascribed to Beelzebub the miracles of Jesus Christ. The angel Raphael drove away the devil by the fume of the broiled liver of a fish, &c.

Josephus, *de Bello, Jud. lib. vii. cap. 25.* speaks of a wonderful root called *Baaras*, which expelled demons; and we find other superstitious methods of cure among the ancient Hebrews. Scripture speaks of charms used against the bitings of serpents, and enchantments to lay asleep or enchant those animals, and to suspend their

M E D

their venom. See Jer. viii. 17. also Job xl. 25. Psalm lviii. 5. Eccles. xii. 13. Comp. DISEASES.

[It is probable, that the priests of Egypt were the depositories of the most regular knowledge of medicine among the people of that country; and that among the Hebrews, also, the priests were instructed in the Art; as they must have been, more or less, to judge on the nature and cure of certain diseases, as the leprosy, and uncleannesses. In short, "the priest's lips were to keep knowledge;" not of ecclesiastical affairs only: under the theocracy they shared in civil administrations also. This accounts for the censure passed on Asa.

We know that the Hindoo physicians are bound by the rules of their art, transmitted from father to son in their sacred books; and in this the Egyptians were conformable to them: it is also a mark of identity of the two people.

Clemens Alexandrinus, *Pædagog. lib. iii.* informs us, that of the thirty-six books ascribed to Hermes, by the Egyptians, six were treatises concerning the management of the body; also about different distempers; about medical instruments, and medicines, and complaints of the eyes, and female disorders. This shews the antiquity of the study in Egypt; and the reputation of the Egyptian practitioners may be inferred from the recourse had to them by Darius, King of Persia, who, on a grievous luxation of his ankle, applied to the physicians of Egypt, in preference to those of any other country. And we may fairly suppose, that when Ahaziah, or others, applied to Baal to know whether he should recover, his application included the means of recovery, also; which, he hoped to receive by an answer from the priests of that god. Every European physician, who travels into the East, and is known as such, is constantly pestered with applicants; and is expected to cure all diseases: probably it was the same anciently; and that, the state of medicine was then, much the same as it is now among the Turks and Arabs.]

MEDITATION; the chief employment of the just is to meditate on the law of God day and night, Psal. i. 2. This is the principal and most usual acceptation of the verb to meditate; to think closely and seriously on any thing. We also say, to meditate, when we speak indeed, but low and indistinctly, as when learning any thing by heart, or rehearsing in a low voice any thing in which the thoughts are deeply engaged. Job says, xxvii. 4. "My lips shall not speak wickedness, nor my tongue utter (or meditate) deceit." The Psalmist says, xxxv. 28. "My tongue shall speak (or meditate) of thy righteousness." And xxxvii. 30. "The mouth of the

M E H

righteous speaketh (or meditateth) wisdom." And Solomon says, Prov. viii. 7. "My mouth shall speak (or meditate) truth."

Isaiah, xxxviii. 14. compares the groanings of an afflicted man to those of a dove; and he uses the word to meditate, to express them both. And chap. lix. 11. *Sicut columba meditantem gememus*. Much in the same sense Virgil says,

Silvestrem tenui Musam meditaris avenâ.

ÆCLOG. i.

[**MEEKNESS**, a calm serene temper of mind, not easily ruffled or provoked; that suffers injuries without desire of revenge, and quietly acquiesces in the dispensations and will of God, Col. iii. 12. This temper of mind is admirably fitted to discover, to consider, and to entertain truth, James i. 21.]

MEGIDDO, מגידו, that declares: otherwise, his [apple, or] precious fruit, from מגד magad: otherwise, that spoils, from גוד godud: or fortune, from גד gad.

MEGIDDO, or **MAGEDO**, a city of Manasseh, Josh. xvii. 11. Judg. i. 27. famous for the defeat of king Josiah, 2 Kings xxiii. 29, 30. who was overcome and mortally wounded by Pharaoh-necho, king of Egypt. Herodotus, lib. ii. cap. 159. speaking of this victory, says that Necho obtained it at *Magdolos*. The waters of Megiddo are mentioned Judges, v. 19. מגידו, ἐν πεδίῳ ἐκ ὠππομένου, a city, or camp, [or valley; famous for a great mourning, &c. Zech. xii. 11.]

[The place of the assemblage, or military array, says Simon; referring to Josh. xii. 21. xvii. 11. Judg. i. 27. from whence Hiller explains "the waters of Megiddo," Judg. v. 19. to mean the brook Kishon.

Certainly Megiddo was in, or near, the great plain of Esdraelon, which had been the scene of many battles: as of Gideon with the Midianites, of Saul with the Philistines, of Josiah with Pharaoh Necho, of Judas Maccabeus with Tryphon, 1 Macc. xii. 49, &c. as in later ages it was of combats between the Tartars and Saracens. Vide also Joseph. lib. iii. cap. 3. Cellarius calls it *Campum præliorem capacem*. Geog. Antiq. tom. ii. p. 506. It is alluded to under this character, Rev. xvi. 16.]

MEGILLOTH, מגילות, a roll, or volume. The Hebrews give this name to Ecclesiastes, the Song of Songs, the Lamentations, Ruth, and Esther. These they call the five Megilloth.

MEHETABEL, מהשבאל, how good is God! or has done good to us; from the conjunction מה mah, how much, or מן men, from, and טוב tub, good, or יב jatab, to do good, and אל el, God. Son of Delaiah, Nehem. vi. 10.

MEHIDA,

MEHIDA, מֵחִידָא, *Maḥdā*, *enigma*; from the Chaldean word מֵחִידָא *achidan*: otherwise, *point*; from חָדַד *chadaḥ*: otherwise, *that blots out*, or *suppresses the hand*; from מָחָא *macha*, to *blot out*; and יָד *yad*, the *hand*. [Perhaps a connecting link, i. e. of the parents. *Ezra* ii 52. *Neh.* vii. 54.]

MEHIR, מֵחִיר, *Maḥir*, *prized*; from מָחָר *machar*, to *prize*, to *esteem*. Son of Caleb, of Judah, 1 *Chron.* iv. 11.

MEHUJAEI, מֵחִיְיָאֵל, *who proclaims God*; from חִיָּה *chivah*, to *proclaim*, and אֵל *el*, *God*: or *God that blots out*; from מָחָא *macha*, to *blot out*: or, according to the Syriac and Hebrew, *who is smitten of God*. Son of *Irad*, and father of *Methuselah*, of the race of *Cain*, *Gen.* iv. 18.

MEHUMAN, מֵחֻמָּן, *who is troubled*; from מָחָה *amah*, to *trouble*, or to *make a tumult*: otherwise, *multitude*; from מָחָן *chamon*. A Persian or Medish name. Chief of the eunuchs of *Ahasuerus*, *Esth.* i. 10.

MEHUNIM, מֵחֻנִּים, *houses, abodes*; from מָחָן *mahon*: otherwise, *poor, afflicted*: from אָנִי *ani*: otherwise, *that answer*; from אָנָה *annah*. 2 *Chron.* xxvi. 7.

[*Maon* is taken for a small habitation; and *Maoni*, *Maonim*, or *Mehunim*, for the plural, "many small habitations." *Vide* **MAON**.]

The **LXX.** read in the following verse not *Ammonite* as in our translation, but *Minaious*, or the *Mehunim* of verse 7. so that their sense is, "God helped him against the *Mehunim*—and the *Mehunim* gave gifts."—The objection against the *Ammonites* is, that they were not among the Southern nations of which the context treats, but dwelt north easterly, beyond *Jordan*. The reader will judge of this conjecture; the transposition of the first letter occasions the change.]

MEHUSHIM, מֵחֻשִׁים, *Mewshim*, or *Hushim*, *precipitated, who are in haste*, from חָשַׁח *chush*: otherwise, *that hold their peace*; from חָשַׁח *chashah*. Father of *Ahitub*. 1 *Chron.* viii. 11.

ME-JARKON, מֵי-יָרְקָן, *waters, rusty, spoiled*, &c. from מַיִם *maim*, *waters*, and יָרַק *jarak*, *rusty, green*. The waters of *Jarkon*, a city of *Dan*, *Josh.* xix. 46.

MEKONAH, מֵכֻנָּה, *Mayḥnā*, *bases*; from כָּן *ken*: or *preparation*; from כָּנָה *canah*, to *dispose*, to *found*, to *prepare*. A city of Judah; *Neh.* xi. 28 probably the *Meckanum*, which *Jerom* places between *Eleutheropolis* and *Jerusalem*, eight miles from *Eleutheropolis*.

MELATIAH, מֵלֶכֶתִּיאָה, *deliverance of the Lord*; from מָלַח *malat*, to *deliver*, and יָהּ *yah*, the *Lord*.

MELCHI, מֵלֶכִּי, *my king*, or *my counsel*; from מָלַךְ *malac*, and the pronoun *i*, *my*.

I. **MELCHI**, son of *Janna*, and father of

Levi, in the genealogy of *Jesus*, *Luke* iii. 24.

II. **MELCHI**, son of *Addi*, and father of *Neri*; in the genealogy of *Jesus*, *Luke* iii. 28.

MELCHIAH, מֵלֶכִּיָּהּ, *the Lord is my king*. Head of the fifth family of the twenty-four sacerdotal families, 1 *Chron.* xxiv. 9. See **MALCHIAH**.

MELCHISEDEC, מֶלֶךְ-צֶדֶק, *king of justice*; from מֶלֶךְ *melec*, a *king*, and צֶדֶק *zedec*, *justice*.

MELCHISEDEC, king of *Salem*, and priest of the Most High God. Scripture tells us nothing of his father, or of his mother, or of his genealogy, or of his birth, or of his death, *Heb.* vii. 1, 2, 3. And in this sense he was as *St. Paul* says, a figure of *Jesus Christ*, who is a priest for ever, according to the order of *Melchisedec*; and not according to the order of *Aaron*, whose origin, consecration, life, and death, are known.

When *Abraham* returned from pursuing the confederate kings, *Gen.* xiv. 17. *Melchisedec* came to meet him as far as the valley of *Shaveh*, (afterwards named the *King's valley*) and presented him refreshments of bread and wine; or, he offered bread and wine in sacrifice to the Lord, for he was priest of the Most High God. (*Clem. Alex. Strom. lib.* iv. *Cyprian, lib.* ii. *Ep.* iii. *ad Cecil.* *Euseb. Caesar. Dem. lib.* v. *cap.* iii. *Ambros. lib.* v. *Sacram. cap.* i. *et alii plerique Patrum et Interp. Consule si placet Bellarmin. lib.* i. *de Missa, cap.* 6.) And he blessed *Abraham*, saying, "Blessed be *Abraham* of the Most High God, possessor of heaven and earth; and blessed be the Most High God, who hath delivered thine enemies into thy hand." *Abraham*, desirous to acknowledge in him the quality of priest of the Lord, offered him tythes of all he had taken from the enemy. After this there is no mention of the person of *Melchisedec*; only the *Psalmist*, cx. 4. speaking of the *Messiah*, says, "Thou art a priest for ever after the order of *Melchisedec*."

St. Paul, *Hebrews* v. 6, 10. unfolds the mystery of *Melchisedec*. First, he exalts the priesthood of *Christ*, as a priest for ever after the order of *Melchisedec*,—who in this quality, "in the days of his flesh" offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death; and was heard in that he feared," verse 7. He also says, that our Saviour as a forerunner is entered for us into heaven, being made a high-priest for ever after the order of *Melchisedec*. "For, he adds, to this *Melchisedec*, king of *Salem*, and priest of the Most High God, *Abraham* gave tythe. Now *Melchisedec* is according to the interpretation of his name, *first*, king of (*zedek*) justice; *secondly*, king of (*Salem*,) peace; who is without father, without mother, without genealogy, who has neither beginning

, beginning nor end of life. Consider therefore how great this *Melchisedec* is, since Abraham himself gives him tythe, and receives his blessing. Moreover, Levi, who (now) receives tythes from others, paid them himself, as one may say, in the person of Abraham, since he was in the loins of Abraham his ancestor, when *Melchisedec* met that patriarch."

An infinite number of difficulties have been started on the subject of *Melchisedec*. Jerom thought that Salem, of which *Melchisedec* was king, was not Jerusalem, but the city of Salem near Scythopolis, where they pretended to shew the ruins of his palace, *Ep. ad Evang.* He thinks it was at this Salem Jacob arrived after his passage over Jordan, when returning from Mesopotamia, Gen. xxxiii. 18. where the Vulgate mentions, that Jacob came safe and sound to Sichem; but the Hebrew reads, he came to Salem near Shechem. Some believe that Salem, where *Melchisedec* reigned, is the *Salim* of John, iii. 23. *Vid. Beland, Palest.*

From the time of Epiphanius *Hær. lib. v. 2.* there were names given to the father and mother of *Melchisedec*. To his father was given the name of *Heracles*, or *Heracles*, and to his mother that of *Astaroth*, or *Astaria*. [i. e. the SUN and MOON: Oriental Deities.]

The Arabic Catena on the ninth chapter of Genesis derives him from Shem by his father, and from Japheth by his mother. *Heraclas* or *Heracim*, the father of *Melchisedec* was, say they, son or grandson of Phaleg, and son of Heber; and his mother named Salathiel, was daughter of Gomer, son of Japheth. Joseph ben Gorion, *lib. vi. cap. 31.* pretends that *Melchisedec* was otherwise called Joram; that the star that ruled at his nativity had the name of *Sedec*, or the planet Jupiter; that the city in which he reigned was first named *Jebus*, then *Sedec*, and lastly *Salem*, or *Jerusalem*.

Michael Glycas, *Annal. p. 135.* Georgius Cedrenus, *lib. i. p. 27.* and Simon Logothetes, *apud Cang. ad Chron. Pasch. p. 500.* derive *Melchisedec* from Egypt. They say his father was called Siden or Sida, and founded the city of Siden, the capital of Phœnicia: and that *Melchisedec* founded *Salem* on Mount Sion, ruled there thirty years, and died without children. Suidas, in *Melchisedec*, says he reigned there a hundred and thirty years, and died unmarried: that he was of the cursed race of Canaan, whence it comes to pass, that Scripture does not mention his genealogy. Another Greek author, who has borrowed the name of Athanasius, says that *Melchisedec* was son of an idolatrous king, called *Melchi*, ["the King;" the Sun or *Heracles* of the former paragraph,]

and of a queen named *Salem*. [*Selene*? i. e. the Moon; or the *Astaroth* of the former paragraph.]

The author of the Questions on the Old and New Testament, printed among the works of St. Austin, had written, that *Melchisedec* was the Holy Ghost, who appeared to Abraham in a human form. Evangelus (or *Evangelius*) sent this writing to Jerom, desiring his thoughts of it. Jerom having examined the ancient doctors of the church, found that Origen and Didymus took *Melchisedec* for an angel; but that Hippolytus, Irenæus, Eusebius of Casarea, Eusebius of Emesus, Apollinarius, and Eustatheus of Antioch, all agreed, though in different terms, and by different ways of reasoning, that this prince was a Canaanite by birth, and king of *Salem*, otherwise called *Jebus*, or *Jerusalem*. Thus holy doctor shews, that *Melchisedec* was an express figure of Jesus Christ, as king of *Salem*, or king of peace; being priest and king both together. And when it is said by St. Paul that he was without father, without mother, and without descent; this is not intended to assert that he descended from heaven, or that he was formed immediately by the hand of God, but merely that he is introduced into the history, without informing us who he was, or whence he came, or at what time he was born, or when he died.

At the beginning of the third century, a heresy was formed by Theodorus a banker, disciple of Theodorus a currier, called the heresy of the *Melchisedecians*. *Vide Epiphanius, Hæres. lv. & Theodoret, Hæret. Fab. lib. ii. cap. 6.* These heretics affirmed, that *Melchisedec* was a heavenly power superior to Jesus Christ, since *Melchisedec* was the intercessor and mediator of the angels, and Jesus Christ was so only for men. That Jesus Christ was but the copy of *Melchisedec*, and his priesthood was formed only on the model of that of *Melchisedec*, according to that of the Psalmist, cx. 4. *Thou art a priest for ever according to the order of Melchisedec.* They took literally what St. Paul says, that *Melchisedec* had neither father, mother, nor descent. This heresy was revived in Egypt by one Hierax, who maintained, that *Melchisedec* was the Holy Ghost. Cedrenus and Zonarus speak of another sort of *Melchisedecians*, otherwise called *Autingani*, as not daring to touch others, for fear of being defiled. They lived chiefly in Phrygia, and neither received circumcision, nor observed the sabbath. They gave nothing to any one with their hands, nor received any thing from any one; but they set it upon the ground when they offered any thing, and took it from thence when they received it. They had a profound

a profound veneration for *Melchisedec*, but it is not known upon what this veneration was founded.

The Jews according to the report of Jerom, and the Samaritans, according to Epiphanius, maintained that *Melchisedec* was the patriarch Shem, son of Noah; which opinion has been followed by a great number of modern writers. M. Jurieu undertook to prove, that *Melchisedec* was Ham. A French author mentioned by F. Salien will have *Melchisedec* to be Enoch. Another, confuted by F. Petau, said that the Magi who came to Bethlehem to adore Jesus Christ, were *Enoch*, *Melchisedec*, and *Elias*. Some Jewish authors have inferred, that *Melchisedec* was a bastard, because Scripture says nothing of his parents or descent. Damian the heretic, of the number of the *Melchisedecians*, affirmed that *Melchisedec* who appeared to Abraham, was the son of God, and that the patriarch worshipped him as the Messiah. Peter Cunæus has revived this opinion, and supported it with much earnestness. Peter du Moulin has also asserted it, and in 1686, James Gaillard undertook the defence of it, [and some continue still to think so.]

MELEA, son of Menan, and father of Eliakim, an ancestor of Jesus, Luke iii. 31.

MELECH, מלך, *king*. Son of Micah, and grandson of Jonathan, son of Saul, 1 Chron. viii. 35.

MELICU, מילכו, *his kingdom*; from מלך *melac*, and the pronoun י o, *his*.

[MELITA, or MALTA, *honey-producing*. Acts xxviii. 1. But for another origin of this name, vide the following account, and see MALTA: also the PLATES, MEDALS OF MALTA.

As the inhabitants of this island appear to have retained striking indications of an oriental origin, we shall pay more than usual attention to its ancient history; because, it is evident, that if this island be justly considered as deriving its early population from the east, then, our opinion respecting the same having taken place in Crete, Cyprus, &c. is proportionately confirmed.

This island is thought to have been that of the *Pheacians* mentioned by Homer, *Od. E.* &c. then named *Iperia*, and governed by Eurimedon: Nausitous, grandson of Epimedon, rebelling against Jupiter (the Cretan, perhaps) was expelled; and his subjects retreated to the isle of Corfou. Whether that tradition be correct, or erroneous, we have reason to believe that the Phenicians, navigating the Mediterranean, took possession of *Iperia*, about 1519, before A. D. and founded a colony, which became flourishing and powerful. They established, of

course, the worship of their divinities, as well as of those adored in Egypt, and Persia; though I rather think, that the deities of Egypt were derived direct from that country, at least as to their symbolical representations; and perhaps a colony from the neighbourhood of the Nile, might settle in this island. The *Tyrian Hercules*, which the Greeks distinguished by the appellation of *Alexicacos*, or driver away of evil, *Juno*, whose temple stood between the present castle of St. Angelo, and the Victorious City; *Mithras*, *Isis*, *Osiris*, and *Mercury*, were all worshipped here. The ports of this colony were of great advantage to the Phenicians who traded to the Atlantic ocean; and it is thought, that the name *Malit* (whence *Melita*) imports "the Refuge," or Security; *Gaulos*, "the Round;" *Lampas*, or *Lampedosa*, "the Lamp," or Lights: from two towers, which are reported by the geographer Scylax, to have existed on this island. Vide Bochart, *Can. i.* 26, and Soldani, *della lingua Punica usata da' Maltesi*. The name of *Ogygia* succeeded to that of *Iberia*: the island now had kings, and Dido was here received with due honour, on her voyage to lay the foundation of Carthage. The Greeks became masters of *Ogygia* about 786 before A. D. and from them its name of *Melita*, is handed down to us. They introduced the worship of Apollo, established a high-priest under the name of *Hierothytyos*, and appointed *Archons* to conduct the government.

Commerce flourished in this island: a manufacture of fine cotton obtained great celebrity: and the kings of Sicily contracted leagues of amity with its governors.

About 528. before A. D. the Carthaginians overpowered the Greeks, and exercised the sovereignty, but without expelling the former inhabitants: to these succeeded the Romans, who under Att. Regulus sacked the island: yet their dominion was not established till the beginning of the second Punic war. Under these rulers *Malta* was made a *Municipium*; and was governed by a *Pro-Prætor*, under the *Prætor* of Sicily. *Malta* was now in prosperity; and its manufactures were considered at Rome as articles of luxury. The temples were rebuilt about this period; principally by the Romans.

One of the most remarkable events in the history of *Malta*, is the shipwreck of St. Paul, about A. D. 56. *Publius* was at this time *Protos*, or chief.

On the division of the Roman empire, *Malta* fell to the lot of Constantius. It was seized by the Vandals, in 454, retaken by Belisarius, 533, conquered by the Arabs in 870, and by Count Roger, or his brother Guiscard, in 1090. It passed

M E L

passed to the Germans, by marriage of Constance, heiress of Sicily, with Henry IV. son of the Emperor Frederic Barbarossa; but its prosperous days were now over, and its riches had disappeared. It was at length united to the crown of Spain, and Charles V. gave it to the Knights of St. John of Jerusalem, driven from Rhodes by the Turks, who here established themselves, A. D. 1530. [Expelled by the French, 1798, and not re-established.]

The present language of *Malta* retains many Phenician words; among others *Eloi*, *epphta*, *kumi*: and the Phenician scene of Plautus is understood by some of the inhabitants.

Tiberius Claudius Lysias, a freedman of the Emperor Tiberius, from whom he had obtained the *Chiliarcate* of Jerusalem, preserved St. Paul from the fury of the Jews. A marble, containing the name of this *Lysias*, and his son, mentioning also the honours rendered to his daughter, by a small town, near Athens, has been presented to the Museum in this island by the Grand Master. It was brought from Greece in 1789. The Abbé Navarro has proved the identity of this *Lysias* with the *Lysias* of the Acts, chap. xxi. 31. xxiii. 26.

The following is a Latin version of the original.

(. *Honoravit*)
 HIEROPHANTIN. NOVENSILIS. (*DIVAE*)
 CLAVDIAM. PHILOXENAM
 TIBERI. CLAUDI. (*LYSIAS*)
 PATRONI. MELITENSIS. FILIAM
 QVAE. ARAM. NOVENSILIS. DIVAE
 ARGENTO. ORNAVIT
 CVRANTE. DEDICATIONEM. (*Statvae*)
 FILIO. EIVS. TI. CLAUDIO. LYSIADE
 TIBERI. CLAUDI. PATRONI. MELITENSIS
 FILIO. (*Adoptivo*)
 SVB. SACERDOTE. CLAUDIA. TIMOTHEA.]

[We ought not to close this Article, without hinting at an opinion lately started, and supported, by men of very competent learning, that the *Melita* of the Acts was an island in the Adriatic sea, on the coast of Illyricum, now called *Meleda*. To prove this, the course of the winds, the *Euroclydon*, with the other circumstances of the voyage, have been closely examined. But, it appears from the history, that the same winds, the S. E. the E. S. E. and the E. were equally likely to drive the ship on *Malta*, in a direct course from Crete: that the fears of the seamen, of falling on the *Syrtes* (quick-sands) the greater or the lesser, were more than nugatory in that case, as they were going further and further from them, towards *Meleda*: that it does not appear, that ever the Romans

VOL. II. PART XIX. Edit. IV.

M E M

had such an establishment at *Meleda* as warranted the residence of a *protos*, or *pro-pretor* there; and that it was to the last degree unlikely, that "a ship of Alexandria," should have chosen *Meleda* for the purpose of "wintering in the island," which implies her arrival before the stormy season:—All these objections form a body of argument so strong against the newly-proposed opinion, that it appears to be clearly our duty to adhere to that which is supported by the prevailing judgment of the learned, and by constant tradition.]

MELOTHI, מלוּתִי, *filled up, my fulness.*

MELOTHI, a city of Cilicia, taken by Holofernes, *Judith* xi. 18. *Vulg.* Perhaps the same as *Mallos* in Cilicia, on the river Pyramus. The inhabitants of *Mallos*, or the *Mallotæ*, revolted against Antiochus Epiphanes, because he had bestowed their city on one of his concubines. The Greek makes no mention of *Melothi*.

MELZAR, מלצר, this name is Chaldec; *dispenser*, or *steward*: otherwise, *circumcision of distress or misery*; from מול mul, *circumcision*, and צר tzarar, *to be in bonds, to be in a strait*.

MELZAR, or MALAZAR, the governor of Daniel and his companions, when captives at Babylon, *Dan.* i. 16. An officer belonging to the kitchen, a caterer, or steward. *Kimchi*, *Jun.* Tremel. Palan.

[MEMBER, properly denotes a part of the natural body, *1 Cor.* xii. 12—26. Figuratively, sensual affections, like a body consisting of many *members*, *Rom.* vii. 23. also, true believers, *members* of Christ's mystical body, as forming one society or body, of which Christ is the head, *Eph.* iv. 25.]

MEMMIUS. *Quintus Memmius*, and *Titus Manlius*, Roman legates, being sent to Antiochus Eupator, king of Syria, wrote to the Jews, signifying, that they confirmed all that *Lysias*, regent of the kingdom of Syria, had granted them, &c. *2 Macc.* xi. 34.

MEMORY. See REMEMBRANCE.

MEMPHIS, מִפְּי, NOPH: *distillation*, or *honeycomb*, or *sieve*, or *elevation*; from מִפְּי nuph, or,

MEMPHIS, מִפְּי, MOPH: *by the mouth*; from the preposition מִפְּי m, *from*, or *by*, and פִּי pe, *the mouth*. *Memphis* is an Egyptian name, and cannot take its etymology from the Hebrew.

[Though MOPH is, certainly, an Egyptian name, yet it is probable its derivation may agree with the Hebrew root, which seems to import a *place surrounded*, i. e. with *water*, or with *walls*, or both; as appears to have been the case with *Memphis*: around which flowed the Nile, called a *sea*, by *Nahum*; and which was defended by an extraordinary rampart; ruins of which remain to this day. *Memphis* is in the Coptic called

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called *Monphtha*, the water of God; or rather, perhaps, the *Divine water*: the city sacred to the water-deity *Oceanus*, or the Nile. But, Plutarch (in *Iside*) says *Μέμφιν* is ὀρμὸν ἀγαθῶν, the port of the good. The present Coptic appellation, *Menuph*, resembles this in its import, full of good, or of good people, says Jablonski, *de Terra Gosen*, Diss. iv. with this Kircher agrees, *Ling. Ægypt. Restit.* p. 207. It is found in the form *Panouph*, or without the article *Nouph*; whence the Hebrew נֹפֶח *Noph*. The M and N are interchangeable.]

MEMPHIS, a very famous city of Egypt, situate about fifteen thousand paces above the parting of the Nile, or where the Delta begins, Pliny, *lib. v. cap. 9*. Strabo, *lib. xvii. p. 555*. South of *Memphis*, are the famous Pyramids. *Memphis* was long the residence of the ancient kings of Egypt; till the times of the Ptolemies, who commonly resided at Alexandria. *Memphis* is now destroyed. The prophets often speak of *Memphis*. See Isaiah, xix. 13. Jer. xlv. 1. xlv. 14, 19. Hosea ix. 6. They foretel the miseries it was to suffer from the kings of Chaldæa and Persia, and they threaten the Israelites who should retire into Egypt, or should have recourse to the Egyptians, that they should perish in that country. Ezekiel says, that the Lord will destroy the idols of *Memphis*, chap. xxx. 13, 16. In this city they fed the ox Apis.

This city is called *Mesr*, or *Misr*, by the Orientals, as being the capital of Egypt, [Comp. FRAG. NOS. XXXVIII. (4.) XXXIX. 1.] also, *Monf*, a name approaching to the Hebrew *Noph*, or *Moph*, whence the Greeks formed their *Memphis*. The ancient kings of Egypt took pleasure in adorning it. It continued in its beauty till the Arabians conquered Egypt, under calif Omar, in the eighteenth or nineteenth year of the Hegira: A. D. 640. *Amron Ben-As*, who took it, built another city near it, which he called *Fusthat*, because of his tent, which was long set up in this place. The califs Fatimites, who became masters of Egypt, added another city near it, which they called *Caherah*, i. e. the victorious; which we know at this day by the name of *Grand Cairo*. d'Herbelot. *Bibl. Orient.* p. 580.

The Mammeluc sultans, of the dynasty of the Circassians, having afterward built a very high and fortified castle, on the Eastern shore of the Nile, by little and little, the city of *Cairo* changed its place; so that what the Fatimites had built is now *old Cairo*. But it must be observed, that the ancient *Mesr*, or *Memphis*, stood on the western shore of the Nile, and that which the Arabians have built is on the eastern shore.

So that at length, after a succession of ages, is fulfilled what the prophets had predicted against *Memphis*; in the places referred to above. Vide EGYPT: and on PLATE of EGYPT, see the PLAN of MEMPHIS.

Nebuchadnezzar plundered Egypt, and ravaged *Memphis*; afterwards, Cambyses king of Persia, and son of Cyrus, made himself master of Egypt, having first taken Pelusium, which is as it were the key of Egypt, when Psammenites, king of Egypt, marched out to meet him, at the head of a powerful army. Cambyses defeated him, and those that escaped took refuge in *Memphis*; whither Cambyses pursued them, and sent to the city by the Nile, a ship of Mitylene, with a summons to surrender. But the Egyptians in great rage fell on the herald, and those in the ship, and cut them all to pieces. When Cambyses shortly after made himself master of the place, he ordered as many Egyptians to be publicly executed, as there were persons in the ship of Mitylene; and those chief of the nobility. The eldest son of king Psammenites was one of this number. As for the king himself, Cambyses saved his life, and even appointed him a sufficient maintenance, but he did not enjoy it long. For it was found that he endeavoured to raise commotions in the kingdom; so they made him drink bull's blood, which killed him on the spot.

Egypt continued under the Persians till the reign of Artaxerxes. Then it shook off the yoke, and chose *Inarus* prince of the *Lybians* for king. The Egyptians called in the Athenians to their assistance; and Charitimis was intrusted with the conduct of this enterprize. Artaxerxes sent Achemenides, one of his brothers, against the rebels, at the head of 300,000 men. The Persians were beaten, and lost in one battle 100,000 men.—Those that escaped retired to *Memphis*, whither the conquerors pursued them, and immediately made themselves masters of two parts of the city. But the Persians having fortified themselves in the third part, called the White Wall, which was the largest and strongest of the three; they held out a siege of nearly three years, till they were relieved.

Alexander the Great having conquered Egypt from the Persians, and having built Alexandria, the kings of Egypt, his successors, studied the enlarging and beautifying Alexandria, till it became the capital of Egypt. *Memphis* was then of small consideration, and after several revolutions in its fortune, it was finally destroyed by the Arabians.

MEMRA. Vide WORD.

MEMUCAN, מִמּוּכָן, Μῆμυχάν, impoverished; from

from מִנַּח *minac*: otherwise, *to prepare*; from מִנַּח *min*: otherwise, *certain, true*; from מִנַּח *ken*. This word is Persian. One of the seven principal councillors of the king of Persia. Esth. i. 14, 16. [*of mighty authority, or dignity?*]

MENAHÉM. See MANAHÉM.

MENAN, Μανάν, *number, or recompence, or prepared*; from מָנַח *manah*. Son of Mattatha, and father of Melea, ancestor of Jesus Christ, Luke iii. 31.

MENE, or MANE; מֵנֶה, a Chaldean word, signifying *he has numbered, or he has counted*. At a feast which Belshazzar gave to his courtiers and concubines, he prophaned the sacred vessels of the temple of Jerusalem, which Nebuchadnezzar had carried to Babylon. Then there appeared on the wall like a hand, writing these words, *Mene mene, tekel, upharsin*. (*God*) *has numbered, has weighed, and divided*. Daniel explained this ill-boding inscription to the king. Vide BELSHAZZAR. Comp. FRAGMENT, No. CCV.

MENELAUS, Μενέλαος, *power or strength of the people*; from μένος, *strength*, and λαός, *people*.

MENELAUS, otherwise Onias IV. succeeded Jason in the sovereign priesthood of the Jews: Alcimus was his successor. Vide ONIAS IV.

MENESTHEUS, or MNESTHEUS, father of Apollonius, 2 Macc. iv. 21. See APOLLONIUS.

[MENI, מֵנִי. The goddess *Meni* is the moon. Jeremiah, vii. 18. xlv. 17, 18. speaks of her as *Queen of Heaven*, [Comp. FRAG. No. DIII.] Isaiah calls her *Meni*, lxxv. 11. Heb. Each of them shews, that her worship was popular in Palestine, and among the Hebrews. *Meni* is probably *Astarte*, and *Venus Cœlestis*, honoured among the Phœnicians and Carthaginians. From the Phœnicians or Canaanites, Israel learned the worship of this false deity. Isaiah reproaches them with setting up a table to *Gad*, (the sun) [rather, *Fortune, good Fortune, or the Lord of Fortune*] and with making libations to *Meni*. Jeremiah says, that in honour of the *Queen of Heaven*, the fathers light the fire, the mothers knead the cakes, and the children gather the wood to bake them. Elsewhere, the Israelites declared to Jeremiah, that notwithstanding his remonstrances, they would continue to honour the *Queen of Heaven*, by oblations, as their fathers had done before them; and that ever since they had left off to sacrifice to the *Queen of Heaven*, they had been consumed by the sword and by famine. We see by Strabo, lib. xii. that *men*, the month, or moon, had several temples in Asia Minor, and in Persia, and that they often swore by the *men* of the king, i. e. by his fortune. Vide ASTARTE, GAD; BAAL GAD, &c.]

[MENI. "As the worship of *Diana Luna*,

or the moon, was very famous among the Greeks and Romans, so was that of the god *Lunus* in the East. There are a great many monuments of him; he was named *MEN* (Μην) in Greek, and honoured by this name in Phrygia, where was a place, according to Athenæus, (lib. iii. p. 47.) called Μηνὸς κώμη, "The Street of *MEN*;" i. e. of the god *Lunus*. *Men* also signifies a month in Greek; and there was a temple of *Men*, or *Lunus*, in this place. We see also the god *Men*, or *Lunus*, on several medals of the towns of Lydia, Pisidia, and Phrygia. On a medal of Antiochus, struck in Pisidia, the god *Lunus* hath a spear in one hand, and holds a victory in the other, and hath a cock, a symbol of the rising sun, at his feet. Spartian, in his life of Caracalla, says, that prince came to Carhæ [Charran in S. S.] on his birth-day, in honour to the god *Lunus*. He adds further, that the people of Carhæ did still say, what hath been formerly written by learned authors, that, "they who call the moon by a feminine word, and consider her as a woman, will be always addicted to women, and subject to their command; but those who think the moon to be a male god, will have the dominion over women, and suffer nothing by their intrigues;" hence he concludes, that it comes to pass, that the Greeks and Egyptians, though they name the moon by a word of the feminine gender, in common discourse, yet in their mysteries they call him a male god." If nothing more were requisite to keep peace in families, and make wives subject to their husbands, but calling the moon *Lunus*, instead of *Luna*, a great many husbands would make this their constant practice, and be very thankful for the possession of this Talisman. MONTFAUCON, *Antiq. Expl. Supp. Vol. I. Vide BAAL*, also, FRAGMENTS, Nos. CVIII. DII. and PLATES: MEDALS of ANTIOCH, Nos. 16. 18.]

[MENNI, *preparation, or provided*; otherwise, *number*. A region, Jer. li. 27.]

The settlement of the *Minæi* is supposed to have been in Armenia, by Bochart, *Phaleg*. p. 22. Another people of this name was established in Arabia, near the Red Sea; as appears from the same writer, p. 135. and Dapper's *Descript. Arab.* p. 334. A reference to these in Psalm xlv. 9. is supposed by B. S. Cremer, in *Miscell. Duisb. tom. i. p. 670.*

[MENNITH, the same as MENNI.]

A city of Gad, Judg. xi. 33. Ezek. xxvii. 17.

The Arabic root signifies *small*, and the Syriac, from it, is of the same import. But as there was a people called *Minne*, this name might be derived from them. This city was in the confines of the Israelites and Ammonites.]

MENOIS, probably the same as *Minois*,
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mentioned in the subscriptions to some of the councils. *Concil. Calced. An. 451.* *Menois* was not far from *Gaza*, says Eusebius. It is the *Menoenum castrum*, in the codex of Theodosius. It was the capital of the *Maonians*, or *Mæonians*, 1 Chron. iv. 40, 41. and 2 Chron. xx. 1. in the Hebrew. *Vide* MAON.

MEONOTHAI, מְעֹנֹתַי, *my dwelling, my sin*; from עָוֹן *havon*. Son of Othniel, and father of Ophrah, of Judah, 1 Chron. iv. 13, 14.

MEPHAATH, מַפְעֵת, *appearance of waters, or impetuosity*; from פָּעַץ *japhah, to appear*, and מַיִם *majim, waters*. A city of Reuben, Josh. xiii. 18. yielded to the Levites of the family of Merari, Josh. xxi. 37. Eusebius says, in his time the Romans kept a garrison here.

[Some suppose that this name signifies a high place, or a conspicuous situation.]

MEPHIBOSHETH, מִפְּיִבֶשֶׁת, *out of my mouth proceeds reproach*; from פִּה *pe, a mouth*, and בֹּשֶׁת *bosh, shame*.

I. MEPHIBOSHETH, or *Miphiboseth*; son of Saul, and of his concubine Rizpah: delivered by David to the Gibeonites, to be hanged before the Lord. 2 Sam. xxi. 8, 9.

II. MEPHIBOSHETH, son of Jonathan, otherwise named *Meribbaal*, (*vide* MERIBBAAL.) *Mephibosheth* was very young, when his father Jonathan was killed in the battle of Gilboa, 2 Sam. iv. 4. His nurse was in such consternation at this news, that she let the child fall, who from this accident was lame all his life. When David found himself in peaceable possession of the kingdom, he sought for all that remained of the house of Saul, that he might shew them kindness, in consideration of the friendship between him and Jonathan. He learned that there was a son of Jonathan, called *Mephibosheth*, in the house of Ziba, a servant of Saul. The king sent for him, and told him, that for the sake of Jonathan his father he should have his grandfather's estate, and eat always at the royal table. 2 Sam. ix. 1, &c.

Some years after this, when Absalom, drove his father from Jerusalem, *Mephibosheth* ordered his servant Ziba to saddle him an ass, that he might accompany David; for being lame, he could not go on foot. But Ziba himself went after David, with two asses laden with provisions, and reported that *Mephibosheth* staid at Jerusalem, in hopes that the people of Israel would restore him to the throne of his ancestors. Then says David to Ziba, I give to you all that belonged to *Mephibosheth*. But when David returned to Jerusalem in peace, *Mephibosheth* appeared before him in deep mourning, having neither washed his feet, nor shaved his beard, since the king went. David then learned the

truth from him: nevertheless Ziba continued to possess half his estate. *Mephibosheth* left a son named *Micha*. The time of his death is not known. 1 Chron. viii. 34.

MERAB, מֵרַב, *he that fights, or disputes*; from רֹבֵב *rub*: otherwise, *that multiplies*; from רַבָּה *rabah*: or *mistress*, according to the Syriac.

MERAB, or MEROB, eldest daughter of king Saul. She was promised to David in marriage, in reward for his victory over Goliath; nevertheless, Saul gave her to Adriel, son of Barzillai the Meholathite, 1 Sam. xiv. 49. xviii. 17, 19. *Merab* had six sons by him, who were delivered to the Gibeonites, and hanged before the Lord. The text insinuates, that the six men delivered to the Gibeonites, were sons of *Michal*, daughter of Saul, and wife of Adriel. But there is great suspicion, that the name of *Michal* is slipped into the text instead of *Merab*. For 1. *Michal* did not marry Adriel, but Phaltiel; and, 2. We nowhere read that *Michal* had six sons. Others think, these six were sons of *Merab* by birth, but of *Michal* by adoption.

MERAIAH, מֵרִיָּה, *Amariac, bitterness*; from מָרַר *marar*: otherwise, *myrrh*; from מֹר *mor*: otherwise, *the Lord is my master*; from מָרָה *marah*, which in Syriac signifies *master*, a title which the Jews gave their rabbins, and from יָהּ *jah, the Lord*.

MERAIAH, or MARAIA, son of Seraiah, of the race of the priests. He returned to Jerusalem from Babylon, Nehem. xii. 12.

MERAIOTH, מֵרִיֹּת, *bitterness*: otherwise, *rebellions*; from מָרָה *marah*; otherwise, *permutations and changes*; from מִר *mur*.

I. MERAIOTH, or *Maraioth*, son of Abitub, high-priest of the Jews. 1 Chron. ix. 11.

II. MERAIOTH, son of Zeraiah, is probably the same as before-mentioned; Ezra vii. 3.

III. MERAIOTH, *Merajoth*, a priest of the race of Aaron, son of Zerahiah, and father of Amariah; among the high-priests, 1 Chr. vi. 6.

MERAN, or MERRHA. Baruch, iii. 23. speaks of the merchants of *Meran*, whom he joins with the Hagarenes, and with the inhabitants of Theman, who valued themselves on their superior understanding. All these people, without doubt, were Arabians, but we cannot say exactly where *Meran* was. We know *Marana* on the Red-Sea, *Mariaba* in Arabia Felix, and *Marace*, a place of trade in the same country.

MERARI, מֵרָרִי, *bitter*; from מָרַר *marar*: otherwise, *to provoke*.

I. MERARI, third son of Levi, and father of Mahali and Mushi, Exod. vi. 19.

II. MERARI, son of Ox, and father of Judith, of the tribe of Simeon, Judith viii. 1.

MERCURY, from the Latin *mercari, to buy*, or

or to sell. In Greek, Ἑρμῆς, *Hermes*, orator, or interpreter.

MERCURY, son of Jupiter and Maia, a fabulous god of the ancient heathen, the messenger of the gods, the deity that presided over learning, eloquence, and traffic. The Greeks named him *Hermes*, an interpreter, because they considered him as interpreter of the will of the gods. Probably, for this reason, the people of Lystra having heard St. Paul preach, and having seen him heal a lame man, would have offered sacrifice to him, as to their god *Mercury*; and to Barnabas as Jupiter, probably because of his venerable aspect. Acts xiv. 11.

[We have seen *Mercury* in FRAGMENT No. CCXI. employed in his office of conveying the dead to Hades, and in No. CCXII. attended by a symbolical cock, and an ear of corn: it is, therefore, probable, that the doctrine of the resurrection, enlarged on, and forcibly stated by Paul, was not without its influence in attributing to him the name of *Mercury*. Nevertheless, it is to be supposed, that as *Mercury* was son of Jupiter, the more youthful appearance of Paul was a principal cause of the allusion: and this has its effect on the probable age of the Apostle, as well at the time of his conversion, as at that of this incident.]

MERCY, *Misericordia*. This virtue inspires us with compassion for our brethren, and inclines us to assist them in their necessities. That works of *mercy* may be acceptable to God, as Christ has promised, Matt. v. 7. it is not enough that they proceed from a natural sentiment of humanity, but they must be performed for the sake of God, and from truly pious motives. In Scripture *Mercy* and *Truth* are commonly joined together, to shew the goodness that precedes, and the faithfulness that accompanies the promises; or, a goodness, a clemency, a *mercy* that is constant and faithful, and that does not deceive. *Mercy* is also taken for favours and benefits received from God or man: for probity, justice, goodness. *Merciful men*, in Hebrew *Chasdim*, are men of piety and goodness. *Mercy* is often taken for giving of alms. Prov. xiv. 34. xvi. 6. Zach. vii. 9.

[*Mercy*, as derived from *Misericordia*, may import that sympathetic sense of the suffering of another by which the heart is affected. It is one of the noblest attributes of Deity, yet speaking after the manner of men; and explaining what, by supposition, may pass in the mind of God, by what passes in the human mind. The object of *mercy* is misery:—so God pities human misery, and forbears to chastise severely: so man pities the misery of fellow man, and assists to diminish it: so public officers, occasion-

ally moderate the strictness of national laws, from pity to the culprit. But, only those can hope for *mercy* who express penitence, and solicit *mercy*: the impenitent, the stubborn, the obdurate, rather brave the avenging hand of justice, than beseech the relieving hand of *mercy*.]

MERCY-SEAT, *Propitiatorium*, otherwise *Oraculum*; in Hebrew, *Capporeth*; in Greek, *Ilasterion*. Vide ORACLE.

MERED, מֵרֵד, *rebellious*: from מָרַר *marar*: otherwise, *that descends*; from רָדַד *radad*: or *that commands*; from רָדָה *radah*. 1 Chr. iv. 17.

MEREMOTH, מֵרֵמוֹת, *Mapweth*, *bitterness*, or *myrrh of death*; from מָרַר *marar*, *bitterness*; or מוֹר *mor*, *myrrh*, and מוֹת *muth*, *death*: otherwise, *elevations*; from רוּם *rum*: otherwise, *deceit*; from רָמָה *ramah*.

I. **MEREMOTH**, or *Maremath*, son of Urijah; he put away his strange wife. Ezra x. 36.

II. **MEREMOTH**, a priest, who returned from the captivity of Babylon, Nebem. iii. 44. and who set up the vessels of gold and silver, which had been restored to the temple, by king Artaxerxes, when Ezra returned to Judæa, Ezra viii. 33. A. M. 3537, ante A. D. 467.

MERES, מֵרֵס, *Méres*, *watering, distillation*; from רָסַס *rasas*: according to the Syriac, *bruising, or wound*. This is a Persian word. A prince of the court of Ahasuerus, Esth. i. 14.

MERIBAH, מֵרִיבָה, *dispute, quarrel*; [STRIFE.] from רוּב *rub*. Exod. xvii. 7. Numb. xx. 13.

MERIB-BAAL, מֵרִיב־בַּעַל, *rebellion*: or *he that resists Baal*, or *strives against the idol*; from רוּב *rub*, *to contest*, and בַּעַל *baal*, *idol*: or *he that opposes him who governs, or possesses*.

MERIB-BAAL, or **MERIBAAL**, son of Jonathan, and father of Micah, 1 Chron. viii. 34. ix. 40. *Merib-baal* is *Mephibosheth*, 2 Sam. iv. 4. and ix. 12. The Hebrews scrupled pronouncing the name of *Baal*; so that instead of *Mephibaal* or *Meri-baal*, they chose to say *Mephibosheth*, or *Meri-bosheth*. *Bosheth* in Hebrew, is *shame, confusion, filth*; *Baal* is *master, husband, the god Baal*. See MEPHI-BOSHETH.

MERODACH, מֵרֹדַךְ, *bitter contrition*; from מָרַר *marar*, *bitter*, and דָּכָה *dacah*, *contrite, bruised*: otherwise, *bruised myrrh*; from מוֹר *mor*, *myrrh*, and דָּכָה *dacah*, *bruised*: according to the Syriac and Hebrew, *very pure myrrh*. According to the Syriac, *the little Lord*; from מָרָא *mara*, *master, or Lord*, and דָּךְ *dac*, *little, poor*. [More probably, the *great Lord*; the *highly exalted, or Sovereign*, by way of eminence.] This is the name of one of the Chaldee deities, the true etymology of which is not to be found in the Hebrew.

MERODACH, an ancient king of Babylon, placed

placed among the *gods*, and worshipped by the Babylonians. Jeremiah, l. 2. speaking of the ruin of Babylon says, "Babylon is taken, Bel is confounded, *Merodach* is broken in pieces, her idols are confounded, her images are broken in pieces." We find certain kings of Babylon, whose names comprise that of *Merodach*, e. gr. *Evil-Merodach*, and *Merodach-Baladan*. *Evil-Merodach*, was son of Nebuchadnezzar the Great. *Merodach-Baladan*, son of *Baladan* king of Babylon, having heard that Hezekiah had been cured miraculously, and that the sun had gone backward in assurance of his recovery, sent him presents and compliments on the recovery of his health, Isai, xxxix. 1. Ptolemy calls him *Mardoc-empadus*, and says he began to reign at Babylon twenty-six years after the *Æra* of Nabonassar: A. M. 3283, ante A. D. 721.

MERODACH-BALADAN. See USHER on A. M. 3283, and the foregoing article.

MEROE, an island, or rather a *peninsula*, in the higher Egypt. It lies between two arms of the Nile. Its ancient name was *Saba*, and Josephus believed, *Antiq. lib. viii, cap. 2.* that from hence the queen of *Sheba* came to prove the wisdom of Solomon. 1 Kings x. 1. Josephus, Origen, *Homil. ii. in Cant. Grot. in 2 Chr. ix.* say, that Cambyses changed its ancient name *Saba* into that of *Meroë*, having there built the city of *Meroë* in honour of his sister. This country was usually governed by queens. But these reasons have not convinced others, who were of opinion that the queen of *Sheba* came from Arabia Fœlix. See CANDACE..

MEROM, מְרוֹם, Μερῶμ, *waters*, or *rivers*, according to Jerom, a village called *Merom*, *eminences*, *elevations*; from מְרוֹם *ramam*, or מְרוֹם *rum*. [perhaps, *the high waters*.]

MEROM, the waters of *Merom*, Josh. xi. 5. are the waters of *Semechon*, as is believed; since Hazer, where Jabin reigned, was on this lake, as Josephus affirms, *Antiq. lib. v. cap. 5.* and Joshua says, that Jabin, and the other confederate kings, met together at *the waters of Merom*. It should seem then that *Merom* and *Semechon* are the same; but this consequence does not necessarily follow. We agree with Josephus, that Hazer was on the lake *Semechon*; but where is it said, that it was on the waters of *Merom*? Where is it said, that the kings in alliance encamped at the waters of *Semechon*, and near *Hazer*, to fight with Joshua? It is much more probable that they advanced as far as the brook Kishon, and to the pass that led into their country, to hinder Joshua from entering it, or even to attack him in the country he had over-run, than that they waited for him in the midst of their own country, leaving all Galilee, &c. exposed.

Our proofs that *Merom* and *Merome*, and the waters of *Merom*, were near Kishon, Carmel, Taanach, are these, 1. Eusebius places the city of *Merom* or *Merus*, at twelve miles from Sebaste, towards Dothaim. 2. The tribes of Zebulun and Naphthali exposed themselves to great danger, in the battle against Sisera, in the plains of *Merome*, Judges v. 18. 3. This battle was certainly fought on the Kishon, at Tanaach and Megiddo, Judges v. 19. But Taanach, Merom and Megiddo are situate on this side Kishon, and at the foot of Mount Carmel. Here therefore not only the battle between Joshua and Jabin was fought, but also that between Barak and Sisera. This pass was of great importance, and it was very difficult to march an army any other way, either from Judæa into Phœnicia or Galilee, or from Phœnicia into Judæa.

MEROME, מְרוֹמִי, מְרוֹמִי אֶרֶץ, [high places of the field. Eng. Tr.] height, or elevation; from מְרוֹם *rum*: otherwise, *bitterness of the waters*; from מָרָר *marar*, *bitterness*, and מִי *mi*, *waters*.

MEROME. Mention is made of the country, (Heb. *the Fields*) of *Merome*, Jud. v. 18. Heb. and Vulg. It is there said that Zebulun and Naphtali exposed their lives to great danger in the fields of *Merome*. This is thought to be the *Merom* mentioned by Joshua, when Jabin, and the kings of the Canaanites in confederacy with him, were overcome at *the waters of Merom*. The greater part of commentators believe, that the waters of *Merom* are the lake *Semechon* in the higher Galilee. Josephus has given occasion to this opinion, but see the foregoing Article.

[Jerom in his Hebrew Places, says, *Merrum* was a village, twelve miles from the city of Sebaste, towards Dothaim.

MEROM may signify the *high place*, or, as we say in English, "the upper grounds," whence the "waters of *Merom*," Josh. xi. 5, 7. may mean the *upper waters*, as this lake certainly is situated high up the Jordan, and above the lake of Tiberias. It is in the northern district of the Holy Land, and adjacent to the declivity of Lebanon; the melted snows of which fill it.

Baumgarten in his *Peregrinat. lib. iii. cap. 3.* speaking of this lake, says it runs over and fills the Jordan, when

Vere novo liquidus cano se monte Libano humor
Deiicit et Zephyro putris se gleba resolvit.

In summer it is for the most part dry, and covered with shrubs and grass growing in it; in which lions, bears, and other wild beasts harbour, as we are informed by Brocard, Breydenbach, Cotovicus, Salignac, and others.

MEROM, *Lake of*, in the Talmudists, is the sea of *Samaco*; whence, in foreign languages, it is called *Samochonites*. The Jerusalem Ge-marists

marists explain Ezek. xlvii. 8. of the course of the Jordan. These waters go forth into the east coast—to the lake Samochonites; into the plain—the sea of Tiberias; into the sea—the *Lacus Asphaltitis*. Hazor, the metropolis of Canaan, says Josephus, lies on the lake Samachonitis. *Ant. lib. v. cap. 5.* Called *Nasor*, 1 Macc. xi. 67.

The name *Samaco* is thought to be derived from *Sabek*, a briar or bramble; and from *Cubi*, *Cubebbi*, a thorn, thorns, “thorny-marsh:” as *Thorney island* is the site of our Westminster Abbey. Comp. JORDAN, LEBANON.]

MERONOTHITE, מֵרוֹנוֹתִי, *Merōnōtī*, my song? from רָנָן *ranan*, song, and the pronoun *my*: otherwise, cry of joy, or of praise; from רָנָה *ranah*: according to the Syriac, he that governs. 1 Chron. xxvii. 30.

MEROZ, מֵרוֹז, *secret*; from רָז *raz*, according to the Chaldee: or *leanness*; from רָסַח *rasah*.

[The Arabic root imports to flee away, to shrink; whence some have thought that this name signifies a place of retreat or refuge; that to which fugitives ran for shelter and safety.]

MEROZ, Judg. v. 23. a place in the neighbourhood of the brook Kishon, whose inhabitants refusing to assist their brethren when they fought against Sisera, were put under *anathema*. *Curse ye Meroz, says the angel of the Lord; curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty.* Some have thought that *Meroz* is the same as *Merrus* or *Merom*, above-mentioned; and this perhaps is the most probable opinion.

Others assert that *Meroz* was a mighty man, who dwelt near the Kishon, who not coming to assist Barak and Deborah, was excommunicated by the angel of the Lord, with the sound of four hundred trumpets, (*Ita Rabbinī Gemar. Babyl. ad Tit. Wood. Caton. i. 3. Jarchi, &c.*) This angel of the Lord, according to some, was Barak, the general of the Lord's army: according to others he was the high-priest for the time being, or a prophet, or the angel Michael, or some other angel. Some believe that *Meroz* was the angel of the Canaanites, who was cursed by Michael, the guardian angel of Israel.

MESHA, מֵשָׁא, *burden, elevation, raising of water.*

MESHA, or MESSA; Moses says, Gen. x. 27, 28, 29, 30, that the children of Joktan inhabited the country from *Mesha*, as thou goest unto Sephar, a mountain of the east. *Mash*, son of Aram, probably gave his name to Mount *Masius*, which we understand here by the name *Mesha*; and the sons of Joktan possessed the whole country between Mount *Masius*, and the mountains of Sephar, or Sepharvaim. [Has the present *Mesha* any remains of this name?]

MESHA, מֵשָׁע, *Misā*, *salvation, or saved*; from מֵשָׁח *mashah*: otherwise, *water of health, or he that looks on the waters*; from מִי *mi*, the waters; and מֵשָׁה *masha*, to behold.

I. MESHA, or *Mosa*, son of Bela and Hodesh, 1 Chron. viii. 9.

II. MESHA, or *Mesa*, king of Moab, 2 Kings iii. 4. He fed a great number of flocks, and paid Ahab king of Israel a hundred thousand lambs, and as many rams, with their fleeces. After the death of Ahab, he revolted against Jehoram king of Israel, who declared war against him, and called to his assistance Jehoshaphat king of Judah, who with the king of Idumea, then in subjection to him, marched against *Mesha*, beat him, and forced him to retire to Areopolis, his capital. Here they besieged him so closely, that not being able to escape through the camp of the Idumæans, which he attacked, he took his own son, the presumptive heir to his crown, brought him upon the wall of the city, and was going to sacrifice him. But the kings of Judah, Israel, and Edom, seeing this, retired without taking the town, [*vide* FRAGMENT, No. CLVI.] making a great spoil in the land of Moab. See JEHORAM, JEHOSEPHAT, and MOAB.

III. MESHA, or *Messa*, or *Messach*. The high-priest Jehoiada, desiring to set the young king Joash on the throne of Judah, placed armed men in different parts of the temple; particularly at the house of *Mesha*. *Custodietis excubias domus Messa*, 2 Chr. xxiii. 6. Vulgate. We believe it to be the MUSACH, which see; also 2 Kings xvi. 18.

IV. MESHA, or *Mesa*, eldest son of Caleb, son of Hesron, different from Caleb, son of Jephunneh; he was father of Ziph, or of the Ziphians, in Judah, 1 Chron. ii. 42.

MESHACH, מֵשַׁח, Heb. *Misael*, Dan. i. 7. *That draws with force*; from מֵשַׁח *mashac*: or *that surrounds the waters*; from מִי *mi*, the waters, and שָׁח *shuc*, to surround. A Chaldean name given to *Mishael*, companion of Daniel. [*ready, swift, agile?* from the Chaldee.]

MESHECH, מֵשֶׁךְ, *who is drawn by force*; from מֵשַׁח *mashac*: otherwise, *included, shut up, surrounded*; from שָׁח *shuc*.

MESHECH, or *Mosoc*, sixth son of Japhet, Gen. x. 2. thought to be father of the *Mosques*, a people between Iberia and Armenia, [of the Cappadocians, say some.] Others believe that the *Muscovites* are descended from *Meshech*, which opinion to us seems likely. See Gen. x. 2. Ezek. xxvii. 13. xxxii. 26. xxxviii. 2, 3. xxxix. 1.

[MESHECH, 1 Chron. i. 17. otherwise called MASH, Son of Aram, Gen. x. 23. The name is the same as *Meshech*, son of Japhet, above; i. e. extraction

extraction, or selection. From this source the Meonians derived their origin.]

MESHELEMLIAH, מְשֻׁלְמִיָּהוּ, *peace, or perfection, or retribution of the Lord: or the Lord is my recompence, or my happiness; from שְׁלָוָה shalom: otherwise, proverbs, or rule of the Lord; from מָשַׁל mashal, to govern, and יָהּ jah.*

I. MESHELEMLIAH, father of Zechariah, a Levite and porter of the temple, 1 Chr. ix. 21.

II. MESHELEMLIAH, or *Meselemlia*, son of Korah, and father of several sons, who were guards or porters in the temple, 1 Chron. xxvi. 2, 9.

MESHEZABEEL, מְשֻׁזַּבְעָל, *that takes away the flowing of God; from מִשָּׁהּ mush, to take away, and זָבַב zub, flowing, and אֱלֹהִים el, God. A Chaldee word, signifying, that God delivers, has delivered, or will deliver; from שִׁזְבַּב shezib, and אֱלֹהִים el, God. Neh. iii. 4. x. 22. xi. 24.*

MESHILLEMITH, מְשֻׁלְמִית, Μεσελμωθ, *pacific, perfect, or that recompenses; from שְׁלָוָה shalam: otherwise, parable, or power of death; from מָשַׁל mashal, parable, and מוּת muth, death. Father of Meshullam, and son of Immer, 1 Chr. ix. 12.*

MESHILLEMOTH, מְשֻׁלְמוֹת, Μεσελμωθ, from the same root.

I. MESHILLEMOTH, or *Mosollamoth*, father of Berachiah, 2 Chron. xxviii. 12.

II. MESHILLEMOTH, father of Ahasaia, Nehem. xi. 13.

MESHOBAB, מְשׁוּבָּב, *who is returned, or converted, from שׁוּב shub. 1 Chron. iv. 34.*

MESHULLAM, מְשׁוּלָּם Μεσολαμ, *pacific, or perfect, or that recompenses; from שְׁלָוָה shalam: otherwise, their parable, their power; from מָשַׁל mashal, and the pronoun אֲמָם am, theirs.*

I. MESHULLAM, or *Mosallam*, son of Hodaviah, of Benjamin. 1 Chron. ix. 7.

II. MESHULLAM, son of Shephatiah, 1 Chr. ix. 8.

III. MESHULLAM, son of Abihail, 1 Chr. v. 13.

IV. MESHULLAM, son of Meshillemith, 1 Chr. ix. 12.

V. MESHULLAM, descendant of Kohath, 2 Chr. xxxiv. 12.

VI. MESHULLAM, son of Besodeiah, Neh. iii. 6.

VII. MESHULLAM, son of Berechiah, Neh. iii. 4.

MESHULLEMETH, מְשֻׁלְמֶת, *perfection, peace, recompence, parable, or dominion of death; from שְׁלָוָה shalam, or מָשַׁל mashal, and מוּת muth, death. Wife of Manasseh king of Judah: daughter of Haruz, of Jotbah. 2 Kings xxi. 19.*

MESOBAB, מְצַבָּה, *station of the Lord; from מַצָּב matzab, station, and יָהּ jah, the Lord, otherwise, צֶבֶע tsabah, a kid or goat. The name of a place 1 Chron. xi. 47.*

MESOPOTAMIA, אֲרָם-נַהֲרַיִם, *Aram-naharaim; i. e. Syria of the two rivers; from Aram, Syria, and נַהֲרַיִם neharaim, the two rivers: The Greek word Mesopotamia, also signifies*

between two rivers; from μέσος, middle, and ποταμός, river.

MESOPOTAMIA, a famous province, situated between the rivers Tigris and Euphrates. The Hebrews call it *Aram* of the rivers, because it was first peopled by Aram, father of the Syrians. This country is celebrated in Scripture as the first dwelling of men after the deluge; and because it gave birth to Phaleg, Heber, Terah, Abraham, Nabor, Sarah, Rebekah, Rachel, Leah, the sons of Jacob, &c. Babylon was in the ancient Mesopotamia, till by vast labour and industry the two rivers Tigris and Euphrates were united in one channel. The plains of Shinar were in this country. It was often called *Mesopotamia Syriae*, because it was inhabited by the Arameans, or Syrians: and sometimes *Padan-aram*, Gen. xxviii. 2, &c. פְּדַן אֲרָם, the plains of Aram: or *Sede-aram*, the fields of Aram; to distinguish the fertile plains from the uncultivated mountains of this country. Balaam, son of Beor, was of Mesopotamia. Deut. xxiii. 4. Chushan-rishathaim king of Mesopotamia, subdued the Hebrews. Judg. iii. 8.

[MESOPOTAMIA, is between Babylonia and Arabia, on the left of the Tigris, where dwell the learned of Babylon, says Strabo, lib. ii. xvii. and Ammianus, lib. xxiii. says Mesopotamia is between the streams of Tigris and Euphrates. *Padan-aram*, is by some interpreted redemption; or from the Syriac, similarity, or conjunction. Gen. xxiv. 10. Deut. xxiii. 4. Judg. iii. 8. 1 Chron. xix. 6. Psalm lx. title.

Mesopotamia, Josh. xxiv. 2, 3. in Hebrew is *Ober-ha-nahar*, that is, "beyond the river." *Trans-Oxiana*. See MAWER-AL-NAHAR.

Such is the statement of Stephens, which I notice, because he seems to have felt the force of the observation, that *Naharaim* is plural, the rivers, when connected with *Aram*; but, *Nahar* is singular, the river, in Joshua. Indeed it seems to be unaccountable, if *Aram Naharaim* had been the the country intended by Joshua, why he should have changed that name for another not expressing the same peculiarity of locality, but a totally different fact; one country lying between two rivers perfectly well known, the other beyond a certain river, which situation became its appellation, and continues so to be.

Arrian, lib. iii, describes the inhabitants of the Greek Mesopotamia as those who dwell in the midst of (rather, between) the rivers. Strabo informs us that Mesopotamia was divided into two parts, the first which he calls *Mesopotamia Felix*, (the *Padan-aram* of S. S. I suppose,) included from the mountains of Armenia to the river Chaboras: the other included from the Cha-

borns south to Babylon, and was *inculta et aspera*, uncultivated and rugged.]

Beside the country commonly called *Mesopotamia* in Greek, and *Aram Naharaim* in Hebrew, Harduin, *Chron. Vet. Test.* p. 552, mentions another which was in Syria between the rivers Marsyas and Orontes. This opinion is founded on what follows. First, the term *Mesopotamia* signifies simply a country lying *between two rivers*; so that this name may be given to any country in such a situation, whatever rivers enclose it. Secondly, the title of Psalm lx intimates, that David burnt *Mesopotamia* of Syria, and Syria of Zobah. But it is known that David did not make war with king Zoba, but to enlarge his conquests as far as the *Euphrates*, and that Syria of Zoba was beyond that river. Thirdly, the book of Judith says, ii. 24. that Holofernes went over Euphrates, and went through *Mesopotamia*; and destroyed all the high cities. Certain it is, that this general came out of Assyria. *Mesopotamia*, properly so called, was in obedience to Nebuchadnezzar his master. He therefore passed over the Euphrates into the *Mesopotamia* of Syria of which we are speaking; very different from that known to the Greeks and Latins between the Tigris and Euphrates.

To chuse a side in this difficulty, we must enquire whether these objections are strong enough to set aside the general opinion of geographers; who acknowledge but one *Mesopotamia*, i. e. *Aram-Naharaim*. For if the texts on which the objection is founded can be explained, without the expedient of a second *Mesopotamia*, we ought not to have recourse to it. As to the title of Psalm lx. it is of little authority, since the greater part of the titles of the Psalms have been placed there long after the authors composed them. Besides, it may be explained by saying, that David fought with *Mesopotamia* of Syria; i. e. that he conquered the auxiliary troops which came from *Mesopotamia* beyond the Euphrates, to the assistance of Hadarezar and the Ammonites, as expressly said, 2 Sam. x. 16, 19.

As to the passage of Judith, it may be said, that Holofernes passed the Euphrates twice, by himself in person, or by his captains. The first time he came into Syria and Cilicia, and reduced those provinces. The second time when he had conquered them, he repassed the Euphrates to reduce some other people. We do not affirm that he passed in his own person through all the countries mentioned in Judith. It is sufficient if this was performed under his orders, and by his troops. Therefore nothing in the

VOL. II. PART XIX. Edit. IV.

two texts objected obliges us to acknowledge this second *Mesopotamia*.

[MESSAL, a discourse, that which is solicited, the petitioned for.

A city in Asher, Josh. xix. 26. xxi. 30. called Massal, 1 Chron. vi. 59.]

MESSIAS, or MESSIAH, מִשִּׁיחַ, Μεσσίας, Χριστός, anointed; from מָשַׁח *mashiach*. In Greek, CHRISTOS signifies the same thing.

MESSIAH, or MESSIAS. A title given principally, or by way of eminence, to that sovereign deliverer formerly expected by the Jews, and expected by them to this day. They used to anoint kings, high-priests, and sometimes prophets. Saul, David, Solomon, and Joash, kings of Judah, received the royal unction. Aaron and his sons received the sacerdotal unction; and Elisha, the disciple of Elijah, received the prophetic unction, 1 Kings xix. 16. But sometimes the phrase, *to anoint for an employment*, signifies simply a particular designation or choice for such an employment. Vide Theodoret, on Isaiah xlv. 1. and Psalm cv. 15. It is said, 2 Sam. xix. 10. "that the Israelites had anointed Absalom to be their king," yet it does not appear that he received the royal unction. The Lord commanded Elijah to anoint Hazael to be king over Syria, 1 Kings xix. 15. but we do not find that the prophet literally performed the order. His successor Elisha foretold to Hazael that he should reign, 2 Kings viii. 11, 12, 13, 14. yet he gave him not the royal unction; at least the Scripture mentions nothing of it; and probably it was not customary to give the unction to the kings of Damascus. Cyrus, who founded the empire of the Persians, and who set the Jews at liberty, is called, Isa. xlv. 1. the anointed of the Lord." In Ezekiel, xxviii. 14. the name of *Messiah* is given to the king of Tyre, "Thou art the anointed cherub that covereth." In Ecclesiasticus xlviii. 8. we read that Elisha anointed kings for vengeance. He anointed Jehu king of Israel by the hands of a prophet whom he sent, and he acquainted Hazael by word of mouth, that he should reign over Damascus and Syria.

This is the name attributed by the Hebrews to that Saviour and Deliverer whom they expected, and who was promised to them by all the prophets. As the holy unction was given to kings, priests and prophets, by describing the promised Saviour of the world, under the name of *Christ*, *Anointed*, or *Messiah*, it was sufficiently evidenced, that the qualities of king, prophet, and high-priest, would eminently center in him; and that he should exercise them not only over the Jews, but over all mankind;

X

and

and particularly over those who should receive him, as their Saviour.

St. Peter and the other believers being assembled together, Acts iv. 27. quote from Psalm ii. "Why did the Heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his *Christ*. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

St. Luke says, iv. 18. that our Saviour entering a synagogue at Nazareth, opened the book of the prophet Isaiah, where he read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." After which he shewed them, that this prophecy was accomplished in his own person. St. Peter speaking to Cornelius the centurion, and to those who were with him, Acts x. 36, 37. tells them that the Lord had sent peace by Jesus Christ, whom he had anointed with the Holy Ghost, and with power." St. Paul says to the Corinthians, 2 Cor. i. 21, 22. "Now he which stablisheth us with you, in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our heart.

It is not recorded, that Jesus Christ ever received any external, official, unction. The unction that the prophets and the apostles speak of, is the spiritual and internal unction of grace, and of the Holy Ghost, of which the outward unction, with which kings, priests, and prophets were anciently anointed, was but the figure and symbol. [Nevertheless, many have supposed, and I see no harm in it, that when the Spirit visibly descended on Jesus at his baptism, he then received a peculiar, solemn, and appropriate unction.] Jesus Christ united in his own person the offices of king, prophet, and priest, and eminently included in himself whatever the law and the prophets had promised or figured, that was most excellent or most perfect. Christians, his disciples and his children, enjoy, in some sense, the same prerogatives; "but ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him that hath called you out of darkness into his marvellous light," 1 Pet. ii. 9. But all this must be understood in a spiritual sense, of the grace of the Holy Ghost; his holy unction poured into our hearts.

The name *Messiah*, *Anointed*, or *Christ*, was given to the kings, and to the high-priests of the Hebrews. "The Lord is witness against you, and his anointed, 1 Sam. xii. 3, 5. i. e. the Lord,

and the king whom he has established. And David says in several places, "God forbid that I should lay my hand on the Lord's anointed." The patriarchs and prophets are also represented by the name of *Messiahs*, or the Lord's anointed. "Touch not mine anointed, and do my prophets no harm," Psalm. cv. 15. But this name belongs to the *Messiah* by way of excellence, who was the object of the desire and expectation of the saints. Hannah the mother of Samuel plainly alludes to him, when at the end of her hymn, and in a time that there was no king in Israel, she says, 1 Sam. ii. 10. "The Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed;" i. e. the glory, the strength, the power of his *Christ*, or *Messiah*. And the Psalmist, ii. 2. "The kings of the earth set themselves against the Lord, and against his *Messiah*, or anointed. And Psal. xlv. 7. "Therefore God thy God hath anointed thee with the oil of gladness above thy fellows." Also, Jeremiah, Lam. iv. 20. "The breath of our nostrils, the anointed of the Lord, was taken in their pits." Daniel foretels the death of Jesus Christ under the name of *Messiah* the Lord. "And after three score and two weeks shall *Messiah* be cut off, but not for himself." chap. ix. 26. Lastly, Habakkuk says, iii. 13. "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." It would be needless to bring testimonies from the New Testament, to prove Jesus to be the *Messiah*, since they occur in almost every line.

The Greek word *Christos*, whence come *Christ* and *Christian*, exactly answers to the Hebrew *Messiah*, which signifies him who has received unction; a king, a priest. The Greeks also use the term *Eleimmenos*, which has the same signification as *Christos*.

The ancient Hebrews, being instructed by the prophets, had clear notions of the *Messiah*: but these were depraved by little and little, so that when Jesus appeared in Judæa, the Jews entertained a false conception of the *Messiah*, expecting a temporal monarch and conqueror, who should remove the Roman yoke, and subject the whole world. Hence they were scandalized at the outward appearance, the humility, and seeming weakness of our Saviour. The modern Jews, indulging still greater mistakes, form to themselves chimerical ideas of the *Messiah*, utterly unknown to their forefathers.

The ancient prophets had foretold, that *Messiah* should be God and man, exalted and abased, master and servant, priest and victim, Prince and subject, involved in death yet victor over

over death, rich and poor : a king, a conqueror, glorious ; a man of griefs, exposed to infirmities, unknown, in a state of abjection and humiliation. All these contrarieties were to be reconciled in the person of the *Messiah* : as they really were in the person of Jesus. It was known that the *Messiah* was to be born (1) of a *Virgin*, (2) of the tribe of *Judah*, (3) of the race of *David*, (4) in the village of *Bethlehem*. That he was to continue for ever, that his coming was to be concealed, that he was the great Prophet promised in the law, that he was both the son and Lord of *David*, that he was to perform great miracles, that he should restore all things, that he should die and rise again, that *Elias* should be the forerunner of his appearance, that a proof of his verity should be, the cure of lepers, life restored to the dead, and the gospel preached to the poor. That he should not destroy the law, but should perfect and fulfil it ; that he should be a stone of offence, and a stumbling-block, against which many should bruise themselves ; that he should suffer infinite oppositions and contradictions ; that from his time idolatry and impiety should be banished, and that distant people should submit themselves to his authority.

When Jesus appeared in Judæa, these notions were common among the Jews. Our Saviour appeals even to themselves, and asks, if these are not the characters of the *Messiah* ? and, if they do not see their completion in himself ? The evangelists take care to put the Jews in mind of them, proving hereby, that Jesus is the Christ whom they expected. They quote the prophecies to them, which then were acknowledged to belong to the *Messiah*, though they have been controverted by the Jews since. It may be seen in the early fathers of the church, and in the most ancient Jewish authors, that in the beginning of Christianity, they did not call in doubt several prophecies, which their forefathers understood of the *Messiah*. But in after ages they began to deny, that the passages we quote against them, should be understood of the *Messiah*, endeavouring to defend themselves from arguments out of their own scriptures. After this they fell into new schemes, and new notions concerning the *Messiah*.

Some of them, as the famous *Hillel*, who lived, according to the Jews, before Christ, maintain that the *Messiah* was already come in the person of king *Hezekiah*. Others, that the belief of the coming of the *Messiah* is no article of faith, and he that denies this doctrine makes but a small breach in the law ; he only lops off a branch from the tree, without hurting the root. This was affirmed by *Joseph Albo* the

Jew, in a conference held in Spain, in the presence of Pope *Benedict XIII.* *Buxtorf* says, *Synag. Judg. cap. 36*, that the greater part of the modern Rabbins believe, that the *Messiah* has been come, a good while, but keeps himself concealed in some part of the world or other, and will not manifest himself, because of the sins of the Jews. *Jarchi* affirms, that the Hebrews believed the *Messiah* was born on the day of the last destruction of Jerusalem by the Romans. Some assign him the terrestrial paradise for his habitation, others the city of Rome, where according to the Talmudists, he keeps himself concealed among the leprous and infirm, at the gate of the city, expecting *Elias* to come to manifest him.

A great number believe he is not yet come ; but they are strangely divided about the time and circumstances of his coming. Some expect him at the end of six thousand years. They suppose Jesus Christ to be born A. M. 3761. Add to this number 1800, it will make 5561, consequently they have 439 years to expect still. *Kimchi*, who lived in the twelfth century, was of opinion, that the coming of the *Messiah* was very near. *David*, the grandson of *Maimonides*, was advised with in this matter ; *Maimonides* himself had been consulted about it ; but neither of them could say any thing to the purpose. *Maimonides* pretended to have received certain prophecies from his ancestors, importing that the gift of prophecy should be restored to Israel, after the same number of years from the time of *Baalam*, as had passed from the beginning of the world to *Baalam's* time. According to him *Baalam* prophesied A. M. 2488. If we double this number, we find the restoration of the gift of prophecy should be A. M. 4976, i. e. A. D. 1316. But this conclusion has been found false. Some have fixed the end of their misfortunes to A. D. 1492 : others to A. D. 1598, others to A. D. 1600, others yet later. Last of all, tired out with these uncertainties, they have pronounced an anathema against any, who shall pretend to calculate the time of the coming of the *Messiah*. *Gemarr. Tit. Sanhedr. cap. xi.*

To reconcile those prophecies which seem to oppose each other, some have had recourse to an hypothesis of two *Messiahs*, one in a state of humiliation, poverty and sufferings ;—the other in splendor, glory, and magnificence ; but both of them to be mere men. The first is to proceed from the tribe of *Joseph*, and the family of *Ephraim* : his father is to be called *Huziel*, and himself *Nehemiah*. He is to appear at the head of an army, composed of the tribes of *Ephraim* and *Manasseh*, of *Benjamin*, and part of *Gad* : he shall make war with the *Edomites*, (thus

they call the Christians and the Romans, whose empire they are to destroy) and bring back the Jews in triumph to Jerusalem.

The second *Messiah* is to be of the race of David, is to bring the first *Messiah* to life again, to assemble all Israel, to raise those that are dead, to rebuild the temple of Jerusalem, and to rule over the whole world. He is to marry several wives, and to have many children, who are to succeed him after his death; for he is to die like other men. On this subject *vide* two dissertations of F. Charles Joseph Imbonatus, at the end of *tom. v.* of the *Bibliotheca Rabbinnica*, concerning the coming of the *Messiah*; also what Bartolucci has gathered in *tom. i.* of his *Bibliotheca Rabbinnica*; and Basnage's History of the Jews, *tom. iv.*

Jesus Christ gave warning to his disciples, that false prophets and false *Messiahs* should arise; Mark xiii. 22—that they should perform signs and wonders, by which even the elect themselves would be in danger. The event has verified his prediction. Every age among the Jews has produced false prophets, and false *Christs*, who have succeeded in deceiving many of that nation. One appeared even in the age of Christ himself; I mean Simon Magus, who reported at Samaria that he was the great Power of God, Acts viii. 9. In the following century Barchochebas by his impostures drew the most terrible persecution on the Jews that they had ever suffered. See BARCHOCHÉBAS, ADRIAN, AKIBA and JERUSALEM.

About A. D. 434, there appeared in the isle of Candia a false *Messiah* called Moses, who pretended to be the ancient Legislator of the Jews, descended from heaven to procure a glorious deliverance for the Jews of that island, by making them pass over the sea, into the Land of Promise, Socrat. *Hist. Eccles. lib. ii. cap. 38.* The Jews of Candia were fools enough to be persuaded by him; many of them jumped into the sea, in expectation that it would open to give them a safe passage. A great number were drowned, and the rest got out again as well as they could; the impostor was sought for to be punished, but he disappeared.

A. D. 530, there appeared in Palestine a false *Messiah* called Julian; he gave himself out to be a conqueror, and assured his followers, that he would deliver them from the oppression of the Christians, by force of arms. Misled by such promises, the Jews took arms, and killed many Christians. But the emperor Justinian sending troops, Julian was taken and executed, and his party dispersed.

A. D. 714, a Jew called Serenus, pretended to the Spanish Jews, that he would conduct

thém to Palestine, and set up his empire there. Several believed in this new *Messiah*, forsook their country and their business, and began to follow him. But they soon found him to be a cheat, and had time enough to repent of their credulity, Marca, *Hist. de Bearn, lib. ii.*

The twelfth century was very fruitful in this kind of imposture. One appeared in France, who brought on his followers a severe rebuke from king *Louis le Jeune*; he was taken and put to death, but his name and country are not known. He appeared about A. D. 1137. The year following another started up in Persia; his army was numerous, and hardy enough to offer battle to the king of Persia. That prince chose rather to compel the Jews in his dominions, to oblige this man to lay down his arms; the false *Messiah* answered, that the present success of his undertaking was a warrant to him of the future, and that they had nothing to fear. However, at last he promised to quit his arms, if he might be reimbursed the charges he had been at in preparing for war. The king complied with this proposal, but no sooner was his army dismissed, but the king forced the Jews to repay him, what he had paid the impostor, Maimon. *Epist. de Australi Regione, apud Vorstium, Not. in Zemath.* Solomon Ben-virga *Schever Juda*, p. 169.

In the same century were seen no fewer than seven or eight false *Messiahs*, not only in Spain, but in Arabia, in Persia, in Moravia. The Moravian was said to have the secret of making himself invisible when he pleased, and to charm the eyes of those who followed him. Another, called David Al-roi, was a conjurer, who by some false miracles deceived a great number of Jews, whom he persuaded to take arms. The king, amazed at the rapidity of his conquests, and at the multitude of his followers, ordered him to appear at court, with a promise of submitting to him, if he could prove himself to be the true *Messiah*. David attended on the king, was put in prison, but he came out again; was pursued, but he disappeared: his voice was heard, but nothing was seen of him. The king marched at the head of his army in hopes to catch him, and arrived at the banks of the river Goran, where he heard him cry out, *O Fools!* but he was not seen. A moment afterwards he was observed dividing the waters of the river with his cloak, when he passed over. The army followed him, but he was no more to be found. The king then wrote to the Jews in his dominions, to deliver up David to him, on penalty of all being massacred without quarter. Zaccheus, the head of the captivity, wrote to the impostor to deliver himself up and save the nation,

nation, but he made a jest of this. However, at last, the father-in-law of David, gained over by a great sum of money, tempted him into his power, made him drunk, and cut off his head.

James Zieglern, who died A. D. 1559, loudly proclaimed the coming of the *Messiah*. He maintained that he had been born fourteen years, and that he had seen him at Strasburg. He kept a sword and a sceptre to put into his hands, as soon as he should arrive at an age proper for fighting. Then he should pull down Antichrist, and the Turkish empire; should extend his monarchy to the utmost limits of the world, should assemble a council at Constance, which would hold for twelve years, and in which all disputes about religion should be finally determined. But the *Messiah* did not appear, and this imposture was manifest. Another visionary called Philip Zieglern arose in Holland, A. D. 1624, and promised a *Messiah* whom he had seen, and who only waited for the conversion of the hearts of the Jews, in order to manifest himself.

All these impostures, with their total failure, have not been able to cure the Jews of their whimsical notions, concerning the *Messiah* whom they expect. One of their nation, born at Aleppo, called Zabatai Tzevi, attempted about A. D. 1666 to be received as the *Messiah*. He had concerted this design very early, and learned whatever might be necessary to the better acting of his part. He preached in the fields before the Turks, who only derided him; but his disciples were in great admiration of him. He bragged that he could raise himself above the clouds, as Isaiah had foretold, xiv. 14. And having asked his disciples if they had not seen him do it, he reproached the blindness of those who had sincerity enough not to affirm it. He was summoned before the heads of the synagogue at Smyrna, where he then resided, and was condemned to death; but no one would execute this sentence: so that they were contented to banish him.

Tzevi was three times married, but did not consummate his marriage. Having gone through Greece, he came to Alexandria, and thence to Gaza, where he found a Jew called Nathan-Levi, or Benjamin, whom he persuaded to act the part of the prophet Elias, who was to precede the *Messiah*. They came to Jerusalem. Nathan declared Tzevi to be him whom they expected. Part of the Jews of the country were seduced into the cheat, but the wiser sort opposed him, and excommunicated him. He withdrew to Constantinople, and thence to Smyrna, whither Nathan-Levi sent four ambassadors to him, who acknowledged him for the *Messiah*. This em-

bassy imposed on the people, and even on some of the doctors; they owned him as a king, and brought him presents, that he might support his royal dignity. Those of better understanding remonstrated in vain. They even pronounced two sentences of death against him, but he was not concerned at it, because he knew they dared not put them in execution. He waited on the Cadi of Smyrna, and put himself under his protection. The whole discourse of the public was of Tzevi; he had a throne set up for himself, and another for his spouse. He called himself *The King of the Kings of Israel*, and Joseph Tzevi his brother *The King of the Kings of Judah*. He caused the name of the Ottoman emperor to be erased out of the liturgy, and substituted his own. Before he began the conquest of the empire, he distributed the offices and employments among his favourites.

He departed for Constantinople. The Grand Seignor being informed of it, ordered his vizier to seize him, to put him in prison, and give him the bastonado. They laid hold of him, and asked him, why he assumed the title of king? He answered, the Jews had compelled him. The vizier ordered him to prison at the Dardanelles. The Jews thought it was for want of power to hurt him that Tzevi was spared. They corrupted the governor by great presents, so that even in his prison the impostor was entertained with all possible honours. At length the Grand Seignor caused Tzevi to be brought to Adrianople, and ordered him to be run through with a sword, to try if he was invulnerable: but Tzevi chose rather to turn Mahometan, than thus to suffer death: and such was the conclusion of this famous transaction. Basnage *Hist. Jews*, tom. iii. lib. v. cap. 18.

METEMPSYCHOSIS. The notion of a *metempsychosis*, or transmigration of the soul from one body to another, whatever modern Jews may say, is not taught, either in the Old or New Testament. On the contrary, it appears by the law, by the prophets, and by the apostles, that the souls of men after their death are in a fixed state, and have no longer any concern with this present life. The Jews quote the passage, Job xxxiii. 29, 30. to support their opinion concerning the *metempsychosis*. "Lo all these things worketh God oftentimes (Heb. *twice* and *thrice*) with man. To bring back his soul from the pit, to be enlightened with the light of the living." As if Elihu alluded to a threefold revolution, or meant a threefold return of the soul to a body. But the true sense of this passage is, that God preserves the man who puts his confidence in him, three times, *i. e.* repeatedly—many times. There is great probability that

that the Jews imbibed this notion, during their long captivity at Babylon; or from their intercourse with the Greeks, who themselves had borrowed it from the Orientals.

At the time of Jesus Christ this opinion was common among the Jews: whence they say, some thought Jesus to be John the Baptist, others Elias, others Jeremiah, or one of the old prophets, Matth. xvi. 14. And when Herod the Tetrarch heard reports of the miracles of Jesus, he said, that John the Baptist, whom he had beheaded, was risen again. Josephus and Philo, speak of the *metempsychosis* as an opinion common in their nation. The Pharisees held, according to Josephus, *Antiq. lib. xviii. cap. 2. de Bello, lib. ii. cap. 12.* that the souls of good men might easily return into other bodies, after the death of those which they had forsaken. He says also, *de Bello, lib. vii. cap. 25,* that the souls of wicked men sometimes enter into the bodies of living men, which they possess and torment. Philo says, *de Somniis*, p. 586, *et de Gigantibus*, p. 285, that the souls which descend out of the air into the bodies which they animate, return again into the air after the death of those bodies; that some of them retain a great abhorrence for matter, and dread to be again plunged into bodies; but that others return with good will, and natural desire, to renewed life.

The Jewish doctors who treat of the *transmigration*, wrap it up in obscure and mysterious terms. R. Isaac Lorien, *de Revolution. Anim. cap. 4. Cabbalæ denudata*, par. iii. p. 258. They believe that God has determined for all souls a certain degree of perfection, to which they cannot attain in the course of one life only. They therefore return several times upon the earth, and animate several bodies successively, that they may fulfil all righteousness; and practice all the commandments, negative and affirmative, without which they cannot arrive at the state which God intends for them. Whence is it, say they, that some people die in the prime of their youth? It is because they have already acquired their degree of perfection, and have nothing remaining to be done in a frail and mortal body. Others, like Moses, die with reluctance, because they have not accomplished all their duties. Others, like Daniel, die with satisfaction, and even desire death, because nothing remains for them to do in this world.

They say, the *metempsychosis*, or revolution of souls, is after two manners. The first when a soul enters a body already animated. Thus it was that Herod the Tetrarch imagined, that the soul of John the Baptist, whom he had caused to be beheaded a little before, was entered into the body of Jesus Christ, in order to

work miracles. Souls enter into bodies already animated, to acquire some new degree of perfection, or to assist that soul already in the body, in the works which God requires of it. They say, for example, that the soul of Moses is to be united to that of the Messiah, &c.

The second manner of transmigration, say they, is, when a soul enters into a body newly formed, either to expiate some crime it had committed in another body, or to acquire a greater degree of sanctity. The Jews think this revolution is performed at least three or four times. They even extend this *transmigration* to brute beasts, and to inanimate things; and the number is not small that maintains this opinion. The most famous of the Jewish doctors hold it, and pretend that Pythagoras, Plato, Virgil, and the ancient philosophers who espoused it, derived it from the writings of the prophets.

This notion is very ancient in the East. The Chinese teach, that Xekiah an Indian philosopher, born about a thousand years before Jesus Christ, was the first promulgator of this doctrine in the Indies, whence it spread into China, A. D. 65. They pretend, that Xekiah was born eight thousand times, and that his last birth was in the form of a white elephant. On this principle the Indians and Chinese are so little scrupulous of putting themselves to death, and killing their children, when they find a difficulty in maintaining them. It is related that a king of this country having had the small-pox, and seeing his face much disfigured, could not endure to live under such a frightful form, but ordered his brother's son to cut his throat, who was afterwards burned. The story of the Indian philosopher Calanus is well known, who burned himself in the time of Alexander the Great.

The Indians look on death with indifference, being fully persuaded of the *metempsychosis*. This opinion has produced in the East a great number of impostors and false Messiahs, who pretended to be animated by the souls of Adam, or of Moses. For example, Akem-Ben-Asha, a famous impostor, who appeared in the year 162 of the Hegira, and affirmed, that after the death of Adam, God appeared to men under the shape of several prophets, and other great men, till he took a human figure in the person of Abu-Moslem, prince of Korasan; after whose death the Deity had passed and descended into his own person. From the same source those fanatics proceeded, who gave divine honours to Abon-Giasar-Almansor, the second calif of the race of the Abassides; into whom they pretended that the soul of Mahomet, or of some ancient prophet, had passed. Hence they abstain from
killing

killing any living creature, for fear of violating the soul of their father, or of some near relation, inhabiting those animals. They do not so much as defend themselves against wild beasts; and they charitably redeem animals out of the hands of strangers, who are about to kill them. See SOUL and RESURRECTION.

METHUSAEL, מֶתוּשָׁאֵל, *who demands his death*; from שָׁאֵל *shelah*, to demand, and מוּת *muth*, death, and the pronoun יו, *his*: otherwise, *death in his hell, or grave*; from שָׁאֵל *sheol*, hell, or the tomb; otherwise, *man that demands*; from מֶתִים *methim*, man, and שָׁאֵל *shala*, to demand. [Dangerous to God: i. e. extremely painful to his mother, at his birth.] Son of Mehujael; of the race of Cain. Gen. iv. 18.

METHUSELAH, מֶתוּשֶׁלַח, *he has sent his death*; from מוּת *muth*, death, and שָׁלַח *shalach*: otherwise, *the arms of his death*; from *muth*, death, and *shalac* or *shelec*, according to different readings, and the pronoun יו, *his*: otherwise, according to the Hebrew and Syriac, *spoil of his death*: otherwise, *man that demands*; from *meth*, mortal man, and *shaal*, to demand. [Extension further extended; i. e. of the family: possibly, also, as some think, referring to his extended life.]

METHUSELAH, son of Enoch, Gen. v. 21, 22: was born A. M. 687: He begat Lamech A. M. 874, and died A. M. 1656, aged nine hundred sixty-nine years; the greatest age attained by any mortal man. This year, A. M. 1656, was the year of the deluge.

Jerom in his Hebraical questions on Genesis, mentions a famous question that used to be debated, which is, that *Methuselah*, according to the LXX. must have lived fourteen years after the deluge; or according to other copies, he died six years before the deluge: in which, both accounts vary from the Hebrew text, which says he died the very year of the deluge. Thus the Seventy read—*Methuselah being a hundred and sixty-seven years old begat Lamech, after which he lived yet eight hundred and two years, (or according to other copies seven hundred fourscore and two years) and the whole number of his years was nine hundred sixty-nine years.* But if Lamech was born in the year of *Methuselah* 167, and if he begat Noah at the age of 188 years, which was the 355th year of *Methuselah*, the deluge happening in the 600th year of Noah, as the Scripture affirms, that is, in the year of *Methuselah* 955, it must follow that the year of the deluge was 14 years before the death of *Methuselah*. But we may admit, that the copies of the Septuagint have been injured in this place.

The Rabbins pretend that *Methuselah* was

a very learned man, that he was a hundred years at the school of his father Enoch, that he wrote several works, and three hundred and thirty proverbs or parables. Eupolemus in Eusebius, *Præparat. lib. ix. cap. 17.* acquaints us, that *Methuselah*, by the ministry of angels, learned all kinds of knowledge. Solomon Jarchi thinks he died seven days before the deluge, that his son Noah might have time to lament him; and the book of Jalkut says, that then a voice was heard from heaven, as if the angels themselves bewailed the death of *Methuselah*.

METRETA; a sort of measure, very nearly the same as the *Bath* of the Hebrews. John says, ii. 6. that at the marriage of *Cana*, there were six large urns, or stone water pots, containing about two or three firkins (μετρηται) a piece; which Christ changed into excellent wine. [Comp. Dr. E. D. Clarke's *Travels, Vol. II. p. 445*]

MEUZAL, מֵעֻזַּל, Μοοζήλ, *that goes out, or goes away*; from עָזַל *azal*. [Eng. Trans. "going to and fro" Ezek. xxvii. 19. מֵעֻזַּל וְדָן.]

MEUZAL, or MOSEL, a city whose situation is unknown. The Hebrew of Ezekiel may be translated as the Vulgate, *Dan et Græcia et Mosel*; or *Dan and Javan of Ozel or Usal*. Bochart, *Phaleg. lib. ii. cap. 22.* thinks that by *Javan of Ozel* or *Uzal*, are meant the descendants of Javan, whose habitation was at *Usal*, a city of Arabia. Instead of Javan the LXX. read *Jain*, wine; also *Asel* or *Asael*, and not *Mosel*. The Syriac has *Dan and Javan of Uzel*; the Arabic, *they brought to your fairs wine of Ail*. The Chaldee, *Dan and Javan brought you merchandizes in troops, &c.* I suspect some alteration in this passage. *Dan* and *Javan* are too far distant from each other, to be thus brought together.

MEZAHAB, מֵצָהָב, Μεζαῖβ, *who is gilded*; from צָהָב *zahab*, gold: or *waters yielding gold*; from מֵי *mi*, waters, and צָהָב *zahab*, gold: otherwise, *what is gold*; from the conjunction מֵי, *mi*, what is, and צָהָב *zahab*, gold. Mother of Martred, Gen. xxxvi. 39.

MEZUZOTH. This name the Jews give to certain pieces of parchment, which they fix on the door posts of their houses; taking literally what Moses orders, Deut. vi. 9, 11, 13. Thou shalt never forget the laws of thy God, but thou shalt write them on the posts of thy house, and on thy gates. They pretend, that to avoid making themselves ridiculous, by writing the commandments of God without their doors, or rather to avoid exposing them to prophannation, they ought to write them on parchment, and to enclose it. Therefore they write these words

words on a square piece of parchment prepared on purpose, with a particular ink, and a square kind of character, Deut. vi. 4,—9. "Hear, O Israel, the Lord our God is one Lord," &c. Then they leave a little space, and afterwards go on, to Deut. xi. 13. "And it shall come to pass, if thou shalt hearken diligently to my commandments," &c. as far as, "thou shalt write them upon the door-posts of thy house." —After this they roll up the parchment, put it into a case, and write on it *Shadai*, which is one of the names of God; they attach it to the doors of their houses, and chambers, to the knocker of the door on the right side, and as often as they pass, they touch it in this place with their finger, which they afterwards kiss. The Hebrew *mezuzah* properly signifies a door-post of a house; but is a name also given to this roll of parchment. Leo of Modena, *Ceremonies of the Jews*, Part i. cap. 2. *Vide* Plate of PHYLACTERIES, and FRAGMENT, No. CCXXXIV.

MIAMIN, מִימִין, *Meimîn*, *who is dextrous, or the right hand*; from יָמִין *jamin*: otherwise, *that prepares waters*; from מֵי *mi*, *waters*, and מִן *min*, *preparation*. Son of Parosh, of the race of the priests; one who divorced his strange wife. Ezr. x. 25.

MIBHAR, מִבְּחָר, *elected, or election, or youth*; from בָּחַר *bachar*, *to choose*, &c. Son of Hageri, a valiant man of David's army, 1 Chron. xi. 38.

MIBSAM, מִבְּשָׁם, *that perfumes*; from בִּשְׁם *beshem*: otherwise, *who confounds them*; from בּוֹשׁ *bosh*, *to confound, or put to shame*, and the pronoun מֵ *am*, *them*.

I. **MIBSAM**, or *Mabsam*, son of Ishmael, Gen. xxv. 13.

II. **MIBSAM**, son of Shallum, 1 Chron. iv. 25.

MIBZAR, מִבְּצָר, *Maẓẓâr*, *which is defended, or fortified*: or *that cuts, or has a vintage*; from בָּצַר *batzar*, *bitzur*, or *bitser*, according to different readings. He succeeded Taman in the principality of Edom, Gen. xxxvi. 42.

MICAH, מִיכָא, *poor, humble*; from מָכַךְ *macac*: otherwise, *who strikes, or is struck*, from נָכַח *nacah*: otherwise, *who is there?* from the conjunction מִי *mi*, and כֹּה *co*, *here, there*: or, *waters here*; from מֵי *mi*, *waters*, and כֹּה *co*, *here*.

MICAH, son of Zichri, and father of Mattaniah, 1 Chron. ix. 15.

II. **MICAH**, מִיכָא, *Micha*, or *Michas*, son of Meribbaal, i. e. Mephibosheth, 2 Sam. ix. 6, 12. *Micha's* sons were Pithon, Melech, Tarea, and Ahaz, 1 Chron. viii. 34, 35.

III. **MICAH**, father of Achbor, 2 Kings xxii. 12.

IV. **MICAH**, of Reuben; son of Joel, 1 Chr. v. 5.

V. **MICAH**, son of Uzziel, 1 Chron. xxiii. 20.

VI. **MICAH**, the Morasthite, or of Moresa, a

village near Eleutheropolis, in the south of Judah, is the seventh in order of the twelve lesser prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, about fifty years: *from about A. M. 3245, or the beginning of the reign of Jonathan, to A. M. 3306, or the last year of Hezekiah*. This prophet was nearly contemporary with Isaiah, and has some expressions in common with him; compare Isaiah ii. 2. with Micah iv. 1. and Isaiah xli. 15, with Micah iv. 13.

The prophecy of *Micah* contains but seven chapters. He first foretels the calamities of Samaria; afterwards he prophesies against Judah; then he exclaims against the iniquities of Samaria; he foretels the captivity of the ten tribes, and their return. The third chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel; which in my opinion is levelled against the chiefs of the kingdom of Judah, the judges, the magistrates, the priests, the false prophets, &c. We are informed by Jeremiah, xxvi. 18, 19, &c. that this prophecy was pronounced in the time of Hezekiah, and that in the days of Jehoiakim it protected Jeremiah from death, who prophesied much the same things against Jerusalem as *Micah* had done.

After these terrible denunciations, *Micah* speaks of the reign of the Messiah. And as the peaceable times which succeeded the return from the Babylonish captivity, and which prefigured the reign of the Messiah, were disturbed by a tempest of short continuance; *Micah* foretold it in a manner, which agrees very well with what Ezekiel says, of the war of Gog against the saints, and which we think had relation to the reign of Cambyses, or the war of Holofernes. *Micah* speaks particularly of the birth of the Messiah v. 2, 3, &c. at Bethlehem, whose dominion was to extend over the earth.

The two last chapters of *Micah* contain a long invective against the iniquities of Samaria; then he foretels the fall of Babylon, the re-establishment of Israel, their happiness, &c. and this in such lofty terms, as chiefly agree with the state of the Christian church.

Jerom, *Ep.* 37. says, that *Micah* was buried at Morasthi; and Sozomen, *lib.* vii. cap. 29. *Hist. Eccl.* says, that his tomb was revealed to Zebennus, bishop of Eleutheropolis, in the reign of Theodosius the Great. He calls the place of his burial *Beretsate*, which is probably the same as *Morasthi*, ten furlongs from Eleutheropolis. The author of the *Life and Death of the Prophets*, printed under the name of Epiphanius, pretends that *Micah* was thrown headlong, and put to death by Jehoram, son of Ahab, because he

he could not bear his freedom in reproving his vices. But this author, as several others, has confounded *Micah* the *Morasthite*, with *Micaiah*, son of *Imlah*, who lived in the kingdom of the ten tribes, under the reign of Ahab. The spurious Dorotheus says, that *Micah* was buried in the burying place of the Anakim, whose habitation had been at Hebron.

MICAH, מִיכָיָה, Μιχαίας, *who is like to God?*

VII. MICAH, or *Michaihu*, of Ephraim, son of a rich widow, who became an occasion of falling to Israel, Judges xvii. xviii. The mother of *Micah* had laid by a reserve of eleven hundred shekels, about £125 10s. This money being missing, she was in a great passion about it, and uttered heavy imprecations against the thief. Whether *Micah* had taken it himself, or whether he recovered it from somebody who had taken it, he comes and tells his mother that it was in his custody. The mother regained her temper, and blessing her son for his diligence, told him it was dedicated to God, that she would have an *ephod* made with it, (or priestly habit) and images of metal: for a domestic chapel. He made one of his own sons priest; and afterwards a young Levite.

It is believed this happened in the interval, after the death of Joshua, and the elders that succeeded him, till Othniel judged Israel. During this time the tribe of Dan being streightened in their inheritance, sent six hundred men to seek a more convenient settlement. They passed by *Micah's* house, on the mountains of Ephraim, and desired the Levite who resided there, to enquire of the Lord about the success of their expedition. He answered them, that the Lord would prosper their undertaking.

They came a second time to the house of *Micah*; and having persuaded the priest to their party, they took away the *ephod*, and the graven images. *Micah* ran after them, crying out, but they threatened him, and obliged him to retire.

Having taken Laish, they there set up the idol purloined from *Micah*, and appointed for their priest, Jonathan, son of Gershom, son of Moses. This idol continued here all the time the house of God was at Shilo, and to the captivity of the country; or, according to another version of the Hebrew, to the deliverance of the country. Some understand it of the deliverance of the country by Samuel; others, of the captivity of the ten tribes by the kings of Assyria, Salmanassar, and Tiglath-pilesser. During all this time the city of Laish, otherwise called *Dan*, was a place of idolatry and superstition; worshipping either the *Teraphim* of *Micah*, or the golden calves of *Jeroboam*.

VOL. II. PART XIX. Edit. IV.

MICAIAH, מִיכָיָה, Μιχαίας, from the same.

I. MICAIAH, mother of Abijah, king of Judah. See MAACHAH.

II. MICAIAH, or *Michaiah*, מִיכָיָה, son of Imlah, of Ephraim, a prophet of the Lord. It is thought to have been *Micaiah*, though Scripture does not mention his name, who directed one of his associates to strike him, and to wound him, which the other refusing, *Micaiah* told him, a lion should meet and kill him, which happened accordingly. *Micaiah* meeting another, desired the same thing, which he performed. Thus the prophet being disfigured, threw dust in his face, and went to meet King Ahab: complaining that being charged with a prisoner, he had escaped, but his ransom was required of him. The king gave sentence against him.—At which the prophet wiping the dust off his face, and discovering himself to Ahab, said, “Just so says the Lord to thee. Because thou hast let go a man deserving of death, thy life shall answer for his life, and thy people for his people.” He spoke of Ben-hadad king of Syria, whom Ahab had suffered to escape, when he was in his power. 1 Kings xx. 35.

About three years after, when Ahab made war against Ben-hadad king of Syria, he invited Jehoshaphat, king of Judah, to accompany him, 1 Kings, xxii. Jehoshaphat, who was then at Samaria, consented, but desired that a prophet of the Lord might be consulted about their success. For he would not rely on the prophets of Baal, who had assured Ahab of victory. They brought *Micaiah*, son of Imlah before the kings, and instructed him by the way, to conform his sentiments to those of the other prophets. Ahab having asked him, whether they should march against Ramoth Gilead, or no? *Micaiah* answered, March on and prosper, the Lord shall deliver it into thy hands. The king replied, I adjure thee in the name of the Lord to answer only according to the truth. Then *Micaiah* says to him with a more serious countenance; I saw all Israel dispersed upon the mountains, like sheep that have no shepherd: and the Lord said, they have no captain, let every one return in peace to his own house.

Micaiah added an apologue, or parable, “I saw the Lord sitting on his throne, amid the heavenly host. And the Lord said, Who shall seduce Ahab, king of Israel, to march against Ramoth-Gilead, that he may die there? One answered one thing, and another, another. Then an evil spirit stepped forth and said, I will seduce Ahab, by putting a lie into the mouth of all his prophets. The Lord said to him, Go, and thou shalt succeed. Now has the Lord put a lying spirit in the mouth of all thy prophets, and

and has passed sentence against thee." At this time Zedekiah, son of Chenaanah, stepped up to Micaiah, and gave him a blow on the face, saying, which way went the Spirit of the Lord from me to speak unto thee? To whom Micaiah replied, That thou shalt see, when thou shalt skulk from chamber to chamber to hide thyself." Then Ahab said to his people, Take Micaiah and carry him to Amon the governor of Samaria, and let him be fed with the bread of grief, and water of affliction, till I return in peace. (לחם וּמַי לְרַגְלֵי, bread and water in a little quantity. See 2 Chron. xviii. 26. where Jerom translates, *Date ei panis modicum, et aqua paucillum*. Comp. Isaiah. xxx. 20.) Micaiah answered, If thou return at all in peace, the Lord has not spoken by me." The event justified his prediction. We hear no more of Micaiah son of Imlah.

III. MICAHIAH, son of Gemariah, informed the princes of Judah, that Baruch had read the prophecies of Jeremiah in the temple, before all the people. Jer. xxxvi. 11.

MICHAEL, מִכָּאֵל, *who is like to God?* From the conjunction מִי *mi*, *who*, and כֵּה *co*, *the same*, or *like*, and אֵל *el*, *God*: otherwise, *humility*, *poorness of God*; from מַכָּה *macac*, *poverty*, and נָכָה *naoah*, *to strike*, and יָהּ *jah*, *the Lord*.

I. MICHAEL. It is believed that Michael is head of the heavenly host, as Lucifer is head of the infernal crew; and that God has constituted him protector of Israel. St. Jude, ver. 9, 10. says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." St. Jude concludes from thence, that the faithful ought not to use ill words or execrations, like heretics and false prophets.

It is asked, to what incident St. Jude alludes? Some have imagined he alludes to a story related in the apocryphal book of the Assumption of Moses, that the archangel Michael after the death of Moses, was urgent to have the body of this legislator buried and concealed, from fear the Hebrews, or any other nation, should idolize or worship him. While, the devil on the contrary pretended, that the body ought to be left to the Hebrews, for a trial of their fidelity; meaning rather for a snare and occasion of scandal to them, *Vide* Chrysost. *Homil. v. in Matth.* Theodoret, *qu. 43. in Deut.* Procop. *in Deut.* Josephus, *Antiq. lib. iv. cap. ult.* Ecumenius, *Comment. in Epist. Judæ*, from another tradition, advances, that Michael used all his power to procure an honourable funeral for Moses: but the devil on the contrary was furiously importunate, pretending that

the body belonged to him, and that Moses was unworthy of the honour of burial, being guilty of the murder of an Egyptian. Philo and Epiphanius believe, that the body of Moses was buried by the hands of angels. We have at this day two books intituled, *Pettii-ath Moshe*, or the *Assumption of Moses*; but we find nothing in them of this contest.

Some believe that Michael conducted the Israelites in the desert, of whom it is said, "Behold, I send an angel before thee to keep thee in the way," &c. Exod. xxiii. 20. xxxiii. 2. —my envoy, my ambassador: he acts in my name. It is believed also, that he appeared to Moses in the burning bush, was the guide of the people in the wilderness, and gave the tokens of his presence in the pillar of a cloud. It is thought also, he appeared to Joshua in the fields of Jericho, Jos. v. 13. and to Gideon, and to Manoah the father of Sampson. In a word, to him are imputed the greater part of the most remarkable appearances, in the Old Testament or the New. [Others think, that these appearances in the O. T. were temporary incarnations of the Messiah, to effect deliverances of Israel, previous to his more permanent incarnation to extend the benefits of salvation to all mankind.]

Daniel speaks of Michael in two places, x. 13. He says, that the angel Gabriel having appeared to him, said, "The prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael one of the chief princes came to help me, and I remained there with the kings of Persia." It is commonly believed, that this angel of the kingdom of Persia was he, to whom God had committed the care and superintendence of that kingdom, who opposed Gabriel, and Michael, because he was desirous to keep the Jews as long as he could in Persia, where they did much good, and made many proselytes. Others, not readily assenting to this opposition of three good angels, imagined that the angel of the Persians was a bad angel, who, jealous of the prosperity of the Jews, did his utmost to prevent Cyrus from acquiring the empire of Persia, that he might not set the Jews at liberty.

We find mention of Michael, Daniel xii. 1, 2. where speaking of the persecutions of Antiochus Epiphanes, he says, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble," &c. Michael therefore was sent of God to succour his people, during these times of persecution; he inspired the Maccabees with invincible courage, he struck the wicked Antiochus, and delivered the Jewish church.

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[It is remarkable, that we meet with very few, if any, of the names of angels, before the captivity of Babylon: we cannot positively affirm that such were not customary; but it seems to be very safe to say, that the distinguishing angels by name has much the air of a Chaldee custom.]

We read, Rev. xii. 7, "And there was a war in heaven, *Michael* and his angels fought against the dragon." From this place it has been concluded, that *Michael* the archangel was the tutelar angel and guardian of the Christian church. He exerted his power chiefly at the time of the persecutions of the Pagans against the believers. He restrained the power of Satan, he supported the faith of the Christians, he defeated the designs of the persecutors, &c.

II. MICHAEL, father of Sethur, one of the spies sent by Moses, Numb. xiii. 13.

III. MICHAEL, son of Jeshishai, and father of Gilead, of Gad, 1 Chron. v. 13, 14.

IV. MICHAEL, son of Uzzi, of Issachar, 1 Chron. vii. 3.

V. MICHAEL, of Manasseh: a valiant man on the party of David, 1 Chron. xii. 20.

VI. MICHAEL, son of king Jehoshaphat, killed with his brethren, by king Jehoram, after the death of Jehoshaphat, 2 Chron. xxi. 2.

MICHAL, מִיכָל, *who is it that has all?* from the conjunction מִי *mi*, *who is it*, and כָּל *calal*, *all*: otherwise, *who is perfect*, or *complete*? from the same: otherwise, *the whole is water*; from מִי *mi*, *water*, and כָּל *col*, *the whole*; or *defence*; from כָּלָא *cala*. [*rivulet, brook.*]

MICHAL, or MICHEL, daughter of king Saul. The Hebrews think, she was also named *Eglah*, and was mother of Ithream, 2 Sam. iii. 5. But this opinion has no foundation. *Michal* falling in love with David, and her father Saul being informed of it, he was not a little glad, saying, I will offer her to David for a wife, that he may fall by the hands of the Philistines. Saul therefore bid his confidants insinuate to David to improve his good fortune; David at first declined, but finding his valour might be equivalent to a dowry, he doubled what Saul required as proofs of his victory over the Philistines: and Saul gave him his daughter *Michal*.

Some time after, Saul sent his guards to seize David in his own house during the night; but *Michal* let him down through a window, and he escaped. *Michal* then took a figure,—(the Hebrew says, *she took teraphim*. The LXX. *κινράκια*, *figures*: as the representation of a dead man, or an empty tomb) and laid it in David's bed, and wrapped about its head the skin of a goat with the hair on, and covered it with a cloth. (מִן כֶּבֶד חֵטִי, *a bolster of goat's hair*.

LXX. *Ἦναι τὸν ἀγῶν, a liver of goats. Aquila, Σπρυγγύλαμον τοῦ χῶν, a bottom of hair.*) Saul sent next morning to take David, even in his bed; but his messengers found nothing but a figure, and *Michal* excused herself by saying, that David threatened to kill her if she did not favour his escape. [Comp. FRAG. No. XXV.] Some time after Saul gave *Michal* to Phalti, (or Phaltiel,) son of Laish.

But David, when he came to the crown, caused *Michal* to be restored to him, and this was one condition that he stipulated with Abner. The Hebrews pretend, that Phaltiel never came near *Michal*, who in strictness could not be his wife, since she never had been divorced from David. Others believe that *Michal* had five sons by Phaltiel, which the Gibeonites executed, 2 Sam. xxi. 8, 9. See MERAB.

David from the beginning of his reign had formed a design of translating the ark of the covenant from Shiloh to Jerusalem, where he had fixed his habitation. This pious design the king executed with great pomp and ceremony; he himself leaping and dancing for joy in this solemnity. *Michal* observing this at a window, where she had placed herself to see the procession, conceived no small contempt for king David; and when he returned to his palace, she upbraided him with acting rather like a buffoon than a king. David vindicated himself by telling her, that he would dance and appear still more vile before the Lord, who had preferred him to be king of Israel, before her father and all his family. *Michal* had no children to the day of her death, which Scripture seems to impute to these reproaches made to David: the time of her death is unknown.

MICHMAS, מִכְמָס, *secret, concealed*; from כָּמַס *camas*: otherwise, *tribute of the poor*, or *of him that is beaten*; from מָס *mas*, *tribute*, and מָכַךְ *macac*, *poor*: or from נָכַח *nacah*, *to strike*. [*hiding place.*] Ezra ii. 27.

MICHMASH, מִכְמָשׁ, *Maymash*, *he that strikes*; from נָכַח *nacah*: otherwise, *poor, who is taken away*; from מָכַךְ *macac*, *poor*, and מָשַׁח *maskah*, *taken away*: that touches; from מָשַׁח *maskash*.

MICHMASH, or MACHMAS; Eusebius says, was in his time a considerable place, about nine miles from Jerusalem towards Rama. *Michmash* was east of Beth-aven, 1 Sam. xiii. 6.

[A city of Ephraim, in the south, on the confines of Benjamin, Ezra ii. 27. Neh. vii. 31, called also MICHMASH, 1 Sam. xiii. 2. Isaiah x. 28. comp. Neh. xi. 31. Gr. *Machmas*, 1 Mac. ix. 73.

"The burrow," den, or hiding-place.]

MICHMETHAH, מִכְמֶתָה, *the gift of him that strikes*, or *of the poor*; from מָתָה *nathath*, *a gift*, also מָכַךְ *macac*, *poor*, and נָכַח *nacah*, *to strike*;

strike; otherwise, the death of the poor and afflicted; from מָוֹת muth, death, and מָוֹעַ macac, poor. [or, the hiding-place, as MICHMAS.]

MICHMETHAH, or **MACHMETHATH**, a city of the half-tribe of *Manasseh*, on this side *Jordan*, on the frontiers of *Ephraim* and *Manasseh*; over against *Shechem*, Josh. xvi. 6. xvii. 7.

MICHEI, מִכִּי, *sale*; from מָכַר macar, to sell; or, *knowledge*; from מָכַר nicar, 1 Chr. ix. 8.

MIDDIN, מִידִן, or **NIDDIN**, *judgment*, or *that pleads*, or *reproves*: from מִן din, whence, מִדּוֹ madon, *process*; otherwise, *that measures*, from מָדַד madad. A city of *Judah*, Josh. xv. 61.

[Some think *Middin* for *Middim*: measures, i. e. portions of the allowance: or, perhaps, extension; a place very much extended.]

MIDIAN, מִדְיָן, *judgment*: from מִן dun: or, *measure*, *habit*, *covering*; from מָדַד mad. [or, *great extension*, i. e. of the family.]

I. **MIDIAN**, or **MADIAN**, fourth son of *Abraham* and *Keturah*, Gen. xxv. 2. See **MADAN**.

The *Midianites* mentioned Num. xxii. 4, 7. xxv. 15. xxxi. 2, &c. whose daughters seduced *Israel*, even to the worshipping of *Baal-peor*, were descendants of *Midian* son of *Abraham*. The *Midianites*, who were overcome by *Hadad* son of *Bedad*, king of *Edom*, Gen. xxxvi. 35, and those who oppressed *Israel*, and were defeated by *Gideon*, Judg. vi. 1, 2, &c. vii. 1, 2, were also descended from *Midian*, son of *Abraham*, who dwelt east of the *Dead Sea*, and south of *Moab*. Their capital city was called *Midian*, and its remains were to be seen in the time of *Jerom* and *Eusebius*. It was situated on the *Arnon*, south of the city *Ar*, or *Areopolis*.

The Lord intending to punish the *Midianites*, because their daughters had seduced *Israel* to the worship of *Peor*, directs *Moses* to take a thousand men out of each tribe, and send them under the command of *Phinehas*, son of the high-priest *Eleazar*, to execute vengeance against the *Midianites*. *Phinehas* marched therefore at the head of twelve thousand men, having with him the ark of the covenant, according to some commentators, and the trumpets of the tabernacle. He defeated the *Midianites*, and slew five of their kings, *Levi*, *Rekem*, *Zur*, *Hur*, and *Reba*, who reigned over several cities of the country of *Midian*, east of the *Dead Sea*. The wicked prophet *Balaam* was also involved in their misfortune, and lost his life. The *Israelites* took the women, the children, the flocks, and whatever belonged to the *Midianites*; they burnt their cities, villages and forts, and they brought into the camp all the booty they had got in this expedition.

II. **MIDIAN**; was probably son of *Cush*, since *Zipporah*, the wife of *Moses*, who was a *Midia-*

nite, was nevertheless a *Cushite*; Num. xii. 1. Heb. and since *Habakkuk* iii. 7. Heb. puts the *Midianites* with the *Cushites* as if they were synonymous, or at least neighbours. This *Midian* peopled the country of *Midian*, east of the *Red Sea*. Into this country *Moses* withdrew, and there married *Zipporah*, daughter of *Jethro*, Exod. ii. 15, &c. It was these *Midianites* who trembled for fear, when they heard the *Hebrews* had passed the *Red Sea*, Hab. iii. 7. *Abulfeda* speaking of the city of *Midian*, says, "*Madyan* is a city, in ruins, on the shore of the *Red Sea*, on the side opposite to *Tabuc*, from which it is distant about six days' journey. At *Midian* may be seen the famous well, where *Moses* watered the flocks of *Schoaib*. (Thus the *Mahometans* call *Jethro*.) This city was the capital of the tribe of *Midian* in the days of the *Israelites*. According to *Abusaid*, the bay of the *Red Sea* in this place, is about one hundred thousand paces wide."

It should seem as if the *Orientals* knew no other *Midianites* than those on the east of the *Red Sea*, south of *Mount Sinai*, among whom *Moses* took refuge. The *Arabian* authors affirm, that the *Midianites* are a foreign people, who came to settle in *Arabia*, and are not of the number of the ancient inhabitants of the country; which countenances the opinion of those, who suppose *Midian* to have been a son of *Cush*. It is also affirmed, that these *Midianites* worshipped the idols *Abda* and *Hinda*; and that the prophet *Jethro* being sent by *God* to reclaim them, they continued hardened and obstinate, and that *God* extirpated them, D'Herbelot, *Bibl. Orient.* p. 581, 496. Vide **JETHRO**.

MIGDAL-EL, מִגְדַּל־אֵל, Μαγδαλην, *tower of God*, or *majesty of God*. See **MAGDALENE**. A city of *Naphtali*. Josh. xix. 38.

[Probably a fort, or strong hold, on a top ridge, or peak of a hill, or rock: for on such places it was customary among the ancients to construct forts for security. Comp. Judges viii. 9. ix. 46. And among the poets the same idea occurs frequently. Many cities also were named from such stations, as, the *Tower of Strato*, i. e. *Cæsarea*; *Pyrgos*, i. e. the tower; *Turris Augusti*, *Turris Julia*, &c. The same is common in all languages and countries.]

MIGDAL-GAD, מִגְדַּל־גָּד, *tower of God*, *happy*, or *fortified tower*; from מִגְדַּל migdal, a tower, and גָּד gad, *good fortune*: otherwise, *greatness of happiness*; from גָּד gadol, *grand*, *magnificent*. A city of *Judah*, Josh. xv. 37.

[A tower built by a person named *Gad*, or a tower dedicated to a deity called *Gad*, i. e. *Fortune*. *Good Fortune*. Vide **BAAL GAD**.]

MIGDAL-SENN, a town seven miles from *Jericho*,

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Jericho, south. Euseb. [tower of the bush.]

MIGDOL, מגדל, tower, or greatness; from מגדל megdal.

I. **MIGDOL**, *Magdolum*, or *Magdala*; these words signify a tower, and are found sometimes alone, and sometimes joined to a proper name. Josephus speaks of a fortress called *Magdala*, near to Gamala; and some have thought, that from hence *Mary Magdalen* took her name, *de Bello*, lib. ii. 25. *Antiq. lib. xviii. 1. et in Vita.*

II. **MIGDOL**. Moses says, that when the Israelites came out of Egypt, the Lord commanded them to encamp, over against *Pi-hahiroth*, between *Migdol* and the sea, over against *Baal-zephon*, *Exod. xiv. 2.* It is not known whether this *Migdol* were a city, or only a tower. The prophets speak of *Magdolum* in lower Egypt, over against Thebais. *Jer. xiii. 2, 14. Ezek. xxix. 10. Hebr.* The itinerary of Antoninus has *Magdolum*, at about twelve miles from *Pelusium*. *Vide FRAGMENTS, No. XXXIX.*

[A city in the frontier of Egypt, called by Hecateus and Herodotus, *Magdolos*. Sicard thinks it is a hill now called *Kouabe*. *Nouveaux Memoires des Missions*, tom. vi. *Exod. xiv. 2. Numb. xxx. 7. Jer. xlv. 1. xlv. 14.*]

MIGRON, מגרון, Μαγγεδδών, fear; from מגר mager, in a metaphorical sense: otherwise, a farm, from גרן goren: or throat, from גרון garon: otherwise, to deliver, from מגר magar: otherwise, fear, from גר jagar. A village near Gibeah. Saul with 600 men retreated into the cave of Remnon, near Migron, *1 Sam. xiv. 2.*

[A place near Michmas, *Isaiah x. 28.*

It appears to have been a city of Benjamin, *1 Sam. xiv. 2.*

"The place of great conflict," says Simon. The root *Migr* implies to cast down: the noun describes those repositories of corn which are dug in the earth, for the purpose of concealment. This name, therefore, if referred to a person, would denote the *Act* of seclusion, concealment, or confinement, for the purpose of preservation; a character of *Act* which we meet with frequently.]

MIJAMIN, מימין, Μίμιν, who is dextrous: otherwise, the right hand, from מימין jamin: or that prepares the waters, from מימין majim, waters, and מי min, preparation: otherwise, true, faithful, trusty, from מימין naaman. A priest of the sixth sacerdotal family, *1 Chron. xxiv. 9.*

MIKLOTH, מכלת, Μακεδδών, rods, or staffs, from מכל makel: otherwise, voices, from מכל ool: or lightnesses, or contempt, from מכל calal, to despise: with a כ, he, *Macheloth*, or *Mikloth*, signifies assembly, congregation, from מכל oahal.

I. **MIKLOTH**, or *Macelloth*, son of Abi-

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Gibeon, or Jehiel, and father of Shimeah, or Shimeam, *1 Chr. viii. 31, 32. and ix. 37, 38.*

II. **MIKLOTH**, a captain of David's army. He commanded 24,000 men, under Dodai the Abihite, *1 Chron. xxvii. 4.*

MIKNIAH, מנחיה, Μανναία, possession, or purchase of the Lord; from מנח kanah: otherwise, flock, from מנח micne; or nest of the Lord, from מנח kinen, to build a nest, and יה the Lord. A priest, *1 Chron. xv. 18.*

MILALAI, מלל, circumcision; from מלל mul: otherwise, my word; from מלל malal, to speak, and י, my. [elocution.] *Nehem. xii. 26.*

MILCAH, מלכה, queen; from מלך malac, to reign. [consultissima, prudentissima, Chald.]

I. **MILCAH**, or *Melcha*, daughter of Aram, sister of Lot, wife of Nahor, niece of Abraham, and mother of Bethuel. Her other sons were Huz, Buz, Kemuel, Chesed, Hazo, Pildash, and Jidlaph, *Gen. xxiv. 15. xxii. 20, &c.*

II. **MILCAH**, daughter of Zelophehad, *Numb. xxvi. 33.*

[**MILCOM**. Their King. *Vide FRAGMENTS, Nos. CVIII. CCLXXXII.*]

MILE, milliare, a measure of length, containing a thousand paces. Eight stadia or furlongs make a mile. Our Saviour tells us, that if we are constrained to go a mile, we should go two, *Matt. v. 41.* The Romans commonly measured by miles, and the Greeks by furlongs. The furlong was an hundred and twenty-five paces; the pace was five feet. The ancient Hebrews had neither miles, furlongs, nor feet, but only the cubit, the reed, and the line. The Rabbins make a mile to consist of two thousand cubits, and four miles make a parasang. See *Reland, Palest. lib. ii. cap. 1.* also the Hebrew measures.

MILETUM, Μίλητον, red, or scarlet; from the Greek μίλος, vermillion, red.

MILETUM, or *Miletus*, a famous city of Ionia, perhaps the *Malothi* of *Judith ii. 13.* St. Paul going from Corinth to Jerusalem, in A. D. 58, passed by *Miletum*; and as he went by sea, and so could not take *Ephesus* in his way, &c. he desired the bishops of the church of *Ephesus* to meet him at *Miletum*, about twelve leagues from thence. He earnestly exhorted them to vigilance, &c.

[**MILETUS**, a city in Asia. *Acts xx. 18. 35.* This city, situated beyond the river Meander, was originally a colony of Cretans: it became so powerful that it sent out settlers to a great number of cities on the Euxine Sea, and many others on the continent. It had four ports, of which one alone could contain a fleet. What most contributed to its renown was a temple of *Apollo Didymus* in its vicinity; whose priests were

were descended from Branchus, whom Apollo is reported to have loved. The temple having been destroyed by Xerxes, king of Persia, to whom the Branchidae had surrendered the treasures of it, the Milesians erected instead of it an edifice so large, that it remained without any roof: there was a sacred grove within it as well as without it.

Miletus in Crete, mentioned by Homer, is said to have been the mother town of *Miletus* in Caria: but what part of Crete it occupied does not appear.

Miletus, built on the confines of Ionia and Caria, was, properly, the capital of the former province. It stood about ten stadia south of the Meander, near the sea coast. Stephens, the ancient geographer, says the city was called *Miletos*, the people *Milesians*. This change of *s* and *r* deserves notice, because on its medals it is usually written *Milesios*. Pliny, however, writes it *Miletus*, and Selden quotes an ancient inscription from the Arundel marbles, in which it is written *Meileton*. The present state of this city is thus given by Dr. Chandler: *Trav.* p. 146—149.

"*Miletus* is a very mean place, but still is called Palat, or Palatia, *The Palaces*. The principal relic of its former magnificence is a ruined theatre, which is visible afar off, and was a most capacious edifice, measuring four hundred and fifty seven feet long. The external face of this vast fabric is marble.

"On the side of the theatre next the river is an inscription in mean characters rudely cut, in which "*The city Miletus*" is mentioned seven times. This is a monument of heretical Christianity. One Basilides, who lived in the second century, was the founder of an absurd sect called Basilidians and Gnostics, the original proprietors of the many gems with strange devices and inscriptions, intended to be worn as amulets or charms, with which the cabinets of the curious now abound. One of their idle tenets was, that the appellative "*Jehovah*" possessed signal virtue and efficacy. They expressed it by the seven Greek vowels, which they transposed into a variety of combinations. This superstition appears to have prevailed in no small degree at *Miletus*. In this remain the mysterious name is frequently repeated, and the deity six times invoked, "*Holy Jehovah, preserve the town of the Milesians, and all the inhabitants.*" The archangels also are summoned to be their guardians, and the whole city is made the author of these supplications; from which, thus engraved, it expected, as may be presumed, to derive lasting prosperity, and a kind of talismanical protection.

"The whole site of the town, to a great extent, is spread with rubbish, and overrun with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals and inscriptions, a square marble urn, and many wells. One of the pedestals has belonged to a statue of the emperor Hadrian, who was a friend to the *Milesians*, as appears from the titles of "*saviour*" and "*benefactor*" given him. Another supported the [statue of] the emperor Severus, and has a long inscription, with this curious preamble, "*The senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities both in Pontus and Egypt, and various other parts of the world.*"

"From the number of forsaken mosques, it is evident, that Mahometanism has flourished in its turn at *Miletus*.

"The history of this place, after the declension of the Greek empire, is very imperfect. The whole region has undergone frequent ravages from the Turks, while possessed of the interior country, and intent on extending their conquests westward to the shore. One sultan in 1175 sent twenty thousand men with orders to lay waste the Roman provinces, and bring him sea-water, [sea-] sand, and an oar. All the cities on the Meander and on the coast were then ruined. *Miletus* was again destroyed towards the end of the thirteenth century, by the conquering Othman.

"*Miletus* was once exceedingly powerful and illustrious. Its early navigators extended its commerce to remote regions. The whole Euxine Sea, the Propontis, Egypt, and other countries, were frequented by its ships, and settled by its colonies. It boasted a venerable band of memorable men: Hecataeus, an early historian, and Thales, the father of philosophy. It withstood Darius, and refused to admit Alexander. It has been stiled the metropolis and head of Ionia; the bulwark of Asia; chief in war and peace; mighty by sea; the fertile mother, which had poured forth her sons to every quarter, counting not fewer than seventy five cities descended from her. It afterwards fell so low as to furnish a proverbial saying, "*The Milesians were once great;*" but if we compare its ancient glory, and its subsequent humiliation, with its present state, we may justly exclaim, *Miletus* how much lower art thou now fallen!"

It is now called by the Turks *Melas*, or according to Mr. Crutwell, *Milet*.

2. Commentators have been embarrassed to discover that *Miletus* at which Trophimus was left sick by St. Paul. (2 Tim. iv. 20.) Some read *Miletus*, others *Miletum*; but they can find

find only two places of this name; one already mentioned in Asia Minor; the other in Crete. That it could not be that in Asia Minor, is, I believe, generally admitted: because, when St. Paul visited *Miletus* near Ephesus, Acts xx. 17. Trophimus went with him to Jerusalem: and St. Paul did not return to that *Miletus*; and that it should be *Miletum* in Crete, supposes that St. Paul touched there in his voyage to Rome, of which Scripture is silent. Under these difficulties observe—

(1.) There was in Athens a ward, or district of that city, called *Melitus*; and the inhabitants were called *Melites*; (the vowels were interchangeable, and this is, occasionally, *Miletes*.)

(2.) There was in Attica a town called *Miletus*: mentioned in early editions of Pliny, when speaking of Attica, *Rhamnus pagus, locos Marathon, campus Thriasius, oppidum MILETUM, ad Oropus, in confinio Bæotiae*. Now this *Miletum* which Pliny qualifies as *oppidum*, city,—must have been at least a considerable town, and probably well inhabited: and it lay not far, if at all, from the course of some journeys which we know the apostle did make. Moreover, in the inscriptions copied by Dr. Spon, at Athens, we read *Leonides, son of Leonides of MELITUS*; and this is distinguished in the same inscription from *Hesticeus, son of Dionisius of MILESIS*, which appears to be our No. 1. and which is written on the inscription remaining at Athens, *Meilesios—Meliesios—Milesia—Meilesia*.

It is remarkable that MSS. differ in the spelling of the *Miletum* at which Trophimus lay sick, in like manner as this inscription differs; but, without referring, further than by way of illustration, to the *Miletus* of the city of Athens, I would ask whether Pliny's *oppidum Miletum*, may be that at which Trophimus was left? If so, on what occasion? and what influence would it have on the date of the second epistle to Timothy?]

MILK. *A land flowing with milk and honey*, is a country of extraordinary fertility. Moses forbids to *seethe a kid in its mother's milk*, Exod. xxiii. 19. xxxiv. 16. Deut. xiv. 21. which the Hebrews understand literally. See MEATS. Some accept this prohibition metaphorically, as forbidding cruelty; as in another place to take the old bird sitting upon her nest along with her young ones. *Vide* Deut. xxii. 6.

The writers of the Old Testament speak of the origin of man in the womb, as of *milk*, curdled. See Job x. 10, 11. *Nonne sicut lac mulsisti me, et sicut caseum me coagulasti*. And Wisdom vii. 1, 2. *In ventre ventris figuratus sum cara, decem mensium tempore coagulatus sum in sanguine*. The heart of the wicked

is coagulated, or hardened, like *milk*; but the Hebrew may be translated, *their heart is as fat as grease*, Psal. cxix. 70.

In the prophets the kingdom of the Messiah is represented as a time of great abundance, when the mountains should flow with *milk* and honey," Joel. iii. 18. And Isaiah says, lx. 16. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings." St. Paul compares his converts to little children, to be fed with *milk*, and not with solid food; 1 Cor. iii. 2. Heb. v. 12. and St. Peter thus exhorts the faithful; "As new born babes desire the sincere milk of the word, that ye may grow thereby," 1 Pet. ii. 2.

To *milk* is often said in a figurative sense, to denote the dangerous caresses and enticements of sinners, Prov. i. 10. "My son, if sinners entice thee, consent thou not," Heb. מִלֵּךְ *milk thee*, or *deceive thee*, flatter thee, tempt thee by allurements. The text reads the same word in other passages, where Jerom uses the term *lactare*, instead of *seducere, fallere*. In the Song of Songs, iv. 11. *Honey and milk are under thy tongue*, signifies, your words are softer or sweeter than *milk* and honey. Comp. FRAGMENTS, No. CCCCXXVII.

MILL, mola, to grind. Our Saviour says, Matth. xviii. 6. it would be better for a man to be thrown into the sea, with a *mill-stone* about his neck, than that he should be a scandal to one of his little ones, *Expedit ei ut suspendatur mola asinaria in collo ejus, &c.* This *ass's mill-stone*, according to some, was a large stone turned round by an ass, to distinguish it from smaller stones turned by hand. Others believe, that the *mola asinaria* was the *lower mill-stone*, which was sluggish and immovable.

To express the meanest condition of life, Moses says, "From the first born of *Pharaoh*, to the first-born of the maid servant that is behind the mill." Because before the invention of wind-mills and water-mills, they commonly used *hand mills* to grind their corn. Samson was condemned by the Philistines to this kind of labour; "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison house," Judg. xvi. 21. Allusion is often made to this custom. See Isaiah xlvii. 2. Matt. xxiv. 41. Luke xvii. 36. *Vide* PLATE of MILL or QUERN.

Moses forbids his people to take from a poor man as a pledge, the upper or the nether *mill-stone*, Deut. xxiv. 6. Or according to the Hebrew, Thou shalt not take the two stones of a *mill*, and the carriage. Very probably he speaks of those *mills*, used by the Hebrews in the wilderness

wilderness, which were mounted upon carriages, because of their frequent decampments. The two Chaldee paraphrasts explain this in a figurative sense; *Thou shalt not use any artifice to hinder the consummation of marriage.* Some Rabbins explain what is said of Samson in a sense pretty near this; he was made to grind in his prison, say they, that they might have some of his race. In profane authors *Molere* is sometimes taken in an obscene sense.

MILLET, a kind of grain, in Latin *millium*. It is mentioned Isaiah, xxviii. 25. Vulgate. (Heb. מִלֵּט). LXX. Κέγχρον, and Ezekiel iv. 9. מִלֵּט, LXX. Κέγχρον.) Isaiah says, that the husbandman sows in his land, wheat, barley, millet, and fitches, each in its place. And Ezekiel receives an order from the Lord, to make himself bread with a mixture of wheat, barley, beans, lentils, and millet. The word used by Isaiah is *Nisman*; Ezekiel uses *Dochan*. The LXX. render both by *Kenchron*, millet. But the signification of *Nisman* is doubtful. Some render it by *spelt*, or fitches, [vetches.]—Others join it to the barley, and read *hordeum signatum vel insigne*. The word *Nisman* is found only in this place; nor is *Dochan* read any where else.

MILLO, מִלּוֹ, Ἀκρὰ Μαελῶ, *fullness, plenitude, repletion*; from מָלָא *male*.

[It should seem that *Millo* imports a house of armoury, a guard house, or *depôt* for military stores, or troops: BARRACKS.

The Chaldee root appears to import a *trench*, or *fortification*; whence the idea of a *fort*, or *castle* is attached to this name. Such a castle might have stood on Mount Sion. 2 Sam. v. 9. 1 Kings, ix. 15. 24. xi. 27. 1 Chron. xi. 8. 2 Chron. xxxii. 5. The same is called *Beth Millo*, the *Castle-house*, 2 Kings, xii. 21.]

I. MILLO. Thus they called a deep valley, which was between the old city of Jebus, or Jerusalem, and the city of David, on Mount Sion. David and Solomon caused this valley to be *filled up*, and made here a place for the people to assemble. 1 Kings ix. 15. 2 Kings v. 9. 1 Chron. xi. 8. Solomon also on a part of it, built a palace for his queen, the daughter of Pharaoh, 1 Kings ix. 24. On account of these chargeable works of Solomon, to fill up *Millo*, &c. Jeroboam revolted, 1 Kings xi. 27.

II. MILLO, a city near Shechem. It is said Judges ix. 6, that the inhabitants of Shechem, and those of the city of *Millo*, made Abimelech son of Gideon king. The Hebrew reads, *The house of Millo*, not *the city of Millo*. Some believe that *Millo* was a citizen of Shechem; or, some part of that city; for in Palestine there is no known city of *Millo*,

[The *Beth Millo* near Sichem was probably a kind of head quarters to troops. Might it be the same as the *tower* of Sichem in verses 46, 47, 49. If it were, the *punctuality* of retribution, according to the malediction of Jotham, would be the more remarkable.

Perhaps adjacent to the castle itself, in these instances, might be some separate building, capable of containing a large assembly: in this case the *castle*, tower, or fort, might be *Millo*; and such a *great room* might be *Beth Millo*.]

MINA, or MNA; a species of money, called in Hebrew, *min*, or *mina*, or *maneh*, properly, *one part* or *ounce*. I observe this word only in the books of Kings, Chronicles, Ezra, and Ezekiel. Ezekiel tells us, xlv. 12. that the *mina* or *maneh* was valued at sixty shekels, which in gold make of *English* money above £54. and in silver almost £7. This is the Hebrew *maneh*. But the Greek or Attic *mina*, which is probably that mentioned in the books of the Maccabees, and in the New Testament, is valued at a hundred drachmæ, or about £2 17s. There was also a lesser *mina*, valued at seventy-five drachmæ.

MINCHA, מִנְחָה, this is a pure Hebrew word, and signifies an *offering* of meal, cakes, or biscuits, presented in the temple of the Lord. The LXX. sometimes preserve this word; but instead of *mincha*, they read *manna*, which doubtless was the common pronunciation in their time. We find *manna* in Baruch i. 10. "Prepare ye *manna*, and offer upon the altar of the Lord our God." Scripture uses the word *mincha*, to express the offerings that Cain and Abel made to the Lord, of their first-fruits; Gen. iv. 3, 4:—for the presents made by Jacob to his brother Esau, at his return from Mesopotamia, Gen. xxxii. 13, 16, 18, 20, 21:—for those carried by the sons of Jacob to Joseph in *Egypt*, before he discovered himself to them; Gen. xliii. 11, 14, 24. and—for those that Ehud presented to Eglon, king of Moab: Judg. iii. 15, 17, 18. Malachi speaking of the sacrifice of the new law, which in every place was to be offered, uses the word *mincha*. "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name, and a pure offering, Mal. i. 10, 11.

[MIND, the understanding, or judgment; that principle which distinguishes the differences of things: lawful or unlawful, good or evil, 2 Cor. iii. 14. Tit. i. 15. This principle is sometimes supposed to be seated, or rather, perhaps, to exercise itself in the heart, Gen. xxvi. 35. Dent. xviii. 6. or, in the memory, Psalm xxxi. 12. Isaiah xli. 8. or, in the imagination, or will.

These

These ramifications are all referable to the exercise of the understanding in these departments of the intellectual faculties.]

[**MINISTER**, one who attends, or waits on, another; so we find Elisha was the minister of Elijah, and did him services of various kinds, 2 Kings iii. 11. *Vide* FRAGMENTS, No. CXII. So Joshua was the servant of Moses, Exod. xxiv. 18. xxxiii. 11. And these persons did not by any means feel themselves degraded by their stations, but in due time they succeeded to the offices of their masters. In like manner, John Mark was minister to Paul and Barnabas, Acts xiii. 5. Christ, is called a minister of the true i. e. the heavenly, sanctuary.

The *Minister of the Synagogue*, Luke iv. 20. was appointed to keep the book of the law, to observe that those who read in it, read correctly, &c. The Rabbins say, he was the same as the angel of the church, or overseer. LIGHTFOOT says, *Baal Aruch* expounds the *chazan*, or minister of the congregation, by *Sheliach hatzibbor*, or angel of the congregation; and from this common platform and constitution of the synagogue, we may observe the apostle's expression of some elders ruling, and labouring in word and doctrine; others in the general affairs of the synagogue. Allusions to the officers of the Jewish synagogue are often introduced by the writers of the New Testament, and perhaps are hardly intelligible to us, who are not over well acquainted with the constitutions of those assemblies. *Vide* Vitringa, *De Synog. Jud.*

Ministers were servants, yet servants not menial, but honourable; those who explain the word, and conduct the service of God, those who dispense the laws, and promote the welfare of the community, the holy angels who in obedience to the divine commands protect, preserve, succour, and benefit the godly, are all ministers, beneficial ministers to those who are under their charge. *Vide* Heb. viii. 2. Exod. xxx. 10. Lev. xvi. 15. 1. Cor. iv. 1. Rom. xiii. 6. Psalm civ. 4.]

MINNI, מִנִּי, *disposed, reckoned, prepared.*

MINNI, or **MENNI**; Jeremiah, li. 27. invites the kings of *Minni*, Ararat, and Ashchenaz, to war against Babylon. *Minni*, we think, denotes *Minias*, a province of Armenia; and perhaps *Armenia* took its name from *Aram* and *Minni*; i. e. the *Syria* of *Minni* or *Minias*, mentioned by Nicolas of Damascus, *lib.* xcvi. Jos. *Ant. lib.* i. cap. 4. Comp. FRAG. No. DXXVII.

MINNITH, מִנִּית, *counted, prepared.*

MINNITH, or **MENNITH**, a city beyond Jordan, four miles from Heshbon, on the road to Philadelphia, as Eusebius relates, *Onomast.* in Vol. II. PART XIX. Edit. IV.

Minith. It belonged to the Ammonites, when Jephthah made war against them, Judg. xi. 33. Ezekiel says, that Judah carried wheat of *Minith* to the fairs of Tyre. Vulg. *Frumentum primum*, the finest wheat. Ezek. xxvii. 17.

MINT, a garden-herb, or pot-herb, sufficiently known. The law did not oblige the Jews to tythe these minor sorts of herbs; it only subjected to the payment of tythes what could be comprehended under the name income, or revenue, *proventus*; especially, what was produced in the country. But the Pharisees desiring to distinguish themselves, by a most scrupulous and literal observation of the law, gave tythes of mint, anise, and cummin, Matth. xxiii. 23. Our Saviour does not censure this exactness; but complains, that while they were so precise in these lesser matters, they neglected the essential commandments.

MIRACLE, *sign, wonder, prodigy*; these terms are commonly used in Scripture, to denote an action, event, or effect, superior (or contrary) to the general and established laws of nature. This name is given, not only to true miracles wrought by saints or prophets sent from God, by good angels, by the finger of God, or by the son of God; but also to the false miracles of impostors, and to wonders wrought by the wicked, by false prophets, or by devils. Moses speaks of the miracles of Pharaoh's magicians, in the manner he speaks of those wrought by himself, in the name and by the power of God. And our Saviour foretels in the gospel, that false Christs and false prophets should perform wonders, capable of deceiving, were it possible, the elect themselves, Matth. xxiv. 24. And St. John in the Revelations, xiii. 13, 14. speaks of a beast that came out of the earth, which performed such prodigies, as even to make fire descend from heaven on the earth, which seduced many persons, &c. And in the same book he speaks of demons, which shew wonders, to stimulate the kings of the earth to make war on the saints; also of a false prophet, who works miracles, to seduce those who have received the mark of the beast, Rev. xvi. 14. xix. 20.

Therefore miracles and prodigies are not always sure signs, of the sanctity of those who perform them; nor proofs of the truth of the doctrine they deliver; nor certain testimonies of their divine mission. The Son of God not only allows us, but even commands us to examine miracles, and those who perform them. "Then if any man shall say unto you, Lo here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that

that (if it were possible) they shall deceive the very elect," Matth. xxiv. 23, 24. And Moses says, Deut. xiii. 1. "If there arise among you a prophet, or a dreamer of dreams, who giveth thee a sign or a wonder, and the sign or the wonder cometh to pass, whereof he spake unto thee saying, Let us go after other gods, (which thou hast not known) and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul." It may therefore be affirmed, that the proof of *miracles* is not always unquestionable. To the mission of him who works *miracles* must be joined the truth of the doctrine he advances, the holiness of his life, his good understanding, and his concurrence with those whose life, mission, and doctrine have been already acknowledged and approved. His *miracles* must be strictly examined, to see if they are true, and will stand the test, and are not juggling tricks, or magical operations: whether they lead to God, to peace, to righteousness, to salvation. If all these marks and characters are found in him who works *miracles*, we may without danger allow such an one to be a messenger from God.

Our Saviour complains, John i. 48. that the Jews would not believe but by dint of *miracles*. "Except ye see signs and wonders, ye will not believe." They asked a sign from Jesus; "Master, we would see a sign from thee," Matt. xii. 38. He replied, that they should see no other sign but that of the prophet Jonah. [Comp. FRAG. No. CXLV. &c.] He says, John xv. 24. that if he had not performed among them such *miracles* as were never before performed by man, they would have had no sin. Nicodemus owns, John iii. 2. "No man can do these *miracles* that thou doest, except God be with him." Such a train of *miracles*, accompanied with so much innocence and righteousness, with a doctrine so pure and divine, could not be operations of falsity and delusion. The finger of God manifestly appears herein. When Jesus Christ sent his apostles to preach the gospel among the Jews, and among infidel nations, he gave them the power of working *miracles* in his name, Matth. x. 6, 8, &c. Nothing so much contributed to the propagation of the Christian faith, as the multitude of *miracles* wrought by the apostles and their disciples; to which was joined the sublimest doctrine, and the purest morality, with a most holy and disinterested life and conversation.

The prejudices, obstinacy, and incredulity of the Jews must have been very extraordinary,

not to yield to the *miracles* of Jesus Christ and his apostles. St. Paul says, that the Jews must have *miracles* to convince them: "The Jews require a sign, and the Greeks seek after wisdom," 1 Cor. i. 22. But, who ever performed greater signs, or worked more frequent and more incontestible *miracles* than Jesus Christ? The common people laboured under less prepossessions and prejudice than the doctors, the priests, and the Pharisees; and were ready to allow, that the Messiah could not exceed his *miracles*. The doctors themselves could not give the lie to their own eyes, or oppose what was so public and notorious; they could not directly deny the *miracles*, but chose rather to ascribe them to Beelzebub. The modern Jews pretend, that Jesus Christ had stole the name *Jehovah* out of the temple, by which he performed his *miracles*. If this were true, could it be conceivable, that God would favour an impostor with the gift of working *miracles*, and such a long train of *miracles*, and of so high degree, and by one who announced the subversion of the law and the Jewish religion? And would he permit him to transfer this power to his disciples and apostles, to those who believed in him, and this for so long a series of years? [For some thoughts on *Miracles* and their distinctions, consult the FRAGMENTS, *passim*.]

MIRIAM, מִרְיָם, *Marjam*, exalted, from מִרְמָם *ramam*: otherwise, bitterness of the sea, from מָרָר *marar*, bitterness, and יָם *jam*, the sea: otherwise, myrrh of the sea, from מוֹר *mor*, myrrh: otherwise, lady, or mistress of the sea, from מָרָה *marah*, a Syriac word, which signifies lord, or mistress. [From this the Greek name *Mariam*, Matt. i. 20. and *Maria*, v. 16, &c. Also, *Mary* are derived.]

MIRIAM, sister of Moses and Aaron, and daughter of Amram and Jochebed, born about A. M. 2424, ante A. D. 1580. She might be ten or twelve years old when her brother Moses was exposed on the banks of the Nile, since Miriam was watching there, and offered to Pharaoh's daughter, to fetch a nurse for him. The princess accepting the offer, *Miriam* brought her own mother, to whom the young Moses was given to nurse, Exod. ii. 4, 5, &c. It is thought that *Miriam* married Hur, of Judah; but it does not appear that she had any children by him, Joseph. *Antiq. lib. iii. cap. 2. et alii*.

Miriam had the gift of prophecy, as she insinuates, Exod. xvii. 10, 11. Numb. xii. 2. "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" After the passage of the Red Sea, *Miriam* led the choir and dances of the women, and repeated with them the canticle, *Sing ye to the Lord, &c.* which Moses

Moses sung in a choir of men, *Exod. xv. 21.* When Zipporah the wife of Moses arrived in the camp of Israel, Miriam and Aaron disparaged her, speaking against Moses on her account, *Numb. xii.* The Lord punished Miriam by visiting her with a leprosy. Aaron interceded with Moses for her recovery, and Moses besought the Lord: who ordered her to be shut out of the camp seven days.

We are acquainted with no subsequent particulars of the life of Miriam. Her death happened in the first month of the fortieth year after the Exodus, at the encampment of Kadesh in the wilderness of Sin. *Numb. xx. 1.* The people mourned for her, and she was there buried. Josephus says, she was buried with great solemnity at the charge of the public, and that they mourned for her a whole month. St. Gregory of Nyssa, and St. Ambrose were of opinion, that she lived in perpetual virginity; but we have observed, that Josephus has given her Hur for a husband. Eusebius assures us, that in his time the sepulchre of Miriam was to be seen at Kadesh.

MIRMA, מִרְמָה, *deceit*, from מִרְמָה *ramah*: or, *that raises itself*, from מִרְמָה *ramam*, *to raise*, and the pronoun הָא, *itself*. *1 Chr. viii. 10.*

MISHAEL, מִישָׁאֵל, *who is asked for, or lent*; from מִי *mi*, *who*, and שָׁאֵל *shaal*, *who demands or lends*: otherwise, *God takes away, or retires*, from מִשָּׂה *mashah*, *to take away*, and אֵל *el*, *God*.

MISHAEL, or MISAEEL, one of the three companions of Daniel, to whom Nebuchadnezzar gave the Chaldean name of *Meshach*, *Dan. i. 7.* He was one of those cast into the burning furnace, from which he was miraculously delivered. *Vide DANIEL*: also *Dan. iii. 12.* See *Exod. vii. 22.* *Lev. x. 4.* *Neh. viii. 4.*

MISHAM, מִשָּׂמ, *their saviour*, from מִשָּׂה *jashah*, or מִשָּׂה *hoshiah*, *a saviour*: otherwise, *he that regards him*, from מִשָּׂה *shaah*, *to regard*: otherwise, *that takes away, or touches the people*, from מִשָּׂה *mashash*, or מִשָּׂה *mashah*, and הָם *ham*, *the people*. Son of Elpaal, of Benjamin. *1 Chron. viii. 12.*

MISHEAL, מִשָּׂאֵל, *Mathal*, *1 Chron. vi. 74.* *He that asketh, or is asked [for]*: or *that lends*, from מִשָּׂה *shaal*, *to ask*: otherwise, *hell, the grave, death*, from the same: otherwise, *touched of God*, from מִשָּׂה *mashash*, *to touch*, and אֵל *el*, *God*: or *whom God takes away, or draws back*, from מִשָּׂה *mashah*. A city of Asher, *Josh xix. 26.* Eusebius says it is near Mount Carmel, on the sea coast.

MISHMA, מִשְׁמָה, *he that hears, or obeys*, from מִשְׁמָה *shamah*: otherwise, *noise, reputation*. Fifth son of Ishmael, *Gen. xxv. 14.*

MISHMANNAH, מִשְׁמָנָה, *his fat, his oil*, from

שֶׁן *shaman*, *oil, or grease*, and the pronoun הָא, *his*: or simply, *perfume, sweet-scented oil*. A valliant captain of David's army, *1 Chr. xii. 10.*

MISHNA, מִשְׁנָה, Gr. Δευτερονόμιον, *Misna*, *repetition, or secondary law*.

MISHNA; this is properly the code of the Jewish civil law. The Jews believe, that when God gave the written law to Moses, he gave him also another not written, which was preserved by tradition among the doctors of the synagogue, to the time of the famous Rabbi, Judas the Holy, who wrote the *Misna* about A. D. 180, being then about forty years old: He was born A. D. 186. This doctor was prince or head of the captivity, i. e. chief of the Jews after the destruction of Jerusalem and the temple. He was born at Sephoris, a city of Galilee, and having acquired great reputation, and being long employed in composing differences and deciding disputes, among his nation concerning the sense of the law; and likewise seeing great danger lest the Jews, dispersed into so many provinces, might at last recede from the traditions of their fathers, or forget some part of the rites of their nation; he judged it better to reduce them to writing, than to trust to their memories. This produced the *Misna*, which is the codex of the civil and canon law of the Jews, and contains a collection of their ceremonies, and oral laws.

This work is divided into six parts. The first, סֵדֶר זְרַעִים *Ordo Seminum*, contains the distinction of seeds in a field, the trees, fruits, tythes, &c. The second, סֵדֶר מוֹדַעִים *Ordo Festorum*, regulates the manner of observing the festivals. The third, סֵדֶר נָשִׁים *Ordo Mulierum*, treats of women, and matrimonial cases. The fourth, סֵדֶר נִזְקִים *Ordo Damnorum*, which treats of *Losses*, takes cognizance of suits which arise from trade, also of *strange worship*, עֲבוֹדַת זָרָה *Cultus Extraneus*, or idolatry, because it afforded much matter for judicial proceedings. The fifth, סֵדֶר קֳדָשִׁים *Ordo Sanctorum, seu Rerum Sacrarum*, is concerning obligations, sacrifices, and whatever has any relation thereto. The sixth, סֵדֶר טְהוֹרִיּוֹת *Ordo Purificationum*, has for its subject the several sorts of purifications. Those who desire a more exact knowledge of the *Misna*, may consult the edition of it, by G. Surenhusius at Amsterdam in 1703, in six tomes in folio, with the notes of Maimonides, Bartenora, and Guisius. See also the third tome of the *Bibliotheca Rabbinica* of Bartolucci, and the *History of the Jews*, by M. Basnage.

Judah the Holy is acknowledged as the author, or compiler, of the *Misna*. He is the chief and principal of those doctors, whom the Jews call *Tanaites*, or preservers of the tradition.

They succeeded, say they, the heads of the great synagogue, the chief of which were Zerubbabel, and Malachi. Ezra is esteemed to be the head of the *Tanaites*. It is maintained that they enjoyed the peculiar favour of God, and often heard the *Bath-col*, or daughter of the voice, which succeeded the power of prophecy, and procured great authority and respect to these doctors: on whom the Jews are very lavish of encomiums, and the most pompous titles. From these *Tanaites*, these depositaries of tradition, *Judah the Holy* learned what he has given us in the *Misna*.

The *Tanaites* were succeeded by the *Gemarists*, or commentators; for no sooner did the *Misna* appear, but it was received with profound veneration by all Jews, as they thought it contained what had been dictated by God himself from Mount Sinai, as well as the written law. So that all their learned men made it their chief study, and both in Judæa and Babylon, applied themselves to the making of comments on it. These commentaries, together with the text of the *Misna*, make up the two *Talmuds*, that of *Jerusalem*, and that of *Babylon*. These comments they call the *Gemara*, or supplement, because with these the *Misna* is complete, and needs no farther improvement. *Vide GEMARA, TALMUD. LAW, ORAL LAW.*

MISHRAITES, מִשְׁרָעִי, *who touches the companion, the friend, the pastor, or malice*; from מִשַּׁשׁ *mashash, to touch*, and רַחֵם *rahah, a friend*, &c. from רַע *rah, malice*. 1 Chron. ii. 53.

MISPAR, מִסְפָּר, *a number, or written [easily]; or scribe, or book, or he that reckons*; from סָפַר *saphar: otherwise, the bull of the tribute*; from מַסַּם *mas, tribute*, and פָּר *phar, a bull*. Ez. ii. 2.

MISPERETH, מִסְפֶּרֶת, *Maṣparəṯ, he that reckons or counts*, from סָפַר *saphar: or augmentation of the tribute*, from מַסַּם *mas, tribute*, and פָּרָה *parah, to multiply*. Nehem. vii. 7.

[**MISPHAT**, judgment. A fountain, called also **KADESH**. Gen. xiv. 7.

Here Moses and Aaron were judged by God, on account of their unbelief, Numb. xx. 12. xxvii. 14. Or, perhaps, *Oin Misphat* is the fountain of argument, contention, which is much the same import as *Meribah*, the waters of strife, from a strife here held with Israel. Grotius thinks it was so called because here was a place of judgment for the neighbourhood: and in this sense the Chaldee appears to have taken it.]

MISREPHOTH, or **MISREPHOTH-MAIM**, מִשְׁרֵפֹת, *drouth, burnings of waters*; from שָׂרַף *saraph, to burn*, and מַיִם *majim, waters*: or simply, *furnaces where metals are melted*.

[A place constructed for evaporating water by

means of fire; the remainder, when cold, forming salt. The Hebrew commentator describes these places as salt pits; wherein the sea water was admitted into reservoirs, and exhaled by the sun, leaving the salt behind it. Josh. xi. 8. xiii. 6.—like what we call *Bay-salt*?]

We think this may be the city of *Sarepta*: the root of which is the same as of *Mizrephoth*. Others think the waters of *Mizrephoth* were hot waters.

MITE, MINUTUM, a small piece of money, in value a quarter of a Roman penny, in English money about seven farthings, or two pence. "She threw in two mites which make a farthing." See also Luke xii. 59. and xxi. 2.

MITHCAH, מִתְּחָה, *Maṭṭekā, sweetness*; from מִתְּחָה *mathac, sweet, mild*.

[Honey seems to be an unlikely article to give name to a place in the desert, yet this is the first idea that seems to be expressed by *sweetness*. But, as some places have received a corresponding appellation from the sweetness of their waters, it is possible this might be the reason of the name *Mithcah*. So *Glukias*, a place in Achaia, near Pella, was named from the sweetness of its springs. Pausan. *Achaicis. cap. 27.*]

MITHCAH, an encampment of Israel in the wilderness, between Tarah and Hashmonah, Numb. xxxiii. 28, 29. probably *Methegammah*, 2 Sam. viii. 1. Comp. Chron. xviii. 1. where it is said David took *Gath and her daughters*: [So Hebr. and Vulgate. English translation, *Gath and her towns.*]—and in Samuel, that he took *Metheg the mother*, or *Metheg and its mother*; that is, *Metheg and Gath*. *Gath and Metheg* were in the neighbourhood of Hashmonah, far south in the Land of Promise. Instead of *Metheg the mother*, the Hebrew reads *Methegammah*, which Jerome has translated by *Frænum tributi*. I rather think he wrote *Frænum cubiti*, and that transcribers have substituted *Frænum tributi*. But it is better to take *Metheg* for the name of a place. [Is not *metheg* a transposition of *gethem*? i. e. *little Gath.*]

MITHNITE, מִתְּנִי, *gift, loins*; according to the Syriac, *hope, or expectation*. 1 Chr. xi. 43.

MITHREDATH, מִתְּרַדָּת, *he that explains or meditates on the law*, from תָּרַד *thur, law*: otherwise, *the descent or dominion of death*, from רָדָד *radad, to descend*, or רָדָה *radah, to rule*, and מוֹת *muth, death*. This name is Chaldee or Persian, in the composition of which enters the name of *Mithra*, a deity of the Persians, who write this name without a *t*, but with a pure aspiration, *Mirk*: so that the *t* has no share in it. [*Mithra dedit, given by Mithra.*]

MITHREDATH,

MITHREDATH, or **MITRIDATES**, son of Gazabar, Ezra i. 8. (מִתְרִדָּת וְגַזְבָּר, Γαζοφύλαξ. So Josephus, *Antiq. lib. xi. cap. 1.* and *Esd.*) or rather *Mithredath the treasurer*, (for this is the literal signification of *Gazabar*) by order of Cyrus, returned to Sheshbazzar, prince of Judah, the vessels of the temple.

MITHRIDATH, or **MITRIDATES**, one who signed the letter written to Artaxerxes, king of Persia, against the Jews, to hinder them from rebuilding the walls of Jerusalem, Ezr. iv. 7.

MITRE, **MITRA**; mention is made in Scripture of the *mitres* of the priests and of those of women. Isaiah, iii. 19. speaks of those of women, *Auferet Dominus, — armillas et mitras.* The Hebrew *Haraloth*, translated *Mitras*, signifies to tremble, to waver. The Syrian and Arabian women at this day have commonly on their heads a silver *mitre* called *Arkic*, made in form of a sugar loaf, and encompassed with a veil of black silk, edged with pearls and precious stones. Comp. FRAGMENT, No. LXI. also PLATES of EASTERN DRESSES, &c.

MITYLENE, Μιτυλήνη, *purity, cleansing, or press.* The capital of the island of *Lesbos*, through which St Paul passed as he went from Corinth to Jerusalem, A. D. 58. Acts xx. 14.

[**MIZAR**, *Hill, small, or little.*

This place is probably not far from Zoar, Gen. xix. 20. Lot says, "O let me escape to this city, is it not *Mizar*?"—a little one: and this name might attach to some hill hereabouts. But, this seems to infer a hill *Hermon* in this neighbourhood. Psalm xlii. 6.

Hiller thinks *Mizar* is Zoar in Genesis: in any case we may look for the hill *Mizar* of the Psalms in some of David's haunts.]

MIZNEPHETH, or **MASNEPHETH**, the Hebrew name of the high priest's cap or mitre. Moses gives us no particular description of it. [Comp. the PLATES of PRIESTS' DRESSES.]

MIZOR, מִיזוֹ. *Miso.* In Hebrew *Jahzah*, *plain, or level way*, from יָשָׁר *jashar*: otherwise, *ox*, from שָׁר *shur*: or *wall*: otherwise, *sawed*, from נָשָׂר *nashar*.

MIZOR, or **MISOR**, a city of Reuben, given to the Levites of the family of Merari. 1 Chron. vi. 78, 79. *Mizor* is not in the Hebrew of Joshua, nor in the Chronicles. There is some probability that *Mizor* is put for *Jaza*. Aquila and Symmachus took *Mizor* for a plain; and indeed this word is sometimes put for a champion country. See Joshua xx. 8. xxi. 36.

MIZPAH, מִצְפֶּה, or **MIZPEH**, *a sentinel, speculation, or that waits for*, from צָפָה *tsaphah*: or *roof*. [watch tower, or centry-box; otherwise covering together, or expectation.]

I. **MIZPAH**, *Mizpeh, Maspha, or Mesphe,*

a city of Judah, Josh. xv. 38. south of Jerusalem, and north of Hebron or Eleutheropolis, about six leagues from Jerusalem. I think it to be *Mizpah* of Benjamin, 1 Sam. vii. 5, 6, 7. Josh. xviii. 26. a place of prayer and devotion, where the Hebrews often assembled. See 1 Kings xv. 22. 2 Chron. xvi. 6. Nehem. iii. 7. 1 Sam. x. 17. 1 Mac. iii. 46.

II. **MIZPAH**, or *Masphath*, of Gad, in the mountains of Gilead. Here Laban and Jacob made a covenant, Gen. xxxi. 49. Jephthah dwelt at *Mizpah*; here he made a covenant with the Israelites on the other side Jordan, who chose him for their captain; and here he assembled his troops, Judg. xi. 11, 29, 34. This city is sometimes ascribed to Moab, because the Moabites conquered, and kept it.

III. **MIZPAH**. Joshua, xi. 3, 8. speaks of the Hivites, who inhabited the country of *Mizpah*, or *Mizpah*, at the foot of Mount Hermon, and consequently towards the head of the Jordan. He adds, that the army of Jabin and his allies took refuge at *Mizpah*, to the east of the city of Sidon: which agrees with this position.

IV. **MIZPAH**, in general, signifies some elevated place which afforded a prospect to a distance; an eminence where a watch was kept.

[Under the signification of *watch tower*, or spot commanding an extensive prospect, from which the motions of enemies might be descried with advantage, no doubt but many places might derive their names in a country so perpetually exposed to inroads as the territories of Israel were.]

MIZRAIM, מִצְרַיִם, *Misapsim, tribulations, or who is streightened, or blocked up; from צָר *matzar*. [confinement; i. e. of his mother?]*

MIZRAIM, or **MESRAIM**, son of Ham, and father of Ludim, Anamin, Lehabim, Naphtuhim, Pathrusim, and Casluhim, Gen. x. 6. *Meser* or *Misor* was father of the *Mizraim*, the Egyptians; and he himself is commonly called *Mizraim*, although there is very strong probability that *Mizraim* being of the plural number, signifies rather the Egyptians themselves, than the father of that people. *Mizraim* is also put for the country of Egypt: thus it has three significations, which are perpetually confounded and used promiscuously, sometimes denoting the land of Egypt, sometimes him who first peopled Egypt, and sometimes the inhabitants themselves. Vide FRAGMENTS. No. XXXIX.

The word *Mizraim* being of the dual number, may express both Egypts, the superior and inferior, or the two parts of the country, E. and W. divided by the Nile. Cairo capital of Egypt, and even Egypt itself, is to this day called *Mezer* by the Arabians. But the natives call it *Chemi*,

i. e.

i. e. the *Land of Cham*, or *Ham*, as it is also sometimes called in Scripture. Psalm lxxviii. 12. cv. 23. cvi. 22. The prophet Micah, vii. 12. Heb. gives to Egypt the name of *Mezor*; [or *Matzor*] and Rabbi Kimchi, followed herein by several learned commentators, explains by Egypt what is said of the rivers of *Mezor*, 2 Kings xix. 24. Isaiah xix. 6. xxxvii. 25. Heb.

The city of Memphis, in Hebrew *Moph* or *Noph*, which long was the capital of Egypt, had also the name of *Meser*. The Oriental geographers say, that from the time of the conquests of Alexander, it had the name of *Babylon* or *Babylon*, in memory of the ancient Babylon of Chaldæa. But the cities of *Memphis*, *Babylon*, and *Cairo*, though not far from one another, are not strictly in the same place. *Cairo* is east of the Nile, and old *Memphis* is west. Vide MEMPHIS, EGYPT, &c. among the PLATES.

MIZZAH, מִצָּח, *Možè*, distillation, or sprinkling; from מִצָּה, *nazah*: otherwise, of this; from the conjunction ׀ of, and מִן ze, this: from the Syriac, consumption, or burning. Fourth son of Reuel, son of Esau, Gen. xxxvi. 13.

MNASON, Acts xxi. 16. He was [of Cyprus] an ancient disciple, a Jew by birth; converted by Jesus Christ himself; and one of the Seventy. St. Paul lodged at his house at Jerusalem, A. D. 58. Several Latin copies call him *Jason*, others *Nason*, but his true name was *Mnason*. He was a different person from *Jason* the host of St. Paul at Thessalonica, Acts xvii. 5.

MNESTHEUS, Μενεσθεύς, force, strength, or anger of God; from the Greek μένος, force, anger, and θεός, God. 1 Macc. iv. 21.

MOAB, מוֹאָב, of his father; from מִן m, of, or from; the pronoun י o, his, and אב ab, father. Instead of *Moab*, the ancients pronounced *Meab*, waters of the father; father's son. Waters represent generation.

MOAB, son of Lot, and of his eldest daughter. The history may be seen, Gen. xix. 31. &c. This happened about the time of the birth of Isaac, A. M. 2108, ante A. D. 1896.

MOABITES, a people descended from *Moab*, son of Lot. Their habitation was beyond Jordan, east of, and adjacent to the Dead Sea, on both sides the river Arnon. Their capital city was situated on that river; and was called *Ar*, or *Areopolls*, or *Ariel* of *Moab*, or *Rabbah-Moab*, i. e. the capital of *Moab*; or *Kir-hares*, i. e. the city with brick walls. This country was originally possessed by a race of giants called *Emim*, Deut. ii. 11, 12. The *Moabites* conquered them; afterwards the Amorites took a part from the *Moabites*, Judg. xi. 13. Moses conquered that part which belonged to the Amorites, and gave it to the tribe of Reuben. The

Moabites were spared by Moses, as God had restricted him, Deut. ii. 9. But, there always was a great antipathy between the *Moabites* and the *Israelites*, which occasioned many wars. Balak, king of this people, endeavoured to prevail on Balaam to curse Israel. And Balaam seduced the Hebrews to idolatry and uncleanness, by means of the daughters of *Moab*, Numb. xxv. 1, 2. God ordained, that the *Moabites* should not enter into the congregation of his people, [q. be capable of office, &c. ?] even to the tenth generation, Deut. xxiii. 3. because they had the inhumanity to refuse the *Israelites* a passage through their country; nor would supply them with bread and water in their necessity.

Eglon king of the *Moabites*, was one of the first that oppressed Israel after the death of Joshua. Ehud killed Eglon, and Israel expelled the *Moabites*, Judg. iii. 12, A. M. 2679, ante A. D. 1325. Hanun king of the Ammonites having insulted David's ambassadors, David made war against him, and subdued *Moab* and Ammon; under which subjection they continued till the separation of the ten tribes; when they were attached to the kings of Israel till the death of Ahab.

Presently after the death of Ahab, the *Moabites* began to revolt. 2 Kings iii. 4, 5. Mesha king of *Moab*, refused the tribute of an hundred thousand lambs, and as many rams, which till then had been customarily paid, either yearly, or at the beginning of every reign; which of these two, is not clearly expressed in Scripture. The reign of Ahaziah was too short to allow of his invading them; but Jehoram, son of Ahab, and brother to Ahaziah, having ascended the throne, intended reducing them to obedience. He invited Jehoshaphat king of Judah: who with the king of Edom, then his vassal, entered *Moab*: where they were almost on the point of perishing with thirst, but were miraculously relieved. 2 Kings iii. 16, &c.

It is not easy to perceive what were the circumstances of the *Moabites* after this time; but Isaiah, at the beginning of the reign of Hezekiah, threatens them with a calamity, which was to happen three years after his prediction, and which probably referred to the war of Shalmaneser king of Assyria against the ten tribes, and the nations beyond the Jordan.

Amos, i. 13, &c. also foretold great miseries to them, which probably, they suffered under Uzziah and Jotham, kings of Judah; if not under Shalmaneser: 2 Chron. xxvi. 7, 8. xxvii. 5. or lastly, the war of Nebuchadnezzar, five years after the destruction of Jerusalem: We believe this prince carried them captive beyond the Euphrates,

Euphrates, as the prophets had threatened; Jer. ix. 26. xii. 14, 15. xxv. 11, 12. xlviii. 47. xlix. 8, 6, 39. l. 16. and that Cyrus sent them home again, as he did other captive nations. After their return from captivity, they multiplied, and fortified themselves, as the Jews did, and other neighbouring people; still in subjection to the kings of Persia, afterwards conquered by Alexander the Great, then in obedience to the kings of Syria and Egypt successively, and finally to the Romans. There is a probability also, that in the later times of the Jewish republic, they obeyed the Asmonean kings, and afterwards Herod the Great.

The principal deities of the *Moabites* were *Chemosh* and *Baal-peor*. Vide their Articles. Scripture speaks of *Nebo*, of *Baal-meon*, and of *Baal-dibon*, as gods of the *Moabites*: but it is likely these are rather names of places where *Chemosh* and *Peor* were worshipped: and that *Baal-dibon*, *Baal-meon*, and *Nebo*, are no other than *Chemosh* adored at *Dibon*, or at *Meon*, or on Mount *Nebo*. See under *BAAL*.

[*MOAB* is thought to be the name of a king, 1 Sam. xii. 9. xxii. 4. 1 Chron. iv. 22. Comp. *AMMON*, *AMMAUN*.]

MOADIAH, מֹאדִיָּה, *Maadai*, solemnity, or festival [ornament, or praise] of the Lord. Neh. xii. 5.

MODIN, מֹדִיִּן, judgment, or debate, or quarrel; from מָדַן *dun*.

MODIN, a celebrated city or town in the tribe of Dan, whence arose Mattathias and his family, the Maccabees, 1 Macc. ii. 1, 15. ix. 19. This place could not be far from the sea, since mariners from their ships might see the mausoleum, here erected in honour of Mattathias, 1 Macc. xiii. 29, 30. Eusebius says, that *Modin* was not far from Diospolis, and that in his time was still seen the tomb of the Maccabees. Jerom, on Isaiah xxx. insinuates that it was but a small place, he calls it *viculus*, a little village. See *MATTATHIAS*. But *Modin* is not only famous for the tomb of the Maccabees, but also for a battle fought by a handful of men, under Judas Maccabæus, against Antiochus Eupator, 2 Macc. xiii. 9, &c.

There is a seeming contradiction in the author. He says, ver. 15. that "Judas went into the king's tent by night;" and ver. 17. "that this was done in the break of day." I imagine the attack was begun in the night, but the action was not completed till break of day.

[*MODIN* was situated on a mountain, apparently, *Baalah*, on the brook which issues at *Secrona*. Here was the famous sepulchre of the Maccabees, of seven pyramids rising from a square basis, or mole.]

MOLADAH, מֹלֶדֶת, birth, generation: from יָלַד *jalad*, to beget, [nativity, birth-place.]

MOLADAH, or *MOLATHA*, Josh. xv. 26. xix. 2. a city first given to Judah, afterwards to Simeon. I imagine it to be the *Malatha*, or *Malathis*, mentioned in the *Notitia Imperii*; also the *Makkeloth*, Numb. xxxiii. 25. This city was in the southerly part of Judah. See *MALATHA*.

MOLE, an animal declared impure by Moses, Lev. xi. 30. Heb. תִּשְׁחָמֶת *tishameth*. LXX. Ἀσπαλάξ, Vulg. *Talpa*. Chald. אַשְׁחָמָה *Ashuta*. The Hebrew *tishameth* is understood by the Syriac for an animal with several feet; perhaps the *scolopendra*. Castellio translates a toad: others a weasel. Bochart thinks it signifies a camelion, but the Chaldees and the Rabbins understand it of a mole. Bochart believes, that the true word for a mole, is *choled*, which the Vulgate has translated *weasel*. Levit. xi. 29. מֹלֶךְ *Chald.* מֹלֶךְ. Vide Bochart, de *Animal. Sacr.* P. 1. lib. iii. cap. 35.

We find the word *mole* in the Vulgate, [and in the English translation] Isaiah ii. 20. But the Hebrew reads חַפְרֵי־פֶרֶת *chaporperoth*, from a root signifying to dig; and by consent of interpreters, it signifies in this place moles. By this passage, we see the excessive blindness of the Jews, who gave divine honours to such creatures. Vide *FRAGMENTS*, and *NAT. HIST.*

MOLID, מֹלִיד, See *MOLADAH*. Otherwise, circumcision of the hand; from מָלַךְ *mul*, circumcision, and יָד *jad*: otherwise, that begets.

MOLOCH, מֹלֶךְ king; from מָלַךְ *melec*.

MOLOCH, *MOLECH*, *MILCOM*, or *MELCHOM*, a god of the Ammonites. Moses in several places forbids the Israelites under the penalty of death to dedicate their children to *Moloch*, by making them pass through the fire in honour of that deity, Lev. xviii. 21. xx. 2, 3, 4, 5. God himself threatens to pour out his wrath against such a criminal. There is great probability that the Hebrews were addicted to the worship of this deity, even before their coming out of Egypt, since Amos, v. 26. and after him St. Stephen, Acts vii. 43. reproaches them with having carried in the wilderness, the tabernacle of their god *Moloch*. Solomon built a temple to *Moloch* on the Mount of Olives, 1 Kings xi. 7. Manasseh a long time after, imitated his impiety, making his son pass through the fire in honour of *Moloch*, 2 Kings xxi. 3, 4. Such idolatry was practised chiefly in the valley of Tophet and Hinnom, east of Jerusalem. Jer. xix.

Some are of opinion, that the devotees contented themselves with making their children leap over a fire sacred to *Moloch*; by this action consecrating them to that false deity; and as by a lustration purifying them: this being a usual ceremony

ceremony on other occasions among the heathen. Others believe that they made them pass between two fires opposite to each other; with the same intention. But, others maintain that they really burnt their children, as sacrifices to *Moloch*. See Psalm cvi. 37. Isaiah lvii. 5. Ezek. xvi. 20, 21. xxiii. 37, 39. where it is positively asserted, that the Hebrews sacrificed their children to devils, to *Moloch*, and to strange gods. And 2 Kings xvii. 31, it is said, that the inhabitants of Sepharvaim burnt their children in the fire to Anammelech and Adrammelech their gods. However, I would not be understood to assert, that they always really burnt to death their children; and perhaps when it is only said they made them pass through the fire, *lustrare per ignem*, or *transfere per ignem*, this may mean in some places, the leaping over the flames, or passing nimbly between two fires. But we are persuaded, that generally speaking the worshippers of *Moloch* immolated or sacrificed their children to death in honour of this false deity. Vide FRAGMENTS, No. LI.

The Rabbins assure us, that the idol *Moloch* was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they offered children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, where it was soon consumed by the violence of the heat: and, that the cries of the children might not be heard, they made a great noise with drums, and other instruments, about the idol. Others say, that his arms were extended, and reaching toward the ground; so that when they put a child within his arms, it immediately fell into a great fire which was burning at the foot of the statue. Others relate that it was hollow, and had internally seven partitions, the first of which was appointed for meal or flour; in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child. All these were burned together, by heating the statue internally.

When David conquered the Ammonites, 1 Chron. xx. 2. he took the crown of their god *Milcom*, or more simply, he took the crown of their king, which weighed a talent of gold, and made a crown of it for himself. The Hebrew talent weighed three thousand shekels, or one hundred and twenty-five Roman pounds. This is an excessive weight for a crown royal. Therefore it is thought this prince did not wear it on his head, but caused it to be hung upon his throne, over his head. Or lastly, that the talent of gold here mentioned, does not express the

weight, but the value, of the crown. It was of gold, and set with precious stones, as is hinted in the book of Chronicles. These precious stones were a very considerable addition to the value; but its weight might be that of an ordinary royal crown, say some commentators on 2 Sam. xii. 30. Comp. FRAG. No. CCLXXXII.

There are various sentiments about *Moloch*: some believe that *Moloch* was *Saturn*, to whom it is well known that human sacrifices were offered. Others think he was *Mercury*, others say *Venus*, others *Mars* or *Mithra*. We have endeavoured to prove, that *Moloch* signified the sun, or the king of heaven. See also Selden, *de Diis Syris*, Spencer, *de legibus Hebræorum Ritualib. lib. ii. cap. 10*. And Vossius, *de Origine et progressu Idolatriæ, lib. ii. cap. 5*.

MONEY. Scripture often speaks of gold, silver, brass, of certain sums of *money*, of purchases made with *money*, of current *money*, of *money* of a certain weight; but I do not observe coined or stamped *money* till late; which induces me to believe, that the ancient Hebrews took gold and silver only by weight. That they only considered the purity of the metal, and not the stamp.

The most ancient commerce was conducted by barter, or exchanging one sort of merchandize for another. One man gave what he could spare to another, who gave him in return part of his superabundance. Afterwards, the more precious metals were used in traffic, as a value more generally known and stated. Lastly, they gave this metal, by public authority, a certain mark, a certain weight, and a certain degree of alloy, to fix its value, and to save buyers and sellers the trouble of weighing and examining the coins.

At the siege of Troy in Homer, *Iliad*, Σ. no reference is made to gold or silver coined; but the value of things is estimated by the number of oxen they were worth. *E. gr.* They bought wine, by exchanging oxen, slaves, skins, iron, &c. for it. *Iliad*. H. When the Greeks first used *money*, it was only little pieces of iron or copper, called *oboli*, or *spits*, of which a handful was a drachma, says Plutarch, in *Lysandro*. Herodotus, *lib. i. cap. 94*. thinks, that the Lydians were the first that stamped *money* of gold or silver, and introduced it into commerce. Others say, it was Ishon king of Thessaly, a son of Deucalion, Lucan, *Pharsal, lib. vi*. Others ascribe this honour to Erichthonius, who had been educated by the daughters of Cecrops king of Athens: Strabo, *lib. viii*. Others again to Phidon king of Argos.

Among the Persians it is said, Darius son of Hystaspes, first coined golden *money*, Herodot. *lib. iii, cap. 89*, &c. *lib. iv. cap. 166*. Lycargus banished

banished gold and silver from his commonwealth of Lacedæmon, and only allowed a rude sort of money, made of iron. Janus, or rather the kings of Rome, make a kind of gross money of copper, having on one side the double face of Janus, on the other, the prow of a ship.

I find nothing concerning the money of the Egyptians, the Phœnicians, the Arabians, or the Syrians, before Alexander the Great. In China to this day they stamp no money of gold or silver, but only of copper. Gold and silver pass as merchandize. If gold or silver be offered, they take it and pay it by weight, as other goods. So that they are obliged to cut it into pieces with shears for that purpose, and they carry a steel-yard at their girdles to weigh it.

The people of Albania, and those on the banks of the Araxes, had neither money, nor weights, nor measures, and did not reckon beyond a hundred, says Strabo, *lib. xi. p. 352.* Tournefort says, *Voyage, lib. ii. p. 127.* that to this day the Georgians, who succeed that people, despise money, and would not sell their provisions, but by barter. All the trade of Mingrelia is carried on by barter. In Ethiopia and Bengal they use sea-shells [cowries] of the Maldivé islands, as small money: also on the coast of Guinea, and in the kingdoms of Congo and Siam.

Let us now return to the Hebrews. Abraham weighs out *four hundred shekels of silver*, to purchase Sarah's tomb: Gen. xxiii. 15, 16. And Scripture observes, that he paid this in *current money with the merchant.* Joseph was sold by his brethren to the Midianites for *twenty pieces of silver*, Gen. xxxvii. 28. Heb. twenty shekels of silver. The brethren of Joseph bring back with them into Egypt the money they found in their sacks, in the same weight as before; Gen. xliii. 21. The bracelets that Eliezer gave Rebecca weighed ten shekels, and the ear-rings two shekels. Gen. xxiv. 22. Moses ordered that the weight of five hundred shekels of myrrh, and two hundred and fifty shekels of cinnamon, of the weight of the sanctuary, should be taken, to make the perfume which was to be burnt to the Lord on the golden altar, Exod. xxx. 24. He acquaints us that the Israelites offered for the works of the tabernacle, seventy-two thousand talents of brass, Exod. xxxviii. 29. We read in the books of Samuel, that the weight of Absalom's hair was two hundred shekels of the ordinary weight, or of the king's weight, 2 Sam. xiv. 26. Isaiah describes the wicked as weighing silver in a balance, to make an idol thereof; chap. xlvi. 6. and Jeremiah, xxxii. 10, weighs seventeen pieces of silver in a pair of scales, to pay

VOL. II. PART XX. Edit. IV.

for a field, he had bought. Isaiah says, "Come buy wine and milk without money, and without price. Wherefore do ye weigh money for that which is not bread?" Amos, vii. 5. represents the merchants encouraging one another, to make the ephah small, wherewith to sell, and the shekel great, wherewith to buy, and to falsify the balances by deceit.

In all these passages, three things only are mentioned. 1. The metal, i. e. gold or silver, and never copper, it not being used in traffic as money. 2. The weight, a talent, a shekel, a gerah or obolus; the weight of the sanctuary, and the king's weight. 3. The alloy, [standard] of pure or fine gold and silver, and of good quality, as received by the merchant. The impression of the coinage is not referred to; but it is said, they weighed the silver, or other commodities, by the shekel and by the talent. This shekel therefore, and this talent, were not fixed and determined pieces of money, but weights applied to things used in commerce. Hence those deceitful balances of the merchants, who would increase the shekel, i. e. would augment the weight by which they weighed the gold and silver they were to receive, that they might have a greater quantity than was their due; hence the weight of the sanctuary, the standard of which was preserved in the temple, to prevent fraud; hence those prohibitions in the law, "Thou shalt not have in thy bag diverse weights [Heb. stones]; a great and a small," Deut. xxv. 13. Hence those scales that the Hebrews wore at their girdles, Hosea xii. 7. and the Canaanites carried in their hands; to weigh the gold and silver which they received in payment.

And it is to be observed, that in the original text there is no mention of [coined] money, or of any thing like it. The gold and silver offered to Moses in the Desert, for the use of the tabernacle;—that which was given to Aaron to make a golden calf;—that of which Gideon made an ephod;—that which tempted Achan;—that which David left to Solomon;—and that which Gehazi received from Naaman; was only gold or silver made into rings, bracelets, pendants, vessels, or ingots. Not a word of coined money, of any mark or impression; nothing to shew the form of the money, or the figure represented upon it. For, generally, coined money has the impress of some prince, some animal, flower, or other device. But nothing of this kind occurs among the Hebrews.

It is true that in the Hebrew, Gen. xxxiii. 19, we find, that Jacob bought a field for a hundred kesitahs; and that the friends of Job, chap. xlii. 11. after his recovery, gave to that

model of patience each a *kesitah*, and a golden pendant for the ears. We also find there *Daries*, (Hebr. *Daremonim*, or *Adarcemonim*.) and *Minae*, *Statera*, *Oboli*: but this last kind of money was foreign, and is put for other terms, which in the Hebrew only signify the weight of the metal. The *kesitah* is not well known to us; some take it for a sheep or a lamb; others for a kind of money, having the impression of a lamb or a sheep. But we rather think it to be a purse of money. See KESITAH. [Also PLATES: MEDALS of PERSIA, Nos. 2, 3. ANTIOCH, No. 2. DAMASCUS, No. 17, EGYPT, Nos. 30, 31.]

The *Daremonim* or *Darics*, are money of the kings of Persia; and it is agreed, that Darius, son of Hystaspes, first coined golden money. Ezekiel tells us, xlv. 12. that the *mina* makes fifty shekels; he reduces this foreign money to the weight of the Hebrews. The *mina* might probably be a Persian money originally, and adopted by the Greeks and by the Hebrews. But under the dominion of the Persians, the Hebrews were hardly at liberty to coin money of their own, being in subjection to those princes, and very low in their own country. They were still less able under the Chaldeans, during the Babylonish captivity, or afterwards under the Grecians, to whom they were subject till the time of Simon Maccabæus, to whom Antiochus Sidetes king of Syria granted the privilege of coining money in Judæa, 1 Macc. xv. 6. And this is the first Hebrew money properly so called, that we know of. There were shekels and demi-shekels [also, the third part of a shekel, and the quarter of a shekel] of silver. Vide FRAGMENTS, Nos. XXVIII. XCII. CCII. CCIII. and Plates of JEWISH COINS.

MONTH, in Latin *Mensis*, Gr. *Μην*, *Meen*, in Hebrew *Chodesch* or *Jerach*. The ancient Hebrews had no particular names for their months. They said, the first, the second, the third, &c. In Exod. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1. we find *חֹדֶשׁ אֲבִיב*, *Chodesh Abib*, or the month of the young ears of corn, or of the new fruits: which is, probably, the Egyptian name of that month, which the Hebrews afterwards called *Nisan*, and which was the first of the holy year. Every where else this lawgiver designates the months by their order of succession. In Joshua, Judges and Samuel, we see the same method. Under Solomon, 1 Kings, vi. 1, we read of the month *Zif*, which is the second month of the holy year, and answers to that afterwards called *Jiar*. In the same chapter we read of the month *Bul*, which is the eighth of the holy year, and answers to *Marshevan*, or October. Lastly, in chap. viii. 2. we read of the month *Etha-*

zim, or the month of the valiant, which answers to *Tizri*, the seventh of the holy year.

Critics are not agreed about the origin of these names of the months. Scaliger thought Solomon borrowed them from the Phœnicians, with whom he had much intercourse. Grotius believes they came from the Chaldeans; and F. Hardouin deduces them from the Egyptians. However this be, we see nothing of them, either before or after Solomon. But after the captivity of Babylon, the people continued the names of the months as they had found them among the Chaldeans and Persians.

Names of the HEBREW MONTHS, according to the Order of the HOLY YEAR.

1. נִסָּן	Nisan,	answering to	March. O. S.
2. אֵיר	Jiar,	-	April.
3. סִיָּן	Sivan,	-	May.
4. תַּמּוּז	Thammuz,	-	June.
5. אָב	Ab,	-	July.
6. אֱלּוּל	Elul,	-	August.
7. תִּזְרִי	Tizri,	-	September.
8. מַרְשֶׁבָן	Marshevan,	-	October.
9. כַּסְלֵו	Casleu,	-	November.
10. תֵּבֶת	Thebet,	-	December.
11. שֶׁבַת	Sebat,	-	January.
12. אָדָר	Adar,	-	February.

Names of the HEBREW MONTHS, according to the Order of the CIVIL YEAR.

7	1. Tizri,	answering to	September. O. S.
8	2. Marshevan,	-	October.
9	3. Casleu,	-	November.
10	4. Thebet,	-	December.
11	5. Sebat,	-	January.
12	6. Adar,	-	February.
1	7. Nisan,	-	March.
2	8. Jiar,	-	April.
3	9. Sivan,	-	May.
4	10. Thammuz,	-	June.
5	11. Ab,	-	July.
6	12. Elul,	-	August.

At first the Hebrews followed the same distribution of their year and months, as Egypt. Their year consisted of 365 days, and of twelve months, each of thirty days. This appears by the enumeration of the days of the year of the deluge, Gen. ch. vii. The twelfth month was to have thirty-five days, and they had no intercalary month, but at the end of one hundred and twenty years; when the beginning of the year following was out of its place thirty whole days.

After the Exodus, which happened in the month of March, God ordained that the holy year, i. e. the Calendar of religious feasts and ceremonies, should begin at *Nisan*, the seventh month

month of the civil year (the civil year he did not change) which the Hebrews continued to begin at the month *Tisri* (*September*.) After the Babylonish captivity, the Jews being but a handful of people in the midst of others, surrounding them, complied with such customs, and manners of dividing times and seasons, as were used by the people that ruled over them; first, of the Chaldeans, afterwards of the Persians, and lastly, of the Grecians. They took the names of the months from the Chaldeans and Persians, and perhaps their manner of dividing the year and the months. However, we cannot be sure of this, not exactly knowing the form of the Chaldean months. But we see plainly by Ecclesiasticus, xliii. 6. by the Maccabees, by Josephus, *Antiq. lib. iii. cap. 10.* and by Philo, *vit. Mos. lib. iii.* that in their time they followed the custom of the Grecians: that is, their months were lunar, and their years were solar.

These lunar months were each of twenty-nine days and a half, or, rather, one was of thirty days, the following of twenty-nine, and so on alternately: that which had thirty days was called a full or complete month; that which had but twenty-nine days was called incomplete. The new moon was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or *new month*. They did not begin it from that point of time, when the moon was in conjunction with the sun, but from the time at which she first becomes visible, after that conjunction. And to determine this, it is said, they had people posted on elevated places, to inform the Sanhedrim as soon as possible. Proclamation was then made, *the feast of the new moon, the feast of the new moon*; and the beginning of the month was proclaimed by sound of trumpet. For fear of any failing in the observation of that command, which directed certain ceremonies at the beginning of each month, they continued the *Neomenia* two days, the first was called *the day of the moon's appearance*, the other *of the moon's disappearance*. So say the Rabbins: but there is great probability, that if this was ever practiced, it was only in provinces distant from Jerusalem. In the temple, and in the metropolis, there was always a fixed calendar, or at least a fixed decision for festival days, determined by the House of Judgment.

When we say that the months of the Jews answered to ours, *Nisan* to *March*, *Jiar* to *April*, &c. this must be understood with some latitude; for the lunar months cannot be reduced exactly to solar ones. The vernal equinox falls between the twentieth and twenty-first

of March, according to the course of the solar year. But in the lunar year, the new moon will fall in the month of March, and the full moon in the month of April. So that the Hebrew months will commonly answer [partially] to two of our months, the end of one, and the beginning of the other.

Twelve lunar months making but three hundred fifty-four days and six hours, the Jewish year was short of the Roman by twelve days. To recover the equinoctial points, from which this difference of the solar and lunar year would separate the new moon of the first month, the Jews every three years intercalated a *thirteenth month*, which they called *Ve-adar*; the second *Adar*. By this means their lunar year equalled the solar; because in thirty-six solar months there would be thirty-seven lunar months. The Sanhedrim regulated this intercalation, and this *thirteenth month* was placed between *Adar* and *Nisan*; so that the passover was always celebrated the first full moon after the equinox. Consult F. Lamy's Introduction to the Scripture, and our Dissertation on Chronology, at the beginning of our Commentary on Genesis; Scaliger, *de emendatione temporum*; and Calvisius's Introduction to Chronology.

MOON, *Luna*. The Lord created the sun and the moon on the fourth day of the world, to preside over day and night, and to distinguish times and seasons, Gen. i. 15, 16. As the sun presides over day, so the moon presides over night; the sun regulates the course of a year, the moon regulates the course of a month; the sun is, as it were, king of the host of heaven, the moon is queen. Moses speaks of the moon as of a luminous body, not much inferior to the sun; yet it is certain, that the moon, when compared to the sun, is but a very small body. The moon's diameter is about 2184 English miles; her superficial content is about one thirteenth part of the surface of the earth, whereas the sun's diameter is 100 times that of the earth, and his superficial content 10,000 times that of the earth's surface. But the sacred authors speak in a popular manner. They call that a *great light* which appears great to the human eye: not meaning to determine its absolute magnitude.

The moon was appointed for the distinction of seasons, of festival days, and days of assembling, says Gen. i. 14. And the Psalmist says, civ. 19. He made the moon for seasons." So Ecclesiasticus; "He made the moon also to serve in her season, for a declaration of times, and a sign of the world. From the moon is the sign of feasts, a light that decreaseth in her perfection. The month is called after her name:

increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven. The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord." The Hebrews varied their manner of reckoning *months* and years. We think that in the time of Moses, and long after, they kept to the solar year; but after their return from Babylon, they had only lunar years. This the author of *Ecclusiasticus* insinuates in the passage quoted. It is true, however, either way, that the *moon* marks the revolutions of seasons, and that men divided the year into twelve *months*, by following the twelve revolutions of the *moon*, in the course of one year.

I do not know whether the Hebrews understood the theory of lunar eclipses; but they always speak of them in terms which intimate that they considered them as wonders, and as effects of the power, and wrath of God. When the prophets speak of the destruction of empires, they often say, that the sun shall be covered with darkness; the *moon* withdraw her light; and the stars fall from heaven. *Isai. xiii. 10. xxiv. 23. Ezek. xxxii. 7, 8. Joel ii. 10. iii. 15.* But I cannot perceive that there is any direct mention of an eclipse.

Among the Orientals in general, and the Hebrews in particular, the worship of the *moon* was more extensive; and more famous, than that of the sun. In *Deut. iv. 19. xvii. 3.* Moses bids the Israelites take care,—when they see the sun, the *moon*, the stars, and the host of heaven, not to pay them any superstitious worship, because they were only creatures appointed for the service of all nations, under heaven. *Job, xxxi. 26, 27.* also speaks of the same worship. "If I beheld the sun when it shined, or the *moon* walking in brightness, and my heart has been secretly enticed, or my mouth hath kissed my hand," as a token of adoration. The Hebrews worshipped the *moon* by the name of *Meni*, of *Astarte*, of the goddess of the groves, of the queen of heaven, &c. The Syrians adored her, as *Astarte*, *Urania*, or *Cælestis*; the Arabians as *Alilat*; the Egyptians as *Isis*; the Greeks as *Diana*, *Venus*, *Juno*, *Hecate*, *Bellona*, *Minerva*, &c.

Macrobius, *Saturnal, lib. iii. cap. 8.* and Julius Firmicus acquaint us, that men dressed like women, and women dressed like men, sacrificed to the *moon*. [See *MENI*.] Maimonides thinks, *Mose Nebochim*, part iii. cap. 38. that Moses intended to forbid this, when he prohibited the sexes from exchange of habits. The *moon* was worshipped as a god, and not a goddess, in Syria, Mesopotamia, and Armenia. The

Sepharvites called her *Axameleck*, the gracious king. Strabo calls her *Meen*: as does *Isaiah, lxxv. 11.* She was represented clothed like a man; and there are medals extant, on which she is represented in the habit and form of a man armed, having a cock at his feet, covered with a Phrygian or Armenian bonnet. Spartian, in *Caracalla*, assures us, that the people of Charræ in Mesopotamia believed, that such as held the *moon* for a goddess, would be always in subjection to their wives. He adds, that though the Greeks and Egyptians sometimes called her goddess, yet they always call her *god* in their mysteries. In Scripture we have no name for goddess, and *Astarte*, i. e. the *moon*, is called a god, as well as *Baal*, the sun. *Vide plate of BAAL, and FRAGMENTS, Nos. CVII. DIII. also PLATE of ANTIOCH in PISIDIA, No. 18.*

They offered several sorts of sacrifices to the *moon*. We see in *Isaiah, lxxv. 11.* and *Jeremiah, vii. 18.* that they offered to her in the high ways, and upon the roofs of their houses, sacrifices of cakes, and similar offerings. Thus the Greeks honoured *Hecate*, or *Trivia*, which is the moon. Elsewhere they offered to her human sacrifices. Strabo relates, *lib. xi.* that in the countries bordering on the Araxes, they especially worshipped the *moon*, who had there a famous temple. The goddess had several slaves, and every year they offered one of them in sacrifice to her, after having fed him daintily the whole year before. Lucian, *de Dea Syr.* speaks of like sacrifices, offered to the Syrian goddess, the *Dea cælestis*, i. e. the *moon*. Fathers carried their children, tied up in sacks, to the top of the porch of the temple, whence they threw them down upon the pavement; and when these unfortunate victims moaned, the fathers would answer, that they were not their children, but young calves.

The Jews ascribed different effects to the *moon*. Moses speaks of the fruits of the sun and the *moon*. *Deut. xxxiii. 14.* The sun and *moon* are considered as the two causes which produce the fruits of the earth. The *moon* furnishes them with moisture and juices; the sun concocts this moisture, and exhales what is superfluous, says Pliny, *lib. ii. cap. 101. Luna fœmineum ac molle sidus atque nocturnum, solve humorem et trahere, non auferre.* Some commentators think, that the fruits of the sun are those that come yearly, as wheat, grapes, &c. and the fruits of the *moon* are those that may be gathered at different *months* of the year, as cucumbers, figs, &c.

MORASTHI, מורשתי, *heir*, or *inheritance*, or *of the inheritance*; from מ am, *of*, or *from*, and ור jarash; otherwise, *of poverty*; from the same. The country of the prophet Micah; East of

of Eleutheropolis, Micah i. 1. Jer. xxvi. 18, See MARESHA.

MORDECAI, מֹרְדֵכַי, Μαρδοχαῖος, *contrition*, or *bitter bruising*; from מָרַךְ *duk*, to *bruise*, and מָרַר *marar*, *bitter*: or *myrrh bruised*; from מֹר *mor*, *myrrh*, and *duk*, to *bruise*: or *who teaches to bruise*; from *mara*, *master*, or *he that teaches*: otherwise, *very pure myrrh*, according to the Hebrew and Syriac. This name is not Hebrew, but Chaldee, composed of *Merodach*, or *Mordak*, a deity of the Babylonians. [Perhaps, *led by God*.]

MORDECAI, son of Jair, of the race of Saul, and a chief of the tribe of Benjamin. He was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin (or *Jeconiah*) king of Judah, A. M. 3405, before A. D. 599. Esther ii. 5, 6. He settled at Shushan, and there lived to the first year of Cyrus, when it is thought he visited Jerusalem with several other captives, *Vide* 1 Esdras ii. 2. Abenezra, *Cornel. à Lapide, et alios*. But afterwards he returned to Shushan. There is great probability that *Mordecai* was very young when taken into captivity. For from the transportation of *Jeconiah* by Nebuchadnezzar, to the third year of Darius son of Hystaspes, or Ahasuerus, who, this year took Esther to wife, is above fourscore years.

Some believe that *Mordecai* came to Babylon or Shushan, only in the person of his father, and that he was born in this country: but there is no need of this solution. For if we suppose *Mordecai* to be twelve years old at the transportation of *Jeconiah*, then at the time of Ahasuerus's marriage with Esther he might be fourscore and twelve. At this age he might discharge the duty of those employments the king gave him, yet live a long time, supposing, as the Jews pretend, that he lived to be a hundred fourscore and eighteen years old; or even if he lived to be only a hundred and ten, or a hundred and twenty. However this be, *Mordecai* had a niece called Edessa, or Esther, the daughter of his brother, whom he had adopted and brought up as his own daughter, after the death of his brother.

After Esther became the spouse of Ahasuerus, (*vide* ESTHER :) *Mordecai* was constant at the palace gate to learn news of the queen: during his attendance there he discovered a conspiracy of two eunuchs to kill the king: this service was registered, but not rewarded. The king Ahasuerus raising Haman to be his favourite, *Mordecai* refused to honour him: Haman resented this indignity by endeavouring to exterminate the whole Jewish people, for which he obtained a decree from the king.

Mordecai acquainted Esther with this decree,

and urged her to induce the king to revoke it. In the mean time, the king not being able to sleep, one night, caused the annals of the preceding years to be read to him. Therein was read the conspiracy of the two eunuchs against the king, discovered by *Mordecai*. The king asked if this man had been rewarded? being told he had not; he asked who was in the antichamber? He was answered Haman: who was then coming to the king to solicit that *Mordecai* might be hanged on a gallows he had provided for him. Ahasuerus asked him, "What should be done to the man whom the king delighteth to honour?" Haman believing it must be himself whom the king intended by this description, answered, let him be clothed in a royal habit, be set on the king's horse, have a royal diadem on his head; and be it proclaimed before him in the public places of the city, "Thus shall it be done to the man whom the king delighteth to honour." The king replied, haste, and so do to *Mordecai*: which Haman was forced to do.

Esther having prepared herself by fasting and prayer, presented herself before the king, in hopes of averting that danger from her people, to which Haman had exposed them. She discovered to him the wicked design of Haman, that *Mordecai* was her uncle, that she was a Jewess by birth, and that her people were condemned to slaughter. Ahasuerus countermanded his decree against the Jews, condemned Haman to be hanged on the gallows he had set up for *Mordecai*, gave his goods to the queen, and raised *Mordecai* to the honours that Haman had enjoyed. This was the fourteenth day of Nisan, which day became a solemn festival to the whole nation for ages. See ESTHER and PURIM.

The greater part of critics and commentators believe, that *Mordecai* was author of the book of Esther. Certainly, he in conjunction with Esther writ the letter, which ordains the celebration of the Feast of Lots, or *Purim*. But this letter is no other than the book of Esther, in which some slight alterations have been made, to give it the form of a history rather than of a letter.

MORIAH, מֹרְיָה, 'Αμορῖα, *bitterness of the Lord*, from מָרַר *marar*: otherwise, *myrrh of the Lord*, from מֹר *mor*: otherwise, *doctrine*, or *fear of the Lord*, from יָרָא *jara*, to *fear*, or יָרָה *jarah*, to *teach*, and יָה *jah*, the *Lord*: according to the Syriac and Hebrew, *dominion of the Lord*.

MORIAH, a mountain upon which the temple of Jerusalem was built by king Solomon. 2 Chron. iii. 1. It is thought this was the place where Abraham intended to offer up his son Isaac, Gen. xxii. 2, 14, though this supposition is attended with great difficulties. Instead of *Moriah*

Moriah the Samaritan reads *Moreh*, in Genesis, as if God sent Abraham near to Sichem, where certainly was a *Moreh*, Gen. xii. 6. Dent. xi. 30. and it was on mount Gerizim Isaac was brought to be sacrificed.

[Mount *Moriah* was so called, says one Rabbi, because thence should go forth instruction to Israel: another Rabbi says, fear to all nations. Maimonides says, that the place where David built his altar in the threshing floor of Araunah, was where Abraham built his, upon which he bound Isaac.

This name is thought to be derived from a root implying height, or elevation: and it is certain from the descriptions given of Jerusalem, (*vide* the Article of that city) that it stands on the highest hill in the neighbourhood, and is seen from a great distance. The LXX. render *Upsele* and *Oreine*, implying height. Pliny also uses the latter name. It is probable, therefore, that the idea of being seen from far, as if it *lifted itself up*, is included in the name *Moriah*; which we may observe is in the feminine. Probably there is a reference to this in those prophets, who say, the mountain of the Lord's temple shall be exalted above the (surrounding) hills, and all nations shall flow to it. Isaiah ii. 2. Micah iv. 1.]

MORNING. This is sometimes put for *quickly*. Thou shalt hear me in the *morning*, or *quickly*. The evening and the *morning* make the day, according to Moses: because the ancient Hebrews began their day in the evening, Gen. i. 5. The *morning* expresses the diligence with which any thing is done. The Lord says, that he rose early to invite his people to return to him, Jer. vii. 13. xi. 7. The Psalmist says the same, that he praised God in the *morning*, that he was early in paying his devotions to him, Psalm lix. 16. xcii. 2.

Ezekiel says, xlvi. 14, 15. Vulgate, the priest of the week shall offer every *morning* to the Lord the ordinary sacrifice of a lamb. *Kata manè manè*, is an expression taken from the Greek, where the preposition *kata* being joined to a noun signifying a year, a day, or the hour of the day, denotes the action to be repeated every time at that hour, *kata manè*, every *morning*.

Zephaniah says, *manè manè*, iii. 5. "Every morning doth he bring his judgment to light." *Manè, manè*, being repeated, expresses very early in the morning. Amos iv. 13, God changes the darkness into morning, the night into day. Joel ii. 2. "As the morning spread upon the mountains." As at the break of day the light appears upon the mountains, so shall the locusts spread over the country.

From *morning* to evening expresses a very

short time, Job iv. 20. The Psalmist comparing the life of man to a flower, says, that in the *morning* it flourisheth, in the evening it is withered and decayed. Psalm. xc. 6. The rain of the evening and of the *morning*, or rather of the spring and autumn. See RAIN.

The Psalmist speaking of the Messiah, cx. 3. says, that he was begot before the *morning*; or according to the Hebrew, that "his posterity is as the dew, which is produced from the bosom of the *morning*." This posterity are the faithful, believers in Jesus Christ. Their multitude may be well compared to a plentiful dew. See LUCIFER.

The same Psalmist expresses the rapidity of his flight, cxxxix. 9, 10. "If I take the wings of the *morning*." We know no motion so rapid as the diffusion of the beams of the sun, at day-break.

Isaiah says, viii. 20, that those who do not keep the law and the ordinances of God, shall have no *morning*. They shall perish without seeing the light, they shall not abide until *morning*.

Job, xli. 9, compares the eyes of the Behemoth to the brightness of the *morning*: they are as splendid as the rising sun.

MOSEROTH, מוסרות, *Moσepà*, *erudition, discipline, bond*; from מוסר *jasar*, to bind.

MOSEROTH, or **MOSERAH**, Numb. xxxiii. 30. probably the same as *HazerOTH*, or *Hazerah*, near Kadesh, and Mount Hor.

[A station of the Israelites, Numb. xxxiii. 30. Simon thinks, *chains* of settlements: but whether *chains* of rocks, or hills, or, as we say, a *chain* of mountains, does not appear.]

MOSES, משה, *taken out of the water*.

MOSES, son of Amram and Jocabed, was born in Egypt A. M. 2433, ante A. D. 1571. His father and mother were of the tribe of Levi. He had a brother called Aaron, and a sister named Miriam; Aaron was three years older than *Moses*, and Miriam might be seven or eight years older than Aaron. Some time before the birth of *Moses*, the king of Egypt decreed, that all the male children of the Hebrews should be put to death as soon as born. The parents of *Moses* could not obey this severe law; they concealed their child in their house three months. But, despairing of longer hiding him, they resolved on exposing him to the wide world, committing his preservation to Providence. They put him into a kind of little vessel made of rushes, and laid him on the banks of the Nile. His sister Miriam stood to watch at a distance. The daughter of Pharaoh, king of Egypt, happening to come that way, to bathe in the river, perceived the basket, ordered it to be fetched to her, and she opened it.

Miriam the sister of little *Moses*, asked her if

if she would please to have her fetch a Hebrew nurse? She went, and brought Jocabed, her own and Moses's mother. The princess named the infant, *Moses*, which in the Egyptian language signifies one saved out of the water. *Mō* or *Mōi* signifies water, and *Uses* one that is drawn out; so say Josephus, and Clemens Alexandrinus. But the abbé Renaudot, who studied the Egyptian language, says, that *Moooo* signifies water, and *Si* to draw or take. According to Josephus, the name of Pharaoh's daughter was Thermutis. She adopted *Moses*, and had him instructed in all the learning of Egypt. Acts vii. 22. But Amram and Jocabed, who brought him up, betimes initiated him into the religion and expectations of his forefathers. So that when grown up, he would not own for his mother the princess who had adopted him, chusing rather to partake with his true people in their afflictions, than to share in the pleasures of a court, Heb. xi. 24, 25, 26.

Clemens Alexandrinus, *Strom. lib. i.* says, that *Moses's* parents had named him Joachim, at his circumcision. Pharaoh's daughter named him *Moses*, in memory of his being taken out of the water; and it was thought that in heaven his name was *Melchi*. He had the ablest masters to teach him arithmetic, geometry, music, physic, the symbolic philosophy, which was taught by means of hieroglyphic characters, and all that belonged to the language and writing of the Egyptians. Philo, *de Vitâ Mosis*, says pretty much the same thing. He adds, that Grecians were sent for to instruct him in the liberal sciences, that the Assyrians taught him their learning, and the Egyptians mathematics. Eupolemus says, that *Moses* is the first of sages, that he first gave to the Hebrews the art of grammar, from whom the Phœnicians received it, and from them the Grecians. Eupolem. *apud Clem. Alex. Strom. lib. i. et Euseb. Præp. lib. ix. cap. 26.*

Josephus, *Antiq. lib. ii. cap. 5.* has much adorned the history of *Moses*, yet it is thought very probable, that he has delivered only what was believed among the Jews. He relates that, the king of Egypt had a daughter named Thermutis, who going to the banks of the river Nile, saw in the water a little box floating; having found in it a child of extraordinary beauty, she sent for some women to give it suck. But the child refusing the breast from any of these women, Miriam the child's sister approached as if by accident, and told the princess the child would not suck any but a Hebrew nurse; at the same time she offered to fetch one. She went, and brought Jocabed the child's mother, who having presented the nipple to young *Moses*, he instantly took it.

The beauty of young *Moses* was so great, and he shewed so much wit and address, that all were charmed with him, and were never satisfied with looking on him. The princess Thermutis not having any children, adopted him, and when he was three years of age, she presented him to the king her father; telling him she had chosen him for her son on account of his rare qualities, and could wish that he might succeed to the crown of Egypt. At the same time she put the child into the hands of her father. The king received him into his arms, and, to please his daughter, jocosely put his diadem upon the child's head. But *Moses* presently snatched it off, and letting it fall on the ground, he trod it under foot. This was taken as no good omen, and a priest who had foretold that the birth of this child should be fatal to Egypt, was very urgent to have him put to death, saying that Egypt could not be in safety if he lived. Thermutis took him away, without any opposition from the king; and disregarding the predictions of the fortune-teller, she caused *Moses* to be educated in a manner befitting the dignity she intended him.

When he was grown up, Providence presented an opportunity of shewing his valour. The Ethiopians of South Egypt, greatly ravaged the country. The Egyptians with a great army, marched against them, but were defeated. The Ethiopians, proud of their success, penetrated into Egypt, even to the sea, laying all waste before them. The Egyptians, unable to oppose them by human means, had recourse to an oracle;—it told them to apply to a Hebrew for assistance. The king then desired *Moses* from Thermutis, to head his army. Thermutis made her father promise with an oath, that no injury should be done to him. He contrived to cut off the enemy's retreat, and to attack them before they could know of his march. He resolved to lead his army, not along the Nile, which was the direct way, but within the country, where it was very dangerous to pass, because of the multitude of serpents, and other venomous creatures.

By this means he came upon the Ethiopians before they were aware. He cut them in pieces, invaded their country, took several of their cities, and shut them up in the city of Saba. He besieged this town, but because it was in an island, and well fortified, he could not carry the place so soon as he expected.

In this interval Tharbis, daughter to the king of Ethiopia, having from the walls seen *Moses* fighting bravely at the head of the Egyptian army, conceived a great affection for him. She secretly sent to him proposals of marriage.

marriage. *Moses* consented, on condition she should deliver up the city. This she performed; *Moses* took possession of Meroë, married Tharbis, and with his victorious army returned into Egypt. But there, instead of receiving the acknowledgments he deserved, he found himself exposed to the envy of the courtiers; and accused to Pharaoh of having murdered an Egyptian. The king himself taking umbrage at the bravery and reputation of *Moses*, resolved to use this pretence to put him to death. *Moses* having discovered these designs, retired through the desert into the country of Midian, not finding it safe to go the ordinary road.

But *Moses* himself relates none of these particulars. He tells his own story thus: Exod. ii. A. M. 2473, ante A. D. 1531. *Moses* was then forty years old, Acts vii. 23. *Moses* being grown up visited his brethren, and saw the hardships they suffered from the Egyptian taskmasters. Seeing an Egyptian oppressing a Hebrew, he vindicated him, slew the Egyptian, and hid his body in the sand. The next day he found two Hebrews at variance, and being willing to reconcile them, he asked the offender why he struck his brother? He answered with another question, Who made you a ruler and judge over us? Will you kill me as you did the Egyptian yesterday?" *Moses* hearing this, was afraid, and wondered how it was discovered: Pharaoh being informed of it, sought for *Moses* to put him to death. But he fled into the country of Midian, beyond the Red Sea, in Arabia Petræa, south of Mount Sinai; where he sat down near a well. While he was sitting there, the seven daughters of Jethro, priest of Midian, came thither, according to custom, to draw water for their flocks; certain shepherds arriving with the same intention, drove them away. *Moses* assisted the damsels, drove off the shepherds, and watered Jethro's flocks.

Moses living for some time with Jethro, Jethro gave him his daughter Zipporah in marriage, who bore *Moses* two sons, Gershom, and Eleazar. At length, that king of Egypt died; and the children of Israel groaning under the weight of oppressions, sent their cries to heaven, and the Lord heard them.

Moses was employed in feeding the sheep of Jethro his father-in-law; and one day came to the mountain of Horeb, where he observed a bush that burned without being consumed. *Moses*, astonished at this sight, says within himself, I must go and examine how it is that this bush is not consumed." The Lord seeing him advance, spake to him out of the bush, saying, *Moses*, approach no nearer, but put off your shoes, for the place wherein you stand is holy

ground." Then he commissioned him, notwithstanding the reluctance and hesitation of *Moses*, to deliver his people Israel: foretelling the obstinacy of Pharaoh, the intervention of miracles, &c.

Moses still intreating to be excused, the Lord commanded him to throw his rod on the ground, which was immediately changed into a serpent. God bid him take it up; it became a rod again. Then he bid him put his hand into his bosom, and when he drew it out, it was all over leprous. He bid him put it in again, and it returned to its former health. These two miracles, says he, you shall perform before Israel. If after this they shall not believe you, take water out of the Nile, and pour it on the land; it shall be changed into blood. *Moses* pleading an infirmity of speech, the Lord referred him to his brother Aaron, as a man of ready utterance.

Moses returning to Jethro, told him he must go to see his brethren in Egypt; he took his wife and children with him, and set forward. But being arrived at a resting place, the angel of the Lord sought to kill his second son Eleazar, the occasion of which was (as some think) because he was not circumcised. Therefore Zipporah with a sharp stone, circumcised her son; and throwing herself at *Moses's* feet, said you are a bloody husband to me." After this they parted, and she returned to her father Jethro, taking her sons with her. *The Hebrew text of ver. 24, 25, 26, is very obscure, because it does not express who it is the angel would kill, nor at whose feet Zipporah cast herself, nor what is the nominative case to dimisit eum in the Vulgate. In ver. 26, we have followed the sense, that to us appeared to be most rational.*

Being arrived in Egypt, *Moses* and Aaron reported to Pharaoh, that the God of the Hebrews ordered them to go three days journey into the desert of Arabia, to offer sacrifices to him. Pharaoh refused; and commanded that the children of Israel should no longer be allowed straw, as before, for making bricks. The people on this complained to *Moses*, and he to the Lord, who told him, you shall see the plagues which shall smite the Egyptians. *Moses* and Aaron coming to Pharaoh, with the orders of the Lord, Aaron threw down his rod, which immediately was changed into a serpent. Pharaoh then sent for his magicians, the chief of which were Jannes and Jambres, who by enchantments changed also their rods into serpents; but *Moses's* rod, now a serpent, devoured those of the magicians.

After this the Lord smote Egypt with ten different sorts of plagues, in the compass of a few days.

days. *Some Rabbins believe, that they continued a whole year, not succeeding one another immediately, but by intervals.*

1. The plague of BLOOD,—the change of the waters of the Nile into blood; on the eighteenth day of the sixth month, afterwards called Adar; (February, O. S.) This plague continued about seven days.

2. The plague of FROGS, about the twenty-fifth of Adar; continued but one day.

3. The plague of LICE, on the twenty-seventh of Adar.

4. The plague of FLIES, the twenty-ninth, which at the earnest intreaty of Pharaoh was taken away on the thirtieth of Adar.

5. The plague of the PESTILENCE, or mortality among the cattle, about the second day of the seventh month, afterwards called Nisan. It ceased on the third day.

6. The plague of BOILS and ULCERS, which seized all the Egyptians, and even hindered the magicians themselves from appearing before Pharaoh. This plague continued the third and fourth days of Nisan, called Abib by Moses.

7. The plague of THUNDER and lightning, rain and hail, on the fifth day of Nisan, continued but one day.

8. The plague of LOCUSTS or grasshoppers, which devoured all that had escaped the hail, on the eighth of Nisan.

9. The plague of DARKNESS, which covered Egypt for three days, while the land of Goshen, where the Israelites lived, was enlightened as usual. While this plague lasted, Pharaoh sent for Moses and Aaron, and told them to sacrifice to their God, provided they left behind them their flocks and their herds; but Moses answered, they must take all their cattle with them. This day Moses ordered the Hebrews to prepare a lamb for the passover.

10. The plague of the DEATH of the first-born of the Egyptians, who were slain by the destroying angel, in the night between the fourteenth and fifteenth of Nisan.

The fourteenth day of Abib, or Nisan, at evening, the Hebrews killed the lamb of the passover, or of the passage of the Lord, and with the blood they sprinkled the two posts and upper part of their doors; that the destroying angel passing over their houses, might not enter to kill their first-born. About the middle of the night the Lord smote all the first-born of the Egyptians, from the first-born of Pharaoh, to the first-born of his meanest slave. Pharaoh sent in haste to call Moses and Aaron, and bid them go quickly and sacrifice to their God, with their wives, children, cattle, and all that they

had; and to pray for him, also. The Egyptians also urged them to be gone.

Moses took with him the bones of the patriarch Joseph, who had laid this injunction on the Israelites before his death. *Exod. xiii. 10. Gen. l. 25.* The Hebrews departing from Rameses, came to Succoth, and thence to Etham. At Baal-zephon, Pharaoh advanced with a large army, thinking to force them back into Egypt. But the Lord put between the camp of Israel and that of the Egyptians, a miraculous cloud, which was luminous on the side towards the Israelites, and dark towards the Egyptians. *Vide SEA, RED; and FRAGMENT, No. XXXIX.*

The Egyptians perceiving that the Hebrews had fled through the separated waters of the Red Sea, they pursued; but the Lord by a contrary wind, brought back the waters, so that the whole Egyptian army was drowned.—Then Moses and the Israelites sang a song of thanksgiving to the Lord. From hence they went on toward Sinai. At Marah they found water, but very bitter: Moses crying to the Lord, he shewed him a certain wood, which being thrown into the water, corrected the bitterness, and made it potable. See ALVAM.

On the fifteenth day of the second month, after they quitted Egypt, the Hebrews came into the wilderness of Sin or Zin, between Elim and Sinai. Here the multitude, tired with the length of their journey, began to murmur against Moses, saying, Would to God we had died in Egypt, where we sat at the flesh-pots, and where we ate bread in abundance! The Lord spake to Moses, and promised to rain food from heaven: of which Moses informed the people. That very evening the camp of Israel was covered with quails, brought thither by the wind; and the next morning they saw all round the camp a kind of hoar-frost, or like little grains, of the colour of bdellium, and of the shape of coriander-seeds: the manna. See MANNA. Moses bid Aaron to fill an omer with manna, and to lay it up before the Lord; to remain as a monument to future generations.

From the desert of Sin, the Hebrews proceeded to Allush, and to Rephidim; where the people in want of water, murmured against Moses. But the Lord, by the ministry of Moses, drew them water out of the rock of Horeb. At this time, the Amalekites attacking Israel, Moses sent Joshua against them; he himself at the same time, with Aaron and Hur, being on an eminence, whence they could see the engagement. While Moses held up his hands toward heaven, Joshua had the advantage over the enemy; but no sooner did he hold them down when

weary, but the Amalekites prevailed. Wherefore Aaron and Hur put stones under him, that he might sit down, while each of them supported his arms, that he might not be tired. So the Amalekites were entirely defeated. And the Lord said to *Moses*, write an account of this action in a book, and instruct Joshua concerning it; for I will utterly destroy the memory of Amalek from under heaven.

The third day of the third month from their coming out of Egypt, they arrived at the foot of Mount Sinai, where they continued one whole year: and here *Moses* was the mediator of a covenant between God and this people. *Vide* LAW, &c. and see the history, *Exod.* xx.

Coming down from the mountain, *Moses* declared to the people the laws he had received, and the articles of the covenant the Lord would make with them. The people answering, that they would perform whatever the Lord enjoined, *Moses* erected an altar of unhewn stones, at the foot of the mountain, and twelve monuments, or twelve other altars, in the name of the twelve tribes of Israel. He offered sacrifices and peace-offerings: then taking the blood of the victims, he poured half upon the altar, and the other half into cups: and having read to the people the ordinances he had received from the Lord, and which he had wrote in a book, he sprinkled all the people with the blood that was in the cups. Thus was concluded this solemn and celebrated covenant, between the Lord and the children of Israel.

Then the Lord bid *Moses* come up again into the mountain, and bring with him Joshua, his servant, that he might instruct him in all which he would have observed by the priests or people, in the public exercise of religion; all the parts of which he distinctly appointed. After this, God informed him, that the people had forgotten all their promises and engagements; for at that very time they had made a molten image, and were worshipping a golden calf; adding a proposal of exterminating this headstrong and untractable people; and making *Moses* the father and chief of a great nation: but their leader interceded for Israel.

Descending from the Mount, Joshua heard the shouts and rejoicings of the people, as if of an engagement with an enemy. But *Moses* observed, it was not the sound of an alarm, but cries of joy. When they approached the camp, they saw the golden calf, and the people singing and dancing about it; *Moses* indignantly threw down the tables of stone he held in his hands, and broke them. Taking the calf they had made, he reduced it to powder, and scattered the powder into the water, and so

made all the congregation drink of it. See GOLDEN CALF. *Moses* severely rebuked Aaron; and, standing at the entrance of the camp, he proclaimed, "Whoever is for the Lord, let him join himself to me." All the children of Levi assembling about him, he said; "Thus saith the Lord, let every one of you take his sword, and let him go from gate to gate across the camp, and slay even to his brother, his friend, or his kinsman." That day there were slain about three thousand people.

The next day *Moses* remonstrated to the people on the heinousness of their sin; but told them, he would go up again into the mountain, and endeavour to obtain forgiveness for them. He went up, and intreated the Lord to pardon them; or otherwise, he begged that he himself might be blotted out of the book of the Lord. The Lord answered, That only he who offended, should be blotted out of his book; that he would no further go with them, but would send his angel before them: and to shew the displeasure of the Lord, *Moses* carried the tabernacle out of the camp, where the Lord had been used to give his orders. *Moses* also desired another favour from the Lord, which was, that he might see his glory. The Lord answered him, that he could not see his face, for no man could support that sight; but that he would pass before the opening of the rock, where he might hear his name, and see his hinder parts [train] as he passed along.

Afterwards, *Moses* went up into the mountain, and carried new tables of stone. There God gave him the decalogue anew, and several other commandments: after forty days and forty nights he came down, bringing the two tables of testimony with him. He was not aware that his face emitted rays of light, which remained upon it after his communication with the Lord: wherefore, while he spake to Aaron and Israel he put a veil over his face.

Then he caused proclamation to be made, that whoever had any valuable metals, or precious stones, thread, wool, furs, or fine wood fit for the tabernacle, might offer them to the Lord. The Israelites actuated by a holy zeal, brought with great alacrity more than was necessary.

The Lord commanded also, that each Israelite should contribute half a shekel, (about thirteen pence half-penny of our money.) And that this contribution might be regularly raised, he took an account of the people, from twenty years old and upwards; and there were found 603,550, each of which paying a *bekah* or half shekel, the sum amounted to 100 talents of silver, (about £84,219 and 1775 shekels, (about £202 9s.) Six whole months they worked at the

the tabernacle, i. e. from the sixth month of the holy year, after their leaving Egypt, A. M. 2513, to the first day of the first month of the following year, 2514, ante A. D. 1490. On the first day of Nisan, (April 21, according to Usher,) the tabernacle of the covenant was set up, and filled with the glory of the Lord. The fourteenth of Nisan the Israelites celebrated the second passover from their coming out of Egypt; and about this time *Moses* published the laws contained in the first seven chapters of *Leviticus*: he consecrated Aaron and his sons, and dedicated the tabernacle, with all its vessels.

The first day of the second month of this year *Moses* took a second account of the people, in which the Levites were reckoned apart, and appointed to the service of the tabernacle. *Moses* regulated their functions, and offices. Also the order of every tribe in their marches and encampments, to prevent confusion. The princes of the tribes made their offerings to the tabernacle, each according to his rank, and on his day, during the twelve days of the dedication and consecration of this holy place. Lastly, about this time, *Moses* made several ordinances, relating to the purity to be observed in holy things, and the manner of approaching the tabernacle.

About the end of the year, Jethro the father-in-law of *Moses* brought him his wife Zipporah, and his two sons Gershom and Eliezer. *Moses* received him with all respect, and by his persuasion commissioned judges to assist in accommodating differences, and minor suits.

Soon after, the pillar of clouds rising, the Israelites decamped from Sinai to go towards Paran. *Vide* TABERAH and KIBROTH HATTA AVAH.

On account of the arrival of Zipporah in the camp, Aaron and Miriam his sister spoke against *Moses*, because his wife was an Ethiopian; but the Lord interposed in behalf of *Moses*, who was the meekest man upon earth. See AARON and MIRIAM.

It is not easy to determine, whether the sedition of Korah, Dathan, and Abiram, happened after the arrival of the Hebrews at Kadesh-barnea, or before: Korah was of the tribe of Levi, as well as *Moses* and Aaron; Dathan, Abiram, and On, were of Reuben. Being disgusted at *Moses* and Aaron, they raised a mutiny against them, supported by two hundred and fifty others of the chief of the people: saying, "Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" *Moses* fell on his face, and told them, Let every one of you take his censer, and present himself

to-morrow before the Lord; and the Lord will then cause it to be known whom he hath chosen. *Moses* in the mean time having sent for Dathan and Abiram, they answered, "Wilt thou put out the eyes of these men? We will not come up."

The day following *Moses* having assembled all the people at the door of the tabernacle, the glory of the Lord appeared; and in the issue the revolvers were swallowed up by the earth. Yet the very next day the people began again to murmur against *Moses* and Aaron, saying, *Ye have killed the people of the Lord.* The Lord caused a sudden fire, or plague, to go forth, in the camp, but Aaron with his censer placing himself between the living and the dead, offered his incense, and intreated the Lord; on which the plague ceased.

From the encampment called the *Graves of Lust*, the people went to Hazeroth, and thence to Kadesh-barnea, where they continued a long while: from hence *Moses* sent twelve chosen men to view the land of Canaan. These messengers were forty days on their search, and at their return they brought back some of the fruits of the country, of extraordinary size and quality; they very much commended the land for its beauty and fertility, but added, that the inhabitants were of gigantic stature, and had many strong and populous cities; so that there were but little hopes of conquering this country. This report put all the camp into a mutiny. Nothing would satisfy them, but they would return into Egypt. Then the Lord in his anger threatened to destroy all the people, but *Moses* interposed by his prayers. However, sentence was passed against these murmurers, that all from the age of twenty years and upwards should die in the desert. The ten spies were punished by a sudden death. Only Joshua and Caleb were preserved; and God declared that they alone of the whole multitude should enter the Land of promise.

At Kadesh, Miriam the sister of *Moses* died. Here the people murmured for want of water, which *Moses* and Aaron supplied by causing it to gush out of a rock. But as they shewed some distrust in the Lord, he condemned them to die in the wilderness, without entering the Land of Promise. Hence they called this encampment *Meribah*, or *waters of contradiction*.

They went then to Mount Hor, where Aaron died. From hence they went to Zalmonah, where it is thought *Moses* erected the brazen serpent, to heal those who had been bitten by fiery serpents in the camp. Numb. xxi, 6. See SERPENT. Being come to Mount Pisgah in the desert of Kadesh, they dispatched am-

ambassadors to Sihon, king of the Amorites, to solicit a passage through his country, which being refused, *Moses* gave him battle, overcame him, and took all his territories. Some time afterwards, Og king of Bashan marched against *Moses*, and fought with him; but *Moses* conquered him, and his country.

After this *Moses* encamped in the plains of Moab, at Shittim, where the Israelites continued till they passed over Jordan, under Joshua. While they abode in this encampment, Balak king of Moab invited Balaam to come and curse Israel. But the sorcerer, having rather blessed than cursed them, he sent the daughters of Moab into the camp, to tempt the Israelites to idolatry and fornication. This wicked counsel had the desired effect; but *Moses* put to death all who had abandoned themselves to the worship of Baal-peor, to the number of 23,000, besides 1000 others executed by the judges.

After this, the Lord commanded *Moses* to make war against the Midianites, who had sent their daughters, with those of Moab, to debauch Israel. Phinehas was appointed chief of this expedition, for which *Moses* gave him twelve thousand chosen men. He routed the Midianites.

The tribes of Reuben, Gad, and the half tribe of Manasseh having requested for their inheritance the country conquered from the Amorites, *Moses* consented, on condition that they would go with their brethren over Jordan, to assist them in the conquest of the country possessed by the Canaanites.

The first day of the eleventh month of the fortieth year after the coming out of Egypt, *Moses* being in the fields of Moab, knowing that he was not to pass over Jordan, and that his last hour approached, he made a long discourse to the people, recapitulating all he had done, and all that had happened from the coming out of Egypt. He set before them the happiness that would attend their constancy and fidelity, and the calamities which would punish their prevarication. He put into the hands of the priests and elders a copy of the law, with an injunction to have it read solemnly every seventh year in a general assembly of the nation. He composed an excellent canticle or poem, in which he exclaims against their future infidelities, and threatens them with all the evils that in after ages came upon them. Lastly, a little before his death he annexed to each of the tribes a particular blessing, in which he mingles several prophecies and predictions.

The Lord commanded *Moses*, at the beginning of the twelfth month, to ascend Mount Nebo, where he obtained a view of the country, both on this side and beyond Jordan; saying

to him, "This is the land which I swore unto Abraham, and unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither. So *Moses* the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And *Moses* was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for *Moses* in the plain of Moab thirty days." It is added, "There arose not a prophet since, like unto *Moses*, whom the Lord knew face to face: in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to his land: and in all that mighty hand, and in all the great terror which *Moses* shewed in the sight of all Israel."

Scripture is full of the praises of this great man; Jesus, son of Sirach, author of Ecclesiasticus, applauds him, Eccles. xlv. 1, 2, 3.

Moses is the most ancient writer, of whom there remains any authentic works. He has left us the *Pentateuch*, or the five first books of the Old Testament, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Probably these books were not originally separate works, as we find them now. *Moses* composed but one single work, of which the law was, as it were, the body, and Genesis was the preface. Afterwards, they were divided for convenience in reading. These books are acknowledged as authentic and inspired, by general consent both of Jews and Christians. Some difficulties have been started about the author of these books, because some passages have been observed therein, that seem not to agree to *Moses*. And indeed it must be owned, that some small additions have been inserted. But these additions make no alteration in the sense, but are by way of illustration only.

Besides the *Pentateuch*, the Jews ascribe to *Moses* eleven Psalms, from XC. to C. But there is no sufficient proof that these Psalms were all written by him. For the title of the ninetieth Psalm, *A prayer of Moses the man of God*, which they pretend must be applied also to the ten following Psalms, is not sufficient. The greater part of the titles of the Psalms are not original, nor indeed very ancient; and some of them are wrong placed. Besides, in these Psalms we find the names of persons, and other marks, that by no means suit with *Moses*. *Vide Psalms*.

Some ancients thought that *Moses* was the author

author of the book of Job. Origen, on Job, pretends, that he translated it out of Syriac [*Arabic*] into Hebrew. But this opinion is rejected both by Jews and Christians; and if this book had truly belonged to *Moses*, would the Jews have separated it from the Pentateuch?

There is also quoted an Apocalypse or Revelation of *Moses*, a lesser Genesis, the Ascension of *Moses*, the Assumption of *Moses*, the Testament of *Moses*, the Mysterious books of *Moses*. It is thought that from the Apocalypse of *Moses* St. Paul quoted Gal. v. 6. "For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." And vi. 15. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." It is imagined also, that what is said in the epistle of St. Jude, ver. 9. concerning the contention of Michael the archangel with the devil, about the body of *Moses*, is taken from the Assumption of *Moses*. Vide Fabricius, *Apoc. Vet. Test.*

As to the death and burial of *Moses*, many difficulties have been raised. Scripture tells us expressly, that *Moses* died, according to the word of the Lord, Deut. ult. 5, 6. But as the Hebrew, *וַיִּסְרֹף*, literally imports *upon the mouth of the Lord*, the Rabbins have imagined, that the Lord took away his soul by a kiss. Others have maintained that he did not die; and some have pretended that he was translated into heaven. "Our masters have assured us, (says Maimonides,) that our master *Moses* is not dead, but ascended into heaven, where he serves God to all eternity." *Præfat. in Talmud. En. Israel.* p. 2. p. 39. Josephus says, *Antiq. lib. iv. cap. ult.* that he disappeared; but that it was he himself who gave an account of his own death, for fear the Jews, astonished at his exalted virtue, should imagine he had made approaches to Deity itself. And since nobody could tell where his place of burial was, and since he appeared with Elias in the transfiguration of Jesus Christ; and lastly, since St. Jude says, that there was a dispute between Michael and the devil about his body, some have concluded that he did not really die, but ascended body and soul into heaven.

The Rabbins, do not content themselves with the miracles that Scripture relates of *Moses*, but say, for example, that he was born circumcised; that the daughter of Pharaoh, who found him on the banks of the Nile, was leprous, and that as soon as she touched the ark in which the infant lay, she was immediately cured. *Bathia*, (for so they call this princess) having brought *Moses* to Pharaoh, at the age of three years, *Moses* took his crown, and put it upon

his own head. Balaam, the famous wizard, being then at Pharaoh's court, advised him to put the child to death. But Pharaoh's magicians desiring to try whether *Moses* had done this out of knowledge and design, or by mere chance, put diamonds and coals of fire before him. *Moses* was reaching out his hand to the diamonds, but the angel Gabriel pulled it back, and put it to the coals of fire; he put them upon his tongue, and burned himself, which made him hesitate in his speech ever after. This action was the saving of his life. When it was known to Pharaoh that *Moses* had killed an Egyptian, he condemned him to lose his head; but God permitted that his neck should become as hard as a pillar of marble, and the rebound of the sword killed the executioner. *Moses* fled, and no body could stop him; for Pharaoh became dumb that minute, and all the rest either deaf, dumb, or blind.

Moses withdrew to Korkon, king of Ethiopia, who was then in Armenia. Balaam being also then in Ethiopia, excited the people to an insurrection against their prince; but *Moses* in the defence of Korkon at the head of his army, besieged Balaam in the capital city of Ethiopia. To make the approach to the city more difficult, the sorcerer brought an infinite multitude of serpents around it. But *Moses* charmed the serpents, and made himself master of the town. He married the queen, then widow to the king, who died during the war, and reigned forty years over Ethiopia: the queen complained that *Moses* did not use her as his wife; at which the people mutinied, and *Moses* was constrained to retire to Jethro, where he found a famous rod or twig, that God had at first created for Adam. It passed afterwards to Abraham, then to the kings of Egypt, from whom Jethro took it, when he left that court. He planted it in his garden, and promised his daughter to any one that could pluck it up. The name of God was engraved on this twig, which was the cause of its being so miraculous. *Moses* married Zipporah, who soon brought him a son. But Jethro having covenanted that his first-born son should not be circumcised, God immediately sent two angels, who so far swallowed up *Moses*, that there only remained his feet. But no sooner had Zipporah circumcised her son, than *Moses* was delivered from this danger. The Jews relate a thousand miracles about the manner of *Moses's* receiving the law. According to them it is not enough to say, that *Moses* ascended Mount Sinai; they will have it that he ascended into heaven; that being come to the top of Sinai, a cloud took him up, and carried him into heaven. On his way he met the angel Remuel,

Remuel, chief of twelve thousand angels, who was desirous to accompany him. But pronouncing the name of God, composed of twelve letters, he made him fly away to the distance of twelve thousand furlongs. Pursuing his way, he found the angel Adarniel, who put him into a great fright. For this angel had a terrible voice, which he caused to be heard in the two hundred thousand spheres encompassed with a white fire. *Moses* being dismayed would have retired, but the Lord encouraged him; and pronouncing the name of God composed of seventy-two letters, he terrified the angel in his turn, who fled away, crying out as he went, Happy art thou *Moses*, who knowest that of which angels are ignorant! They believe the tables were of sapphire, on which the law was written; and that *Moses* was made rich by the fragments only, that were taken from these tables when they were polished, *Exod. xxxiv. 1*. They say moreover, that *Moses* destroyed the accomplices of Korah, by putting a deadly poison into their censers, the fume of which killed them.

The history of *Moses* was so famous for many ages, in almost all countries, that it is no wonder writers of different nations have each represented it after his own manner. The Orientals, the ancient Grecians, the Egyptians, the Chaldeans, the Romans, have all made additions to his history. Some of them have improved on the miracles that the Scripture relates concerning his life; others have disguised his story, by adding to it not only false, but mean and trifling circumstances. The reader has had a taste of this, in what we have extracted from the Rabbins.

As the Jews and Orientals generally have enlarged the number of *Moses's* miracles, and magnified his exploits, so the Greek and Latin authors have enfeebled them, or rendered them doubtful by a mixture of fable. Manetho says, *apud Joseph. cont. App. lib. i.* that *Moses* was a priest of Heliopolis, called *Osarsiph*, who being at the head of a company of lepers, and other diseased persons, whom king Amenophis wished to expel from his kingdom, he revolted against the king, and fortified himself with his people in the city of Avaris, or Typhon. This new commander made his followers swear obedience to him in the first place; then he gave them laws, which consisted chiefly of such points as these; that they should not worship the gods, that they should not refrain from eating such things as passed for sacred in Egypt, and that they should not make alliance with any other people, but only with such as would espouse their cause. After this *Osarsiph* changed his name for that of *Moses*.

He sent ambassadors to the shepherds whom king Thermotis had driven out of Egypt, and who were withdrawn to Jerusalem, to persuade them to enter into confederacy with him, and to join their forces together against king Amenophis. The shepherds were very well pleased at this invitation, and with great diligence repaired to the city Avaris, to the number of two hundred thousand men. King Amenophis got together an army of three hundred thousand men, but instead of fighting with the rebels, he retired into Ethiopia, where he found protection, the king of that country being in alliance with him. The rebels having no longer any thing to fear, dispersed themselves all over Egypt, and there committed a thousand outrages, not only against the men, but also against the sacred animals, killing, burning, and destroying wherever they came. At the end of thirteen years, king Amenophis joining his troops with those of the king of Ethiopia, he poured at once upon the rebels, and drove them as far as to the frontiers of Syria.

Justin was no better informed. He tells us, *lib. xxxvi.* that when Joseph was sold by his brethren, and carried into Egypt, he there soon insinuated himself into the king's favour, by means of the magic art, in which he was very expert. Besides which, he had the knack of interpreting dreams, and had it not been for him, all Egypt had died of hunger. For he foretold a great famine that happened, the distress of which was prevented, by hoarding up all the corn of Egypt for several years, by his advice. *Moses* was his son, inheritor of all his secrets: and besides his knowledge, he was valued likewise for the extraordinary beauty of his person. But the Egyptians being much vexed with leprosy, and fearing this evil might be farther communicated, they consulted the gods about it, who commanded that all those should be driven out of the country who were infected with that distemper; *Moses* therefore was driven out, and all the other lepers. At going away, they stole the gods of the Egyptians; who being desirous to recover them, pursued the lepers with weapons in their hands: but were soon obliged by tempests to return home again.

Moses therefore being at the head of the exiles, conducted them to the country of Damascus, which was the country of their ancestors Abraham and Israel. They made themselves masters of Mount Sinai, after seven days marching and fasting. In memory of this seventh day they observed the Sabbath, and dedicated it to fasting. And fearing lest the leprosy, which still infested them, should make them odious

odious to the neighbouring people, they resolved to have no correspondence with any other nation; which by degrees became a principle of their religion. After *Moses*, his son *Arrat*, who was priest of the Egyptian gods, was created king of the Jews; from which time the royalty and the priesthood have been united in the same person. *Vide MANETHO, JEWS, EGYPT, &c.*

[The character and life of *Moses* is one of the finest subjects for the pen of a philosophical historian, who is at the same time a competent antiquary. The history contains not a few difficulties. We shall instance in the Chronological. If we take strictly the words a daughter of *Levi*, *Exod. ii. 1.* it will follow, that *Jochebed*, his mother, was fourscore years old at the time of his birth; which is most unlikely; and therefore we must take daughter for granddaughter, or other relative of the family of *Levi*. [See *JOCHEBED*.] This is contrary to the sentiment of *Lightfoot*; who finds a miracle here.

Secondly. If *Moses* was forty years with *Jethro*, in *Midian*, then his children by *Zipporah*, must have been approaching forty years of age, when he was returning to *Egypt*. Or, if these children were young, as the history indicates, then had *Moses* continued with *Jethro* thirty years, at least, without forming that connection, which seems to have taken place early; for *Zipporah*, apparently, was one of the seven daughters of *Jethro*, whom *Moses* rescued from the shepherds, at his first arrival. Otherwise, *Zipporah* was born more than twenty years after the arrival of *Moses*; for no man in the East would think of delaying his daughter's marriage till she was near forty years old. Again, as *Jethro* practised circumcision, though he might delay it to the age of twelve or thirteen, yet as the sons of *Moses* were not circumcised, it should follow, that they were not arrived at that age.

We must also bear in mind the age of the Pharaohs contemporary with *Moses*. If the Pharaoh who was recently dead when *Moses* thought of returning to *Egypt*, was the same as reigned when *Moses* was born, he must have been much above a hundred years old, since his daughter was of age to have children, when she adopted *Moses*. This is not impossible; but, it is very unlikely. In proportion as the time of *Moses's* residence with *Jethro* might be shortened, these difficulties would diminish.

It may justly be questioned, whether the plagues in *Egypt* followed in that rapid succession, which is stated by *CALMET*. Mr. *Bryant* carries this principle so far as to derive a miracle from some of them taking place at a time of year, when they would be contrary to nature.

This appears to be wholly unnecessary, on a just estimate of the true nature of miracles. It is likely, that between some of them a considerable interval might be allowed, during which Pharaoh might have been brought to reflection; also that only the latter of them followed quickly.

The Geographical difficulties in the history of *Moses*, are much lessened since our better acquaintance with the countries he traversed; and little more is wanting than a description of the view from *Pinah* or *Nebo*.

The Verbal and Numerical difficulties are many. What can be meant by the sight of the Deity granted to *Moses*? what by the writing with the finger of God? &c. &c.—How it should happen that the numbers of *Israel* should be so great: how the numbers of all the tribes should end with two cyphers, &c. &c. are questions connected with inquiries too extensive to be treated of in this place.

The institutes of *Moses* have not only been maintained for several thousands of years, and by Jews, however, dispersed in all parts of the globe, but they retain a vigour that promises a perpetuity, unless disturbed by some omnipotent interference. They have withstood the fury of persecution, and the more dangerous snares of seduction. They are essentially the same in *China* and in *India*, as in *Persia* and in *Europe*. They may have been neglected, they may have been interpolated, they may have been abused,—yet they are the same. Nor is the nation insensible to its relation in all its branches: the principle of consanguinity is allowed and felt throughout. It is impossible not to discern the hand of Providence in the fate of this people. To assign too positively the termination of the Mosaic institutions, were rash; for, even supposing the general conversion of the body of the Jewish nation to Christianity, it does not follow, that every rite established under the Mosaic economy, should absolutely cease and determine.]

[MOTE. *Vide EYE. Add.*]

[MOTH, an insect which flies by night; there are many kinds of moths, and as some of them are particularly attached to woollen cloth, which they consume, &c. they are alluded to in *S. S.* under that description. *Job iv. 19. xiii. 28. James v. 2. Isaiah l. 9.* The moth is, as it were, a night butterfly, and is distinguished from the day butterfly, by having its antennæ, or horns, sharp-pointed, not tufted.]

MOTHER. Is sometimes used for a metropolis, the capital city of a country, or of a tribe; and sometimes for a whole people. *2 Sam. xx. 19.* The synagogue is the mother of the Jews,

Jews, as the church is of Christians. Isaiah says, l. 1. "Where is the bill of your mother's divorcement, whom I have put away?" i. e. of the synagogue. And St. Paul, Galat. iv. 26. "Jerusalem which is above, is free, which is the mother of us all." The great Babylon, i. e. Rome, is called in the Revelations, "the mother of harlots and abominations of the earth," that is, of idolatry, Rev. xvii. 5.

A *mother in Israel* signifies a brave woman, whom God uses to deliver his people; this name Scripture gives to Deborah. Judg. v. 7. Wisdom calls herself *Mater pulchræ dilectionis*, the *mother of chaste love*. The earth, to which at our death we must all return, is called the *mother of all men*: "To the day that they return to the *mother of all things*," Eccclus. xl. 1.

MOUNTAINS. Judæa is a mountainous country, but the *mountains* are generally beautiful, fruitful, and cultivated; producing fruits, olives, vines, and pasturage. Moses says, Deut xxxii. 13. that the rocks of its *mountains* produce oil and honey, by a figure of speech, which elegantly shews their fertility. He says, Deut. viii. 7, 9, that in the *mountains* of Palestine spring excellent fountains; and that their bowels yield iron and brass. And indeed we are informed by history, that there were mines in Palestine and Mount Libanus. Aristeas, in the history of the seventy interpreters, assures us, that these mines were in being down to the empire of the Persians, when the governors of this province acquainting the king, that the charges of working the mines exceeded the profit, they were abandoned. Moses desires earnestly of the Lord, that he might see the fine *mountains* of Judæa, and Libanus, Deut. iii. 25.

The most famous MOUNTAINS mentioned in SCRIPTURE.

Seir, in Idumæa, Gen. xiv. 6.

Horeb, near Sinai, in Arabia Petræa, Deut. i. 2.

Sinai, in Arabia Petræa, Deut. xxxiii. 2.

Hor, in Idumæa, Numb. xx. 22.

Gilboa, south of the valley of Israel, 2 Sam. i. 21.

Nebo, a mountain of Abarim, Numb. xxxii. 3.

Tabor, in Lower Galilee, Judg. iv. 6.

En-gedi, near the Dead Sea, Josh. xv. 62.

Libanus and *Anti-libanus*, Deut. iii. 25.

Gerizim, whereon was afterwards the temple of the Samaritans, Judg. ix. 7.

Ebal, near to *Gerizim*, Josh. viii. 30.

Gilead, beyond Jordan, Gen. xxxi. 21, 23, 25.

Amalek, in Ephraim, Judg. xii. 15.

Moriah, where the temple was built, 2 Ch. iii. 1.

Paran, in Arabia Petræa, Gen. xiv. 6. Deut. i. 1.

Gabash, in Ephraim, Josh. xxiv. 30. Judg. ii. 9.

Olivet, Luke xxi. 37.

Pisgah, beyond Jordan, Numb. xxi. 20. Deut. xxxiv. 1.

Hermon, beyond Jordan, near Libanus, Josh. xi. 3.

Carmel, near the Mediterranean Sea, between Dora and Ptolemais, Josh. xix. 26.

There are many other *mountains*, famous only for having cities on them; as *Hebron*, *Samaria*, *Nazareth*, *Gibeon*, *Shophim*, *Shilo*, &c.

The *mountains* of *Judah* are chiefly south, in the country belonging to that tribe, inclining towards Idumæa.

The *mountains* of *Ephraim* are spread through the whole extent of that tribe, except what are situated on the Jordan to the east, and on the Mediterranean sea to the west.

The *mountains* of *Gilead* stretch out north and south, from Libanus, or Mount Hermon, as far as the *mountains* of *Seir*, or of Idumæa.

The *mountains* *Abarim*, *Pisgah*, and *Nebo*, make but one chain of *mountains* stretching from east to west, from the *mountains* of *Gilead* or *Seir*, far into the plains of *Moab*, east of Jordan.

The Hebrews frequently give to *mountains* the epithet *eternal*, because they are as old as the world itself, Gen. xlix. 26. Deut. xxxiii. 15.

Some philosophers have doubted, whether there were any *mountains* before the Deluge. They pretend that *mountains* were produced by sinkings of the earth, caused by openings made by the waters under the earth. *Vide DELUGE.*

[**MOUNTAINS**, were sometimes retired to as places of security. I think the following history from Mr. BRUCE, is pretty similar to that of Samson, Jud. xv. 8—13.

"Emana Christos had retired to a high *mountain* in Gojam, called *Melca Amba*, where he continued.

"Soon after, Af Christos by forced marches surrounded *Melca Amba*, where Emana Christos was, and had assembled a number of troops.

"The *mountain* had neither water in it nor food for such a number of men, nor had Emana Christos forces enough to risk a battle with an officer of the known experience of Af Christos, who had chosen the ground at his full leisure, and with complete knowledge of it.

"Three days the army within the *mountain* held out without complaining; but, in the evening of the third day, some monks and hermits came to Af Christos to remonstrate, that there were several convents and villages in the *mountain*, also small springs, and barely enough to answer the necessities of the ordinary inhabitants, but not enough for such an additional number which had taken forcible possession of the wells, and drank

drank up all the water, to the immediate danger of the whole inhabitants perishing with thirst.

"To this Af Christos answered, that the reducing the *mountain*, and the taking Emana Christos, was what was given him in commission by the king, to attain which end he would carefully improve all the means in his power. He was sorry, indeed, for the distress of the convents in the *mountain*, but could not help it; nor would he suffer one of them to remove or come down into the plain, nor would he discontinue blockading the *mountain* while Emana Christos was there and alive. No other alternative, therefore, remained but the delivering up Emana Christos. His army would have fought for him against a common enemy, but against thirst their shields and swords were useless."

Is it absolutely certain that Samson dwelt *alone* on the rock *Etam*? had he no servants, no soldiers, or &c.?

Mountains and their properties, are frequently objects of comparison in Scripture, their elevation, their stability, the breadth of their bases, &c. and many extraordinary events narrated in sacred history, took place on *mountains*, which seem to form, by their very structure and appearance, proper places of seclusion. N. B. The *high-places* of Scripture are thought not to have been *always* on hills or *mountains*; nevertheless, I suppose, they *originally* were so: and indeed, generally, when those who worshipped in them could have their choice, and were not overruled by circumstances.]

MOURNING. The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and *mourning*. They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground, went barefooted, pulled their hair and beards, or cut them, and made incisions on their breasts, or tore them with their nails. Lev. xix. 28. xxi. 5. Jer. xvi. 6. The *time of mourning* was commonly seven days; but was lengthened or shortened, according to circumstances. Jesus son of Sirach says, *the days of mourning are seven*; Ecclus. xxviii. 16, 17, and elsewhere, "My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thyself for thy heaviness." The Rabbins admit of several degrees in grief and *mourning*. For the three first days it was allowed to give themselves up

VOL. II. PART XX. Edit. IV.

to tears, and to the most sensible grief; which, in the seven days following was diminished. But if the time of *mourning* extended to a whole month, it was managed with moderation. The *mournings* for Saul, Judith, and Herod the Great, lasted but seven days. Those for Moses and Aaron were prolonged to thirty days. Josephus says, that a thirty days' *mourning* ought to be sufficient for any wise man, on the loss of his nearest relation, or his dearest friend.

During the time of their *mourning* the near relations of the deceased, as father, mother, husband, brother, sister, children, continued sitting in their houses, and ate on the ground. The food they took was thought unclean, and even themselves were judged impure; "their sacrifices shall be unto them as the bread of *mourners*; all that eat thereof shall be polluted," says Hosea, ix. 4. Their faces were covered, and in all that time they could not apply themselves to any occupation, nor read the book of the law, nor say their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave themselves, nor cut their nails, nor go into the bath, nor salute any body. Nobody spoke to them, unless they spoke first. Their friends commonly went to visit and comfort them, bringing them food, according to that of Proverbs, xxxi. 6, 7. "Give strong drink unto him that is ready to perish, and wine to those that be of heavy heart. Let him drink and forget his poverty, (or affliction) and remember his misery no more." Comp. BAPTISM *for the Dead*.

Leo of Modena says, that after they come back from the funeral, the relations of the deceased sit down on the ground, and after taking off their shoes, they have bread, wine, and hard eggs set before them. In some places they make entertainments for the relations, and those who assisted at the funeral. Josephus says, *de Bello, lib. ii. cap. 1.* that after Archelaus had kept a *mourning* of seven days, for his father Herod the Great, he made a magnificent treat for the people; and that it was customary among the Jews on these occasions, to make great feasts for the relations; which was very inconvenient to many persons, who could not well bear that expence. Anciently, they set bread and meat at the tombs of the dead, that the poor might have the benefit of it, Tob. iv. 18. Eccles. xxx. 18. Baruch, vi. 26, 31.

Anciently, in times of public *mourning*, the Hebrews went up to the roof, or upon the platform of their houses, to bewail their misfortune. "Through all the cities of Moab, (says Isaiah,) they shall gird themselves with sackcloth: on the tops of their houses, and in their

streets, every one shall howl, weeping abundantly," chap. xv. 3: and xxii. 1. speaking to Jerusalem, he says; "What aileth thee now, that thou art wholly gone up to the house-tops?"

They hired women to weep and mourn, and players on instruments, as well at the funerals of the Hebrews, as anciently among the Romans. But this custom is not observable in the East, till after the Romans introduced it. Persons in years were carried to their graves by sound of trumpet, as Servius says, and younger people by the sound of flutes. In Matth. ix. 23, we observe a company of players on the flute, at the funeral of a girl of twelve years of age. Among the Romans the kings had fixed the number of players on the flute at funerals; more than ten was forbidden. The Rabbins have determined that a husband must have two at the burial of his wife, not reckoning the two *he-mourners*, and the *she-mourner*, that were hired. If a woman of condition should marry a man of inferior quality, he was to bury her according to her condition. For according to the Rabbins, the wife ascends with her husband, but does not descend with him, even at her death.

All that met a funeral procession, or a company of mourners, out of civility were to join them, and to mingle their tears with those who wept, Joseph. *lib. ii. cont. Appion*. St. Paul seems to allude to this custom, when he says; "Rejoice with them that do rejoice, and weep with them that weep," Rom. xii. 15. And our Saviour in the Gospel; "The men of this generation are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept," Luke vii. 32. Matth. xi. 17.

When Jesus Christ was led away to his crucifixion, the women of Jerusalem followed him, making great lamentations: Luke xxiii. 27. When the daughter of Jephthah was devoted by her father, she went with her companions upon the mountains, to lament her leaving the world without being married, Judg. xi. 38. In Palestine and Syria, the women go out into the burying places at certain times, there to mourn for the death of their near relations. See PLATES: MATERNAL MOURNING AT RAMAH.

The mourning habit among the Hebrews was not fixed either by law or custom. We only find in Scripture, that they used to tear their garments: a custom still observed, but they tear a small part, merely, and for form's sake. Anciently, in times of mourning they clothed themselves in sackcloth, or hair-cloth, i. e. in coarse or ill made clothes, of brown or

black stuff. At this day, that they may not appear ridiculous, they wear mourning after the fashion of the countries where they live, without being constrained to it by any law.

MOUSE, or RAT; Greek Μῦς, Latin, *Mus*, Hebrew מִצְרָיִם *Gnathbar*, or *Acdar*. Moses, Lev. xi. 29. declared the mouse unclean, which insinuates that it was eaten sometimes. The Jews were so oppressed with famine during the siege of Jerusalem by the Romans, that they were compelled to eat dogs, mice, and rats, *Hist. Hebr. Templi secundi*, p. 241. Isaiah, lxvi. 17. reproaches the Jews with eating mice, and other impure food. The Rabbins, *Beth. Jacob. fol. 181*, say that one reason why the law forbade the eating of mice, is, because their flesh causes the loss of memory. Mice made great havoc in the fields of the Philistines, after that people had taken the ark of the Lord, 1 Sam. v. 6, 7, &c. The lords of the Philistines sent back the ark with mice and emerods of gold, as an atonement for irreverence committed, and to avert the vengeance that pursued them. The Assyrians who besieged Bethulia, when they saw the Hebrews come out of the city in order of battle, compared them to mice, saying, "See the mice are coming forth out of their holes," Judith xiv. 12. Vulgate. See the PLATES: CONEY, JERBOA.

MOUTH. We observed on the article ADORE, that to kiss one's hand, and to put it to one's mouth, was a sign of adoration. The Hebrews, by way of *pleonasm*, often say—he opened his mouth, and spoke, sung, cursed, &c. Also, that God opens the mouth of the prophets, puts words into their mouth, bids them speak what he inspires to them. To inquire at the mouth of the Lord, is to consult him, Josh. ix. 14. God says, that he will be a mouth to Moses and Aaron, Exod. iv. 15. "We will call the damsel, and enquire at her mouth;" let us know Rebecca's sentiments of the matter, Gen. xxiv. 57. "Let us hear what is in the mouth of Achitophel," 2 Sam. xvii. let us consult him about this affair.

To open the mouth, is often used emphatically, for speaking aloud, boldly, freely, 1 Sam. ii. 1. "my mouth is enlarged—opened—over my enemies," says Hannah the mother of Samuel: comp. Ezek. xxiv. 27. Isaiah lvii. 4. In a contrary sense, to shut the mouth, to silence, is a mark of humiliation and affliction, Psalm cvii. 42, xxxviii. 14. "To set their mouth against the heavens, Psalm lxxiii. 9. is when they speak arrogantly, insolently, and blasphemously of God.

God directs that his law should be always in the mouth of his people; that the Israelites commune frequently with one another about it. He forbids

forbids them so much as to pronounce the name of strange gods; Exod. xxiii. 18. God says, that the earth opened her *mouth*, to receive the blood of Abel, Gen. iv. 11. The Hebrews generally say; to cause to pass under the *mouth* of the sword, whereas we say, the *edge* of the sword. To speak *mouth to mouth*, is a Hebraism, which we render by face to face, Numb. xii. 8. *Heb.* To lay one's hand on one's *mouth*, signifies to keep silence out of admiration, veneration, or submission. To fill from one *mouth* to the other, from one extremity to the other; as a sack that is full from bottom to top. "Shut not up the *mouths* of those that praise thee;" let them not be oppressed, or prevented from publishing thy praise; Scripture often says, that God does what he barely permits, or even what he foretels shall be done. *With one mouth*, is with common consent, Dan. iii. 51. To observe the *mouth* of the king, is to hear his words with attention, Eccles. viii. 2. To walk by the *mouth* of any one, is to obey his orders. To transgress against the *mouth* of the Lord, is to disobey his commands, You shall be justified by your own *mouth*; you shall be condemned out of your own *mouth*: by the good or ill use of your tongue.

Hosea says, vi. 5, the Lord has put the people to death by the words of his *mouth*: that is to say, that he foretold death (or captivity) to them by his prophets. Isaiah says of the Messiah, xi. 4. "He shall smite the earth with the rod of his *mouth*, and with the breath of his lips shall he slay the wicked." These expressions denote the absolute power of God, and that it requires only one breath to destroy his enemies, [perhaps, by his judicial sentence.] The same prophet says; xlix. 2. "He hath made my *mouth* like a sharp sword." See FRAG. No. CCCCXCI.] These ways of speaking energetically express the sovereign authority of God.

"From the abundance of the heart the *mouth* speaketh," says Jesus Christ, Matth. xii. 34. Our discourses are the echo of the sentiments of our hearts. It is not what enters into the *mouth* that defileth the man; it is neither meat nor drink that makes us unclean in the sight of God: *in ore*, or *ad os*, often signifies, *pro ratione, proportionē servatā*.

MOZA, מֹצָא, מֹצֵא, unleavened bread; from מֹצָא matzak: otherwise, to find, or who has succeeded; from מֹצָא matza: otherwise, turned out; from מֹצָא jatza, to go out. [q. spring-head?]

I. MOZA, or MOSA, son of Caleb and his concubine Ephah, 1 Chron. ii. 46.

II. MOSA, son of Zimri, and father of Binea, of Benjamin, 1 Chron. viii. 36.

MOZAH, מֹצָא, unleavened bread; from מֹצָא

matzak: or that squeezes: otherwise, dispute, quarrel. See מֹצָא matzak. [Josh. xviii. 26, a town of Benjamin. Simon thinks it has not the same import as the foregoing: Comp. Judg. xviii. 10. what is complete, wanting nothing.]

MULBERRY-TREE, *Morus*. Psalm lxxviii. 47, says, that among other plagues with which the Lord visited Egypt, he destroyed their vines with hail, and their mulberry-trees with frost. [Vulgate; the English translation reads *sycamore-trees*.] *Heb.* מֹרְיָא מֹרְיָא, according to most interpreters, signifies *sycamores*: a tree frequent in Egypt; it has a leaf nearly resembling that of a mulberry-tree; and fruit something like figs; hence the word *sycamore*, from *sycos*, a fig, or fig-tree, and *morus*, a mulberry-tree. The Hebrew *Shikamah* is evidently the radix of *sycaminus*, which signifies also a *sycamore*. Vide FRAG. Nos. LXVII. CCLX. CCCCLXXVI. and PLATE, SYCAMORE.

It is said, 1 Macc. vi. 34, that Antiochus Eupator coming into Judæa with a powerful army, and many elephants, those who had the care of these animals shewed them the blood of grapes and mulberries, that they might provoke them to fight." The elephant of its own nature is not cruel; to render him fierce he must be vexed, urged, made drunk, or provoked by blood, or something like blood. Experience shews, that many animals are provoked at the sight of blood, or of any lively red colour, as Vallesius affirms; why not elephants also?

MULE, the offspring of two animals of different species, a horse and female ass, or a male ass and a mare.

There is great likelihood that the Jews did not breed mules, because it was forbid to couple creatures of different species, Levit. xix. 19. But they were not forbid to use them. Thus we may observe, especially after David's time, that mules male and female were common among the Hebrews: formerly they used only male and female asses, 2 Sam. xiii. 29. xviii. 9. 1 Kings i. 33, 38, 44, x. 25. xviii. 5, &c.

Some have thought that Anah, son of Zibeon, of the posterity of Seir, being in the desert, found out the manner of breeding mules, by coupling together animals of different kinds. This opinion was much espoused by the ancients. But Jerom, who notices it in his Hebraical questions on Genesis, translates, that Anah found hot waters. The Syriac says, a fountain; but rather it signifies a people whom Anah surprized and defeated. See ANAH.

MUPPIM, מִפִּים, מִפִּי, of the mouth; from the preposition מִן am, and פִּי pe, the mouth.

MUPPIM, or MORIM, son of Benjamin, Gen. xli. 21. called Shupham, Num. xxvi. 39.

MUR

MURDER. This crime among the Hebrews was always punished by death, but involuntary homicide was only punished by banishment. Cities of refuge were appointed for involuntary manslaughter, whither the slayer might retire, and continue in safety, till the death of the high-priest, Numb. xxxv. 28. Then the offender was at liberty to return to his own house, if he pleased. A murderer was put to death without remission: the kinsman of the murdered person might kill him with impunity. Money could not redeem his life; he was dragged away even from the altar, if he had taken refuge there. Comp. FRAGMENTS, Nos. X. XI.

When a dead body was found in the fields, and the murderer was unknown, Moses commanded, that the elders and judges of the neighbouring places should resort to the spot, Deut. xxi. 1, 2—8. The elders of the city nearest to it were to take a heifer, which had never yet borne the yoke, and were to lead it into some rude and uncultivated place, which had not been ploughed or sowed, where they were to cut its throat; the priests of the Lord, with the elders and magistrates of the city, were to come near the dead body, and washing their hands over the heifer that had been slain, they were to say: "Our hands have not shed this blood, nor have our eyes seen it shed. Lord be favourable to thy people Israel, and impute not to us this blood, which has been shed in the midst of our country." This ceremony may inform us, what idea they had of the heinousness of *murder*, and how much horror they conceived at this crime; also, their fear that God might avenge it on the whole country: and the pollution that the country was supposed to contract, by the blood spilt in it, unless it were expiated, or avenged on him who had occasioned it; if he could be discovered. Comp. Psalm lxxiii. 13: also, the action of Pilate, Matth. xxvii. 4.

MURMURING. A complaint made for wrong pretended to have been received. St. Paul forbids murmuring. "Neither *murmur* ye, as some of them *murmured*, and were destroyed of the destroyer," 1 Cor. x. 10. And the wise man, Wisdom i. 11. "Therefore beware of *murmuring*, which is unprofitable, and refrain your tongue from backbiting; for there is no word so secret that shall go for nought, and the mouth that belyleth slayeth the soul." And indeed God severely punished the Hebrews who *murmured* in the desert. He was more than once on the point of forsaking them, and even of destroying them, had not Moses appeased his anger by earnest prayer. Numb. xi. 33, 34. xii. xiv. 30, 31. xvi. 3. xxi. 4, 5, 6. Psal. lxxviii. 30.

MUS

MUSACH, מִסַּח, *Kab'spa*, from מִסַּח *masac*, to cover: otherwise, *unction*, *libation*, or *mixing of liquors*; from מִסַּח *masac*.

MUSACH. This term signifies literally a *veil*, or *covering*, or a work of cast metal. There are many various opinions concerning the signification of the *Musach of Judah*, that Manasseh caused to be uncovered at the approach of the king of Babylon; and the *Musach of the Sabbath* that Ahaz caused to be turned towards the temple, for fear of the king of Assyria. Some have thought it was a veil, that covered the courts of the temple; others that it was a tent, wherein the priests rested themselves in the temple, when their week was out; others that it was a chest, wherein they threw their offerings for the repairs of the temple. Our opinion is, that it was the *scaffold of brass* made by Solomon, 2 Chr. vi. 13. and placed in the temple, upon which he stood on festival days. The same name was given to the scaffold on which a priest ascended on great solemnities, to read the law to the people.

Ahaz fearing that king Tiglath-pileser should come to Jerusalem, and carry off this scaffold, which was very valuable both for its matter and workmanship, he caused it to be taken from its place, and put into some secret part of the temple. Manasseh on a like occasion tore off the plates of brass with which it was covered. In 2 Kings xi. 14. the high-priest Jehoiada, desiring to have young Joash acknowledged king, caused guards to be set about him in the *musach* that was in the temple. The prince was seated upon the scaffold, and the guards placed round about. Vide FRAGMENTS, No. CLVIII.

MUSHI, מוּשִׁי, *he that touches, that withdraws himself, that takes away*; from מוּשִׁי *mush*.

MUSHI, or **MUSI**, son of Merari, chief of a family of Levites, 1 Chron. vi. 19. Numb. iii. 33.

MUSIC. The ancient Hebrews had a strong inclination to *music* and *musical instruments*. They used it in their religious services, in their public and private rejoicings, at their feasts, and even in their mournings. We have in Scripture canticles of joy, of thanksgiving, of praise, of mourning; *epithalamiums*, or songs composed on occasion of marriage; as the Song of Songs, and Psalm xlv. which are thought to have been composed to celebrate the marriage of king Solomon. Also mournful songs, as those of David on the deaths of Saul and of Abner, and the Lamentations of Jeremiah on the death of Josiah. Also Psalms to celebrate the accession of a prince to his crown, as Psalm lxxii. Songs of victory, triumph, and gratulation, as that which Moses sung after passing the Red-Sea, that

that of Deborah and Barak, and others. The book of Psalms is an ample collection of different pieces for music, composed on all sorts of subjects by inspired authors. See POETRY.

Music is very ancient. Moses says of Jubal, who lived before the Deluge, he was the father of those who played on the *kinnor*, and the *hugab*, Gen. iv. 21. The *kinnor* manifestly signifies the harp, and *hugab* the ancient organ, i. e. a kind of flute composed of several pipes of different sizes, joined together. Laban complains that his son-in-law Jacob had left him, without bidding him farewell, without giving him an opportunity of sending his family away, *with mirth and with songs, with tabret and with harp*. Moses having passed over the Red Sea, composed a song, and sung it with the Israelite men, while Miriam his sister sung it with dancing, and playing on instruments, at the head of the women. This legislator caused silver trumpets to be made, to be sounded at solemn sacrifices, and on religious festivals. David, who had a great taste for music, seeing that the Levites were numerous, and not employed as formerly, in carrying the boards, veils, and vessels of the tabernacle, its abode being fixed at Jerusalem; he appointed a great part of them to sing and to play on instruments in the temple.

Asaph, Heman, and Jeduthun were chiefs of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of the temple music, were at the head of twenty-four bands of musicians, which served in the temple by turns. Their number there was always great, but especially at the chief solemnities. They were ranged in order about the altar of burnt sacrifices. Those of the family of Kohath were in the middle, those of Merari on the left, and those of Gershon on the right hand. As the whole business of their lives was to learn and to practise music, it must be supposed that they understood it well; whether it were vocal or instrumental. The Lord had abundantly provided for their maintenance, and nothing could hinder them from being perfect in their art.

The kings also had their particular music. Asaph was chief master of music to king David. He was, as the Scripture says, *a prophet at the king's hand*. And Barzillai said to David, *Can I hear any more the voice of singing men and singing women?* Even in the temple, and in the ceremonies of religion, female musicians were admitted as well as male; they generally were daughters of the Levites. Heman had

three daughters, who understood music. The ninth Psalm is addressed to Benaiah, chief of the band of young women who sang in the temple. Ezra in his enumeration of those whom he brought back with him from the captivity, reckons two hundred singing men and singing women. The Chaldee paraphrast on Ecclesiastes, ii. 8. where Solomon says he *got singing-men and singing-women*, understands it of singing women of the temple. In 1 Chron. xv. 20. the Hebrew says, that Zechariah, Aziel, and Shemiramoth, presided over the seventh band of music, which was that of the young women.

As to the nature of their music, we can judge of it only by conjecture, because it has been long lost. Probably, it was a mixture of several voices, of which all sung together in the same tune, each according to his strength and skill; without [musical counterpoint,] those different parts, and that combination of several voices and tunes, which constitute harmony in our concerts, or compounded music. Probably also, the voices were generally accompanied by instrumental music. But if we may draw any conclusions in favour of their music, from its effects, its magnificence, majesty, and the lofty sentiments contained in their songs; we must allow it great excellence. Every one knows, that David by his skill on the harp dispelled the melancholy vapours of king Saul. Also, Saul having sent messengers to apprehend David at Naioth in Ramah; the messengers no sooner heard the sound of the instruments of the prophets, who were there singing and playing, but they were immediately transported (as it were) by a divine enthusiasm, to engage in the service. Saul sent a second and a third company after them, who did the same. Lastly that prince came thither himself, was equally seized by the divine Spirit, and began to experience prophetic sensations even before he came to the place where the prophets were assembled. The prophet Elisha finding himself agitated, caused a minstrel to play before him to calm his spirits, into a temper fit to receive the divine Spirit.

The musical instruments of the Hebrews are, perhaps, what has been hitherto least understood, of any thing in Scripture. The Rabbins themselves know no more in this matter, than other commentators who are least acquainted with Jewish affairs. One cannot read without contempt, what is said by most of them, respecting certain terms, whose meaning is not ascertained, which occur in the titles to the Psalms; and which they take, at a venture, for instruments of music; such as *neginoth*, *hane-chiloth*,

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chiloth, nashemith, siggaion, gittith, halamoth, michtam, haialoth hashahar, shushanim, &c.

If we examine attentively, we shall find, that the Hebrews had by no means a great variety of *musical instruments*. We shall consider them under three classes: (1) Stringed instruments, (2) Wind instruments, or divers kinds of flutes. (3) Different kinds of drums.

Of stringed instruments, are the *nabl*, נבל, the *psaltery*, or *psanneterim*, פסנתרים, Dan. iii. 5. these three names apparently signify nearly, or altogether, the same thing. They considerably resembled the harp; the ancient *cythara*; or the *hazur*, עזר, or the ten stringed instrument: both were nearly of the figure Δ : but the *nablum*, or *psaltery*, was hollow toward the top, was played on (touched) toward the bottom: whereas, the *cythara*, or ten-stringed instrument, was played on on the upper part, and was hollow below: both were touched with a small bow, or fret, or by the fingers.

The *cinnor*, כנור, or ancient *lyre*, had sometimes six, sometimes nine, strings. These strings were strung from top to bottom; and sounded by means of a hollow belly, over which they passed: these were touched with a small bow, or fret, or by the finger.

The ancient *symphony*, was nearly the same as our viol. Comp. FRAG. No. CCCCLXXXV.

The *sambuc*, was a stringed instrument, which we guess was nearly the same as the modern *psaltery*.

We discover in Scripture divers sorts of trumpets, and flutes; of which it is difficult to ascertain the forms.

The most remarkable of this kind is the ancient organ, in Hebrew *huggab*, חגב, which, seemingly, was one of those kinds of flute composed of several pipes of unequal length and perforation, which gave a musical sound, when passed successively over the lips, and blown into while passing. [This is the ancient pipe of Pan; now common among us.]

Drums were of many kinds. The Hebrew *taph*, תוף, whence comes *tympanum*, is taken for all kinds of drums, or timbrels. The *zalzelim* (זלזלם, *cymbal*, or *cystra*) is commonly translated by the LXX. and the Vulgate, *cymbala*: now the cymbals were instruments of brass, of a very clattering sound, made in the form of a cap, or hat, and struck one against the other, while held one in each hand. Later interpreters by *zalzelim* understand the *sistrum*; an instrument anciently very common in Egypt. It was nearly of an oval figure, and crossed by brass wires, which being shaken jingled, while their ends were secured from falling out of the frame, by their heads being larger than the orifice which contained the wire.

M Y R

The Hebrew mentions an instrument called *shalishim*, שלשם, which the LXX. translate *cymbala*; but Jerom, *sistra*: it is found only 1 Sam. xviii. 6. the term *shalishim*, hints that it was of three sides (triangular) and it might be that ancient triangular instrument, which carrying on each side several rings, they were jingled by a stick; and gave a sharp rattling sound. The original also mentions *mexilothaim*, מצלותים, which were of brass, and of a sharp sound. This word is usually translated *cymbala*: some however render it *tintinabula*, little bells. Zechariah says, xiv. 20. the time shall come when on the *mexilots* of the horses, shall be written, "Holiness to the Lord!" this inclines to the supposition that this word signifies bells; since we know that anciently, bells were worn by horses trained for war, to accustom them to noise.

The bells which were placed at the bottom of the robe of the high-priest, are called פזמון, *phaammun*. LXX. Κώδων, *tintinabulum*. [See the PLATES, MUSICAL INSTRUMENTS, with their explanations, FRAG. Nos. CCXXXI. et seq.]

MYNDUS, Μύνδος, *silent*; from μῦδος. A maritime city of Caria, 1 Macc. xv. 23.

MYRA, a town of Lycia, where St. Paul embarked for Rome, on board a ship of Alexandria, Acts xxvii. 5.

MYRRH, MYRRHA, מור, *Mur*. Exod. xxx. 25. A gum yielded by a tree common in Arabia: which is about five cubits high: its wood hard, and its trunk thorny. Scripture notices two kinds (1) *myrrha electa*, literally, *free myrrh*: what runs of itself without incision; this is the best of all. Pliny speaking of the tree which yields *myrrh*, says, *Sudant spontè priusquam incidantur, Stactem dictam, cui mella præfertur*. This is the *myrrh* called also *stacte*. (2) The other kind of *myrrh* is simple and ordinary. It was employed in perfumes, and in embalming, to preserve the body from corruption. The Magi who came from the East to worship Jesus Christ, offered to him *myrrh*, Matth. ii. 11.

In the Gospel, Mark. xv. 23, is mentioned *myrrh* and wine; wine mingled with *myrrh*; offered to Jesus Christ, previous to his crucifixion, intended to deaden in him the anguish of his sufferings. It was a custom among the Hebrews to give such kind of stupifying liquors to persons who were about to be capitally punished, Prov. xxxvi. 6. *Talmud, Tract. Sanhed. cap. 6*. Some have thought that the *myrrhed wine* of St. Mark, is the same as the "wine mingled with gall," of St. Matthew: but others distinguish them. The *myrrhed wine* was given to our Lord, from a sentiment of sympathy, to prevent him from feeling too sensibly the pain of

of his sufferings ; but the soldiers, from cruelty, gave him their potation, mingled with gall, of which Jesus would not drink. Or, perhaps, St. Matthew, writing in Syriac, used the word *marra*, which signifies either *myrrh*, bitterness, or gall. The Greek translator took it in the sense of gall, and St. Mark in the sense of *myrrh*. Wine mingled with *myrrh* was highly esteemed by the ancients : Pliny says, *lib. xiv. cap. 13. Lantissima apud priscos vina erant, myrrhæ odore condita.* The law of the twelve tables forbids the sprinkling of it on the dead : *Ne murrhata potio mortuo inderetur.*

MYRTLE. MYRTHUS, מֵרְחָס, *Chadas*; this expresses sometimes the shrub which bears the *myrtle flowers*, Zach. i. 8, 10, 11. also the flower itself; also the perfume, or essence, extracted from the flowers. *Myrthetum* is a place planted with *myrtles*. This shrub was common in Judæa. Esdras sends the people to procure in the country, *myrtles*, branches of olives, and palms, to make booths for the Feast of Tabernacles. Esdras viii. 15. [Comp. HOSANNA the great : also, FRAGMENTS, No. CCCLXIII.]

MYSIA, Μυσία, *criminal*, or *abominable*; from the Greek μύσος, *crime*. A province of Asia Minor, now called *Æolia*; having Bythinia north; the Troad south; Phrygia east; and the Hellespont west. St. Paul preached in this country, Acts xvi. 7, 8.

MYSTERY. Gr. Μυστήριον, *mysterion*, properly a secret; from *mys*, I shut, *stoma*, a mouth: i. e. a subject on which I shut my mouth; I decline to speak: or from the Heb. סָתַר *satar*, סִתְמָתָר *mesatar*, a thing concealed. *Denudare amici mysteria, desperatio animæ*, says Ecclesiasticus xxvii. 16. When a man has betrayed the secret of his friend, he is unworthy of credit. *Ei, qui revelat mysteria, et ambulat fraudulenter,—ne commiscearis.* Have no correspondence with him who betrays the secrets of his friends, and who walks deceitfully, Prov. xx. 19.

All Religions true or false have *mysteries*, i. e. certain things kept private, not to be divulged, or exposed indifferently to every body; but known only to the initiated. The Pagans had their *mysteries*, but they were *mysteries* of iniquity, *shameful mysteries*, concealed only because their exposure would have rendered their religion contemptible, ridiculous, and odious. If men of sense and honour had known what was practised in the *mysteries* of certain false deities, they would have abhorred them. Scripture often speaks of the infamous *mysteries* of Astarte, Adonis, Priapus, wherein a thousand infamous actions were practiced, and called religion. Baruch speaks of the prostitutions practised in honour of Venus at Babylon, chap.

vi. 42, 43. The whole religion of the Egyptians was *mysterious*. But these pretended *mysteries*, were invented subsequently, to conceal the folly and vanity of it. They could not vindicate, for example, the adoration paid to brutes, but by saying, that their gods had sometimes assumed these shapes. In the Maccabees mention is made of the *mysteries* of Bacchus, of the ivy imprinted on every one that was initiated therein, and of the garlands of ivy worn by those who assisted at these ceremonies, 1 Macc. vi. 7. 2 Macc. vi. 7. Asa king of Judah, would not suffer the queen his mother to continue to preside over the *mysteries* of Priapus. 1 Kings xv. 13. No doubt but they gave *mysterious* and secret reasons for the worship of Moloch, and for offering human sacrifices to him. It was perhaps a perverse imitation of Abraham's intended sacrifice of Isaac. The Phœnicians assigned a reason not unlike this, for their cruel sacrifices to Hercules and to Saturn. See Porphyry in Eusebius's *Preparatio Evangelica*.

[Taking the term *mystery* in another sense, for *typical*, or *far predictive*, we may say that],

The religion of the Jews was full of *mysteries*. The whole nation was a *mystery*, according to St. Austin. It represented the people of Christ, and the Christian religion. Whatever happened to them, whatever they practised, all that was commanded, or forbidden them, was figurative, according to St. Paul. Their sacrifices, their priesthood, their purifications, their abstinence from certain sorts of food, included *mysteries* which have been explained by Jesus Christ and his apostles. The passage over the Red Sea symbolized baptism. The brazen serpent prefigured the cross and death of Christ. Sarah and Hagar, Isaac and Ishmael, denoted the two covenants. The tabernacle and its vessels hinted at the worship of God in the Christian church. The priesthood of Aaron has been admirably explained by St. Paul of the priesthood of Christ. Barnabas has unfolded the secrets contained in the prohibition of certain foods. Jesus Christ discovered the *mystery* of Jonah's being three days in the whale's belly: that of the manna which represented his body and blood: that of the union of Adam and Eve. The reprobation of the Jews, and the adoption of the Gentiles, were intimated in a hundred passages of Scripture; by *Agar* and *Sarah*, by *Ishmael* and *Isaac*, by *Ephraim* and *Manasseh*, by *Saul* and *David*, by *Absalom* and *Solomon*, and even by *Moses* and *Aaron*, who were not permitted to enter the Land of Promise.

The prophecies concerning the person, the coming, the character, the death and passion of the Messiah, appear in a multitude of places in

in the *Old Testament*,—but figuratively and *mysteriously*. The actions, the words, the lives of the prophets, were a continual and general prophecy, concealed from the people, and sometimes from the prophets themselves, and not explained and discovered, till after the birth and death of Jesus Christ; and these *mysteries* were dispensed so wisely, that the first served as a foundation for the second, and the succeeding illustrated those that preceded. Daniel is much more explicit than the earlier prophets; Haggai, Zechariah, and Malachi, speak of the coming, of the death, and of the priesthood of Jesus Christ, and of the calling of the Gentiles, more distinctly than the prophets before them.

The word *mystery* is also taken for secrets of a higher order, supernatural; for those the knowledge of which God has reserved to himself, or has sometimes communicated to his prophets and friends. Daniel gives to God the name of *revealer of mysteries*: he tells king Nebuchadnezzar, that only God who reigns in heaven, can reveal hidden *mysteries*, things to come.

Our Saviour says to his disciples, Matt. vi. 7. that they are peculiarly happy, because God has revealed to them the *mysteries* of the kingdom of heaven. St. Paul often speaks of the *mystery* of the gospel, of the *mystery* of the cross of Christ, of the *mystery* of Christ which was unknown to former ages, of the *mystery* of the resurrection, &c. *Mystic Babylon*, the great harlot, had written on her forehead, MYSTERY, to shew that she represented not any particular woman, but a corrupted and idolatrous people.

The *mysteries* of the Christian religion, as the incarnation of the Word, his hypostatical union with his human nature, his miraculous birth, death, resurrection, ascension, his grace, and the manner of its operation in our hearts, the resurrection of the dead, &c. are objects of faith to all true Christians.

These then were called *mysteries*, the doctrine of the gospel, the tenets of Christianity, and the Christian sacraments: not only because they included secrets which had not been known, if the Son of God and his Holy Spirit had not revealed them; but also, because they were not opened indifferently to every body; according to the advice of Jesus Christ to his apostles, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Preachers in their sermons, and ecclesiastical writers in their books, did not fully express themselves on all the *mysteries*. They said enough to be understood by the faithful; while to the Pagans they were secrets—privacies. This precaution continued long in the church.

The Greek word *mystery* is expressed by the

Latin word *sacramentum*: denoting the sacraments and *mysteries* of the Christian church. *God has made known unto us the mystery of his will*; his incarnation, his coming, his gospel.

ADDITION.

The word *mystery* has been so repeatedly canvassed, and the import of it, apparently, so often perverted, that it demands a few additional remarks.

I never hear the word *mystery*, without thinking of the old English term MAISTERIES, *E. gr.*—the *maisterie* of the Merchant Taylors,—the *maisterie* of the Cordonniers (Cordwainers) and of other arts, and trades. In fact, the term is still currently used in the city of London, "the art and *mystery* of"—occurs in the indentures of apprenticeship, used in most branches of business: meaning, that which may be a *difficulty*, or even an *impossibility*, to a stranger, to a novice—to a person only beginning to consider the subject—but which is perfectly easy, and intelligible to a master of the business; whose practice, and whose understanding, have been long cultivated, by habit and application.

Or, *mystery*, may be defined a SECRET: and a *secret*, will always remain such, to those who use no endeavours to discover it:—we often hear it said, such a person holds such a mode of accomplishing such a business a *secret*. Now, imagine one who wishes to know this secret; he labours, strives, &c. but, unless he proceed in the right mode, the object still continues concealed: suppose the possessor of this secret shews him the process, teaches him, gives him information, &c. then that secret (*mystery*) is no longer *mysterious* to him; but he enjoys the discovery, and profits accordingly: while others not so favored, are as much in the dark respecting this peculiar process, as he was.

Secrets may be considered as various: some are known to a few, but are unknown to the many; some are kept closely a long time, but are revealed in proper season; some are kept entirely, totally, and never are revealed; some are of a nature not to be investigated by us; and some, so far surpass our powers, that, however familiar their effects may be to our observation, yet their principles, causes, progresses, and distributions, exceedingly perplex our understanding, and confine us to probabilities, inference, and conjecture. We might instance this in Electricity, Galvanism, ~~Magnetism~~, Attraction or Gravitation, &c.

I entreat that this familiar illustration of the word *mystery*, may not be despised because of its familiarity;—as, I incline to think, that it is not

not far from a scriptural acceptation of the term. Let us see its effect when applied to scripture examples, 1 Tim. iii. 16. "Great is the *mystery*—secret—of godliness."—i. e. a thing not to be comprehended at first sight; nor until after many reflections, and much consideration.

Rom. xi. 25. "I would not have you ignorant of this *mystery*—secret—that blindness in part hath happened to Israel;"—strange indeed! if *mystery* denoted something utterly incomprehensible and inexplicable, that the apostle should wish them not to be ignorant of it! that he should instantly open to them this *mystery*!—To the Jews, indeed, it was still a secret; and they did not believe the fact, that they laboured under any blindness at all:—while to the apostle, and among his fellow Christians, the *mystery* was clear, and well understood.

1 Cor. xv. 16. "Behold, I shew you a *mystery*—we shall not all sleep"—change the phraseology: "behold, I tell you a secret, we shall not all sleep"—could the apostle mean to shew them a thing utterly incomprehensible?

1 Cor. xiii. 2. The apostle speaks of a man's understanding *all mysteries*—i. e. they were easy to him, though not so to others. In 1 Cor. xiv. 2. he alludes to a man, who discoursing in a language foreign to his auditors, may in the *Spirit speak mysteries*: he may tell all manner of secrets, in a foreign language; but, while he himself understands perfectly well his own meaning, and what he says, yet his subjects of discourse, with all his explanations of those subjects, will continue secrets to such as are ignorant of the language he uses.

"We speak the wisdom of God in a *mystery*," says the apostle, 1 Cor. ii. 6. i. e. the wisdom hitherto kept secret: but now the secret is explained—is opened—is *let out*;—not indeed, to the princes of the world; to them it is as much a secret as ever; but God by his Spirit hath given us information respecting it, and by that we know and understand it.

"Stewards of the *mysteries* of God"—i. e. persons intrusted with some of the secrets of God—for the benefit of his church, 1 Cor. iv. 1.

So the calling of the Gentiles separately from the Jews, was a *mystery*—a secret—which no Jew would have thought of, or would have believed, had not God opened, and explained, and enforced it, by his Spirit, &c. Eph. iii. 3—6. nor would any Gentile: it would have remained unknown, unsuspected.

MYSTERY signifies also an *allegory*, i. e. a mode of information under which partial instruction is given, a partial discovery is made, but there is still a cover of some kind, which preserves somewhat of secrecy:—this,

VOL. II PART XX. Edit. IV.

the person who desires to know the secret thoroughly, must endeavour to remove. So, the *mystery* of the seven stars, Rev. i. 20, is, an *allegory* representing the seven Asiatic churches under the figure, or symbol, of seven burning lamps. So the *mystery*, *Babylon the Great*—is an allegorical representation of a spiritual *Babylon*, spiritual idolatry, spiritual fornication, &c. and to this agrees the expression afterwards, "I will tell thee the *mystery* of the woman;"—i. e. I will explain to thee the allegory of this figure, Rev. xvii. 5, 7.

I apprehend that, originally, the Fathers understood the word in this sense; so, the *mystery* of the sacrament of the Lord's body and blood,—is the figurative representation of the Lord's body. But the *mysteries* among the heathen, in time perverted this, and the true idea of the word *mystery*, into sentiments not merely unscriptural, but unwarrantable, and unwise. [It may be proper here to state that the heathen *mysteries* continued to be performed with great pomp, during the second and third centuries of Christianity; and were not wholly suppressed, till the Emperor Theodosius closed the temples; more than a hundred years later.]

Nevertheless, it cannot be denied, that there are *mysteries* in the highest sense of the word, in Nature, Providence, and Grace. The union of the human soul and body, is a profound secret: the origin of life, is a profound secret:—the cause, manner, &c. of thought, is a deep secret. So are many dispensations of Providence: why goodness should suffer, and evil prosper, is a secret: and, why one is called and another left, is a secret of secrets, a *mystery* of Grace!

If the ways and works of God are *mysteries*, we may justly expect to find his attributes, his essence, his perfections, his nature, inscrutable *mysteries* to us, poor worms of mankind! Could we suppose,—pardon the supposition; that God were inclined to instruct us in this, it would be (as we are constituted, at present) teaching us a *maisterie*, which we have no faculties capable of learning; it would be speaking to us, in a language of which we could never comprehend a word; it would be overwhelming us with too mighty, too extensive, too profound, too exalted discoveries, unless we were previously endued with the attributes and qualities of the divine nature: with immensity, infinity, ubiquity, omniscience, eternity, in short, with DEITY!

Now, since none denies the existence of God, because he cannot comprehend his nature and essence, which is a *mystery*; so none ought to deny exertions of his power, goodness, wisdom, &c. because they imply the exercise of what is

secret to mankind in general: and this principle, which is undeniable in nature, ought to be equally undeniable in religion.—In short, what relates to God may, rather *must*, always include much of *mystery*. Even the most direct and profound intercourse between the human powers, and their ineffable Creator, mental emotions, prayer and praise, may be secrets, *i. e. mysterious services*, but not therefore less devout, or less acceptable.]

MYSTICAL. The *mystical* sense of Scripture is that which is gathered from the terms or letter

of various passages, beyond their literal signification. For example, *Babylon* signifies literally a city of Chaldæa, the habitation of kings who persecuted the Hebrews, and who were overwhelmed in idolatry and wickedness. But St. John in the Revelations gives the name of *Babylon mystically* to the city of Rome. So *Jerusalem* is literally, a city of Judæa; but *mystically*, the heavenly *Jerusalem*; the habitation of the saints, &c. The *serpent* is, literally, naturally, a venomous reptile; but *mystically*, is the devil, the old serpent, &c. &c.

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NAAM, נָאֵם, *Noêm*, beautiful, pretty: otherwise, *that moves them*; from נָוָה *nuah*, to remove, and the pronoun הֶם *am*, *them*. Son of Caleb, 1 Chron. iv. 15.

NAAMAH, נָעֻמָּה, *Noumâ*, beautiful, agreeable; from נָאֵם *naham*: otherwise, *that moves violently*; from נָוָה *nuah*, to stir, and מְאֹד *mah*, much; [amenity, pleasantness, jucundity. Meaning, probably, the *delight* of the parents. In the instance of a city, the *delight* of the builder.]

I. **NAAMAH**, or **NOEMA**, daughter of Lamech and Zillah, and sister of Tubal-cain, Gen. iv. 22. It is believed that she found out the art of spinning wool, and of making [and enriching] cloth and stuffs. Comp. FRAG. No. CCLXXI.

II. **NAAMAH**, an Ammonitess, wife of Solomon, and mother of Rehoboam, 1 Kings xiv. 21.

III. **NAAMAH**, a city of Judah, Josh. xv. 41.

IV. **NAAMAH**, or *Naamoth*, a city whence came Zophar a friend of Job, Job ii. 11.

NAAMAN, נָעֻמָּן, *Noëman*, beautiful; see **NAAMAH**: otherwise, *who prepares himself to motion*; from נָוָה *nuah*, to move, and מְנָה *manah*, preparation.

I. **NAAMAN**, son of Benjamin, Gen. xlv. 21.

II. **NAAMAN**, son of Bela, and grandson of Benjamin, 1 Chron. vii. 4. Head of a family, Numb. xxvi. 40.

III. **NAAMAN**, general of the army of Ben-hadad, king of Syria; he was in great credit with the king his master, because by his means the Lord had saved Syria: but he was a leper. *Naaman* had in his household an Israelitish

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girl, a captive, who said, there was a prophet in Israel, who could cure any disorder. This being reported to *Naaman*, he solicited Ben-hadad's leave to go to Samaria to the prophet Elisha. The king wrote to Jehoram, king of Israel, that he should cure *Naaman*, who exclaimed in astonishment, "Am I a god, that I can kill and make alive;" 2 Kings v. 1, 2, &c.

But Elisha sent word to Jehoram; "Let this man come to me; and he shall know that there is a prophet in Israel." *Naaman* came therefore with his chariot and horses, and stopped at the door of Elisha's house; whether out of respect to the prophet, or, that having the leprosy he was impure. Elisha, by a messenger bid him wash himself seven times in the Jordan. *Naaman* being indignant at this apparently disrespectful mode of cure, and at the prophet's reserve and stiffness, was turning away in great wrath, when his servants said to him; "Had the prophet enjoined you some hard thing, you would readily have obeyed him; how much rather should you comply, when he only bids you wash and be clean?" *Naaman* was persuaded, went to the Jordan, washed seven times and was perfectly cured.

He returned to the man of God, and acknowledged, "Now I know certainly that there is no God but the Lord. I intreat you to receive a present at my hand." But Elisha declined it. *Naaman* seeing that he could not prevail with him, said, I beseech you then to permit me to carry home with me, two mules lading of the earth of this country; for from henceforward I shall

shall offer sacrifice to no God, but to the God of Israel. Elisha readily permitted him; seeing it was his regard for the Lord, which made him think that he could not offer any sacrifices agreeable to God, but upon earth that was holy, and which had formed part of the land of Israel. This piece of devotion is ancient among the Jews, and even among Christians. Benjamin of Tudela says, that the Jews of Nahardea, in Persia, built their synagogue with earth and stones, fetched purposely from Jerusalem. We are assured that the empress Helena, mother of Constantine the Great, procured a great quantity of earth from Jerusalem, which she placed in the church of the *Holy Cross*, at Rome, therefore surnamed in *Jerusalem*. St. Austin, and Gregory of Tours, afford other examples. *Vide* FRAGMENTS, No. CIII.

[Mr. HARMER, from Chardin's MS. hints at the same motive, *Vol. II. p. 491*. A friend has communicated another idea. *Vide* 2 Kings v. 17.

"It is plain that his intention was to build an altar with this earth, to the *God of Israel*. By this request he expressed a desire to build an altar in Syria formed of that holy ground, as he conceived it, to which God had assigned the blessing of his peculiar presence, that he might daily testify his gratitude for the great mercy which he had received, that he might declare openly his renunciation of idolatry, and that he might keep a sort of communication, by similitude of worship, with the people who inhabited the land where Elisha dwelt who had so miraculously cured him." A. H. This is perfectly consistent with the precept, *Exod. xx. 24*. an altar of earth shalt thou make unto me: and it is very credible that the temporary altars were usually of earth: especially on the high places. To such an altar, apparently, Elijah, after repairing it, added twelve stones in allusion to the twelve tribes of Israel, *1 Kings xviii. 31*.]

To return to *Naaman*; speaking to Elisha he added: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." And he said unto him, "go in peace." This passage has given rise to many scruples. The greater part of commentators think, that *Naaman* only asks leave from Elisha to continue those external services to his master Ben-hadad, which he had been used to render him, when he entered the temple of Rimmon; but not to adore Rimmon: and that Elisha suffered him to accompany the king into the temple, provided he paid no worship to the idol.

Others, in great numbers, translate the Hebrew by the time past; "in this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon: when I bowed down myself in the house of Rimmon, the Lord pardon thy servant in this thing." And he said unto him, "go in peace." *Naaman* mentions only his past sin, and asks pardon for it; and he chiefly insists on this, in conformity to his declaration, that henceforth he would only worship the God of Israel. [Much more must have passed between Elisha and *Naaman* than is narrated. Who told *Naaman* that an altar of earth, rather than of costly materials, would be acceptable to the God of Israel. Certainly he learned this of the prophet. He professes to offer sacrifice only to the God of Israel: this was, most probably, not public, still less pompous solemnity. The leprosy of *Naaman* certainly disqualified him from entering into the temple of Rimmon, even supposing that other than the priests possessed that privilege: nor would the king lean on the hand of a leprous man. It is possible, that he might plead an apprehension of the return of his leprosy,—a disorder always considered as inflicted by the Deity—unless he continued to worship that Deity which had cured him.]

Naaman was returning to his own country very joyful, but had hardly gone fifty yards, when, Gehazi vexed that Elisha his master took nothing from *Naaman*, runs after him to ask a favour, and in his master's name by a lie, begged a talent, and two changes of raiment. The talent (of silver) is worth of our money about £342. *Naaman* constrained him to receive double. See GEHAZI. The leprosy of *Naaman* was inflicted as a punishment on Gehazi. Scripture makes no further mention of *Naaman*.

NAAMATHITE, נַעֲמָתִי, beauty, or motion of death; from נָעַם *naham*, beauty, or נָוַח *nuah*, to move, and מוֹת *muth*, death. Job xi. 1.

NAARAI, נַעֲרֵי, *Napai*, my young children, or my watchers, or my spillers; from *nakar*, or *hara*, or *hur*, and the pronoun 'i, my; a valiant man of David's army, *1 Chron. xi. 37*.

NAARAN, נַעֲרָן, Vul. *Noran*, young child; from נָעַר *nohar*: otherwise, that awakes; from נָחַר *hur*. A city of Ephraim, *1 Chron. vii. 28*.

NAARATH, נַעֲרָת, נַעֲרָת, *Noapd*, youth, or child [female]; from נָעַר *nakar*: otherwise, to spill; from נָחַר *harah*: otherwise, that watches; from נָחַר *hur*.

[The Arabic root, as well as the Hebrew, is thought to import wandering, and that this city was built by exiles from a foreign country: see

Phygela, a city of Pannonia, derived its name from the fugitives who built it. *Vide* Pliny, *lib. v. cap. 29*. I rather think exiles would consider their settlement in a city as the end of their wanderings. Perhaps the ways about it were winding; or its streets were intricate: but Hiller derives the name from a root importing greenness: *q. Green-town*. Possibly, the town on the green, or verdant spot of ground.]

NAARATH, a city of Ephraim, Josh. xvi. 7. Eusebius places *Naarath* about five miles from Jericho. This is probably the same as *Neara*, mentioned by Josephus, and from whence, he says, they brought the water which watered the palm trees of Jericho. Perhaps this also may be the *Naaran* above.

NAASHON, נֶאֱשֹׁן, *that foretels, that conjectures*: or *serpent*; from נֶאֱשֶׁשׁ *nichesh*: otherwise, *their auguries*; from the same, and יָאן, *their*. Son of Aminadab, Exod. vi. 23.

NABAL, נָבֵל, *fool, or senseless*. Compare Abigail's allusion, 1 Sam. xxv. 23.

NABAL, a very rich but very churlish man, of but little understanding, of the tribe of Judah, and the race of Caleb, whose ordinary dwelling was probably at Maon, one of the most southern cities of Judah, and who had a very numerous flock on Mount Carmel, not far from Maon. This Carmel is very different from the Mount Carmel, on the coast of the Mediterranean, between Dora and Ptolemais. While David, fearing Saul, was obliged to hide in the wilderness of Paran, and near to Carmel, he took care that none of his followers should injure *Nabal*, but rather should assist his shepherds and herdsmen. Being therefore informed that *Nabal* was come thither to shear his sheep, he sent ten young men of his company, to make his compliments to him, and to ask him civilly for something to refresh himself and followers. But *Nabal* answered them, "Who is David, and who is the son of Jesse? We are pestered every day with servants that run away from their masters. Shall I take the flesh of my sheep, and the provisions I have brought for my own servants, and shall I give them to strangers?" David in anger caused four hundred of his people to arm themselves, and went with them, resolved to put *Nabal* and all his family to the sword. But in the interim one of *Nabal's* servants acquainted his wife Abigail with what had passed: she was a wise and prudent woman, and having justified David's people, she presently prepared provisions and refreshments, with which she met and appeased David.

Abigail returning to *Nabal*, found him in his house feasting as if he were a prince. His heart swelled with joy, and he was quite drunk.

She said nothing to him till morning; but after he had slept, she told him of the danger he had been in. Her account had such effect on him, that he became as immovable as a stone, and he died in ten days. 1 Sam. xxv. 25, &c.

NABATHEANS, נַבְתָּאִיִּם, *that prophesy, that speak, or bring forth fruit*. See NEBAJOTH.

NABATHEANS, or NABATHENIANS, Arabians descended from *Nebajoth*. Their country is called *Nabathæa*, and extends from the Euphrates to the Red-Sea. Not that the *Nabatheans* are the only inhabitants of this vast tract of land, but the principal. Their chief cities are, *Petra*, the capital of Arabia Deserta, *Medaba*, and some others. The wandering manner of life they lead, with their wives, children and cattle, and the liberty they enjoy, without being accountable to any body, appear to them to be the greatest blessings of life. Their chief substance consists in cattle. Isaiah promises Jerusalem, that the fat rams of Kedar and *Nebajoth* should be brought into the temple of the Lord, and offered on his altar.

The *Nabatheans* are hardly known in Scripture, but since the time of the Maccabees. During the wars of the Jews against the Syrians, and while almost all other nations about them were inimical to the Hebrews, the *Nabatheans* alone shewed them friendship. Judas Maccabæus going to the assistance of his brethren in the country of Gilead, was very well received by the *Nabathites*. Some time after Jonathan Maccabæus sent his brother John to the *Nabatheans*, to conduct and deposit with them the heavy baggage of his army; but the inhabitants of *Medaba*, or *Nadabatha*, took John as he went, slew him, and seized his carriages. Diodorus Siculus places among the *Nabatheans* the lake Asphaltites, the palm-trees and gardens of balm that are near there, and the city *Petra*. Their country extended northward as far as Libanus. Dionysius the geographer places the *Nabatheates* at the foot of Libanus. Josephus says that Jonathan Maccabæus being in the country of Emath, and having driven his enemies beyond the river Eleutherus, he penetrated into Arabia, beat the *Nabatheans*, and came to Damascus. Epiphanius says, that the Ebionites came chiefly from the country of the *Nabatheans*, and from Paneas.

NABLUM, Heb. נָבֵל *Nebel*. *Vide* MUSIC.

NABONASSAR, king of Babylon, the same as *Baladan*, *Berodach*, or *Merodach-baladan*, Isaiah xxxix. 1. 2 Kings xx. 12. also called *Belesis*, or *Belessus*, in Agathias and Alexander Polyhistor. He is more known by the name of *Nabonassar*, given him by Hipparchus, Ptolemy, and

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and Censorinus. He reigned fourteen years at Babylon, from A. M. 3257, to 3272, and had *Nabius* for his successor. The *Epocha*, or *Æra* of *Nabonassar*, so famous among chronologers, falls on A. M. 3967 of the Julian period; 3257 from the creation; 747 years before A. D. See **BALADAN**.

NABONADIUS, or **NABONIDES**, called *Laby-netus* by Herodotus, *Nabannidoch* by Abydenus, and *Belshazzar* by Daniel. He succeeded *Laborosoarchod*, who is probably the same as *Evilmerodach*, king of Babylon, A. M. 3449, ante A. D. 555. He reigned seventeen years according to Berosus, and to the canon of Ptolemy. Under him Babylon was taken by Cyrus, A. M. 3466, ante A. D. 538. Vide **BELSHAZZAR** and **NERIGLISSOR**.

NABOPOLASSAR. See **NERUCHADNEZZAR II**.

NABOTH, נָבוֹת. See **NEBAJOTH**.

NABOTH, an Israelite of Jezreel, who lived under Ahab king of Israel, and had a vineyard in Jezreel, near the king's palace. That prince required him, either to sell him his vineyard, in order to make a kitchen garden of it, or to exchange it for a better. But *Naboth* declined the offer. Ahab returning home, threw himself on his bed, and refused to eat. Jezebel his wife took on herself to procure this vineyard; she writ letters in Ahab's name, sealed them with the king's seal, and sent them to the elders of Jezreel, directing them to publish a fast, to make *Naboth* sit among the chief of the people, to suborn against him two sons of Belial, or false witnesses, who might depose, that *Naboth* had blasphemed God and the king. (The text has it, that *Naboth* hath blessed God and the king; but it is agreed, that *to bless* is here put for *to curse*, as in several other passages. See Job i. 5. ii. 9. The holy text, out of respect, avoids even to mention the word *curse*, when applied to God.) [*query*, "blessed the gods, even *Moloch*"?] Accordingly, *Naboth* was condemned and stoned for the supposed crime. 1 Kings xxi.

Jezebel immediately went to the king, and wished him joy of *Naboth's* vineyard. Ahab instantly departed from Samaria, to Jezreel to take possession of *Naboth's* estate. But the Lord commanded the prophet Elijah to threaten him and Jezebel with the most ignominious death, and treatment after death. See **AHAB**, **JEZEBEL**, and 2 Kings ix. 10.

NACHON, נָכֹן, *prepared*; from נָכַן *cun*: otherwise, *certain*, *solid*; from נָכַן *cen*.

NACHON. We read of the floor of *Nachon*, 2 Samuel vi. 6. So that *Nachon* must be the name of a man, who is known by no other pas-

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sage of Scripture. When the oxen which brought the ark arrived at his threshing-floor, they stumbled; which put the ark in danger of being overturned.—Others translate the Hebrew by *the prepared floor*, i. e. the floor of *Obed-edom*, which was near, prepared to receive the ark. 1 Chronicles, xiii. 9. reads *the floor of Chidon*, instead of *the floor of Nachon*. The Chaldee has only *in the place prepared*. This place, wherever it might be, was either in Jerusalem, or very near Jerusalem, and near the house of *Obed-edom*, in that city.

[The question is, whether either of these names appertained to a person, the proprietor of this place, or whether both relate to the same unfortunate event, the death of *Uzza*, of which it was the scene? It might be thought that one name derived from the accident was sufficient; yet it is not unlikely that King David might adopt one name, and another also might be current among the people. Under this idea some have rendered *Chidon* "the great misfortune," the calamity; and *Nachon*, "the severe stroke," the fatal blow.]

NADAB, נָדָב, *free and voluntary gift*; from נָדַב *nadab*: otherwise, *prince*; from נָדִיב *nadib*.

I. **NADAB**, son of Aaron, and brother of Abihu. He offered incense to the Lord with strange, i. e. common, fire; not with that which had been miraculously lighted on the altar of burnt-offerings. Therefore he was slain by the Lord, together with his brother. Lev. x. 2. It is surmised, that these two brothers were surprized by wine. Vide **ABIHU**.

II. **NADAB**, son of Jeroboam I. king of Israel. He succeeded his father, A. M. 5050, ante A. D. 954. He reigned but two years, being assassinated while besieging Gibbethon, by Baasha son of Abijah, of the tribe of Issachar, who usurped his kingdom. Scripture says *Nadab* did evil in the sight of the Lord. 1 Kings xv. 25.

III. **NADAB**, son of Shammai, and father of Seled and Appaim, 1 Chron. ii. 30.

NAGGE, נָגַעַי, *brightness*: from נָגַח *nagah*. Father of Esli, Luke iii. 25.

NAHALAL, נָהָלַל, נָהַל, *he that is praised*, or *that glitters*; from נָהַל *killul*: or, *that becomes strong*; from נָהַל *halal*.

NAHALAL, or **NAALOL**, or **NACHALAL**, a city of Zebulon, Josh. xix. 15. yielded to the Levites, and given to the family of Merari, Josh. xxi. 35. The children of Zebulon did not make themselves complete masters of it, but permitted the Canaanites to dwell in it, Judg. i. 30. Its situation is not exactly known.

NAHALIEL, נָהָלִיֵּל, *Nabavaiḏ*, *brook, vale, torrent, or inheritance of God, or God is my brook*; from נָהַל *nahal*, *brook*, and הָאֵל *el*, *God*.

[Perhaps

[Perhaps this was a copious torrent, as extraordinary things are said to be *of God*, rather than distinguished by any appearance of the divine presence, or in any other manner related to Deity. This is the opinion of Ziegler, *Descript. Palæst.*

But this name may be derived from a combination signifying the valley of *the oaks*; as *alim* imports oaks, Isaiah lvii. 3, 5. Comp. 1 Sam. xvii. 2, 19. xxi. 10. That many oaks should grow in the desert, is very unlikely; if one grew there the singularity might distinguish the valley. But in the desert there might be much game of the *horned kind* (*ail*); and this derivation I should prefer, if it could be established; *q.* "Buck-valley."]

NAHALIEL, an encampment of the Israelites in the wilderness. From Mattanah they went to *Nahaliel*, and thence to Bamoth, Numb. xxi. 19. Eusebius says, that *Nahaliel* is on the Arnon, and that Mattanah is beyond the Arnon towards the east, twelve miles from Medaba.

[NAHALLAL, *praise*, or *light*; or *brook*.

A city of the Levites in Zebulun, Josh. xix. 15. xxi. 35. written *Nahalol*, Judges i. 30.

The Arabic root imports a place *well watered*; but Simon thinks it denotes *frequent leadings* of flocks: the pastures to which flocks are frequently led: as the root is applied to flocks, Psalm xxiii. 2.]

NAHAM, נַחַם, *Nasûm*, *consolation*, or *repentance*; from נָחַם *nacham*: otherwise, *who guides them*; from נָחַח *nachah*, *to guide*: or *their rest*; from נָחַח *nuach*, *to rest*, and the pronoun נָ *am*, *them*, or *their*. 1 Chron. iv. 19.

NAHAMANI, נַחֲמָנִי, *Nahmani*, *comforter*, or *that comforts me*, or *that spreads*; from נָחַם *nacham*. Returned with Zerubbabel, Neh. vii. 7.

NAHARAI, נַחֲרַי, *'Apai*, *my nostrils*, *my nose*: otherwise, *hoarse*, *dry*, *hot*, *angry*; from נָחַר *charar*: according to the Syriac, *choaked*. A native of Beeroth, a man of great valour, and armour-bearer to Joab, 2 Sam. xxiii. 37.

NAHASH, נָחָשׁ, *snake*, or *serpent*, or *that foretels*; or *brass*: from נָחַשׁ *nichesh*.

[Whether this name were derived from the place where this city stood being frequented by *serpents*, or from a person of the name of *Nahash*, has been questioned. Probably, *Nachash* was adopted as a name of good omen; and not infrequently intended the *Agathodemon*, or benevolent genius. Serpents are praised for courage, prudence, vigilance, rapidity, and length of life. They are adopted as symbols of heat, by Pier. Valer. lib. xiv. The ancients often expressed wisdom by the *serpent*, as Alciat has observed, and this observation is confirmed by Lande, *Numis. Select.* p. 148. Kircher says

that the emblem of fecundity among the Egyptians was a *serpent*. *Obelisco Pamphyl. lib. v.* *Large serpents*, or *dragons*, were also symbols of felicity and of health among the same people; also among the Greeks and Romans, as observed by Spanheim, *de Præst. et Usu Numism. Dis.* iii. They were sacred to heroes, as we learn from Plutarch, in the life of Cleomenes. Comp. Wilde, *Num. Select.* tab. xv. and Vaillant, *de Num. Ær. Imperat. in Colon.* p. 242. The *dragon* and the *basilisk* are considered as denoting great men by Artemidorus, *Oneirocrit. lib. iv. cap. 58.* On the same principles many proper names are derived from serpents. *Al-nachas* is the name of an astrologer in Abulpharagius: *Osman*, i. e. *serpent*, is a common name among the Mahometans: *Thermutis*, an Egyptian name, denoted an *asp*, as Ælian informs us, *Hist. Animal. lib. iii. cap. 33.* *Draco* and *Basiliscus* are Greek and Roman appellations. So the old German *Hotterus* and *Otterus*, i. e. *adder*; as Schottelius explains it.]

I. NAHASH, or NAAS, king of the Ammonites. He attacked Jabesh-Gilead a month after the election of Saul as king of Israel. The Hebrews of Jabesh finding themselves not strong enough to resist *Nahash*, offered to capitulate. *Nahash* proposed to pull out every one's right eye, and to make it a reproach on Israel. The elders of *Jabesh* desired a truce of seven days, and sent to Gibeah, where Saul resided, messengers who declared their distress. Saul happening to return just then out of the fields, seeing the people weep, inquired the reason. On being acquainted with it, and moved by the Spirit of God, he cut two of his oxen in pieces, and sent them express throughout Israel; proclaiming, that so should the cattle of all those be treated, who did not instantly follow Saul and Samuel.

The people struck with consternation, appeared at the place appointed: Saul sent back the messengers to Jabesh-Gilead, and bid them expect relief on the morrow. That evening, Saul took his army over Jordan; and marching all night, by break of day attacked the camp of the Ammonites; (this might be about the fourth day of the cessation granted to Jabesh) with so much fury, that he intirely routed them. Thus was this war finished at once; and Josephus says, *Nahash* was killed in the battle. 1 Sam. xi.

II. NAHASH, king of the Ammonites, and a friend to David; probably son to the above. We know nothing of the circumstances of his life, nor on what occasion a friendship commenced between him and David. It is likely however, that this might happen during Saul's persecution of David, when he was forced to abscond on the other side Jordan. Probably, Shobi,

Shobi, son of *Nahash*, of Rabbah the capital of the Ammonites, is a son of the same *Nahash*, 2 Sam. xvii. 27. xxii. For the imprudence of his son Hanun, see HANUN.

III. NAHASH, father of Abigail and Zeruiah; is thought to be the same as Jesse, father of David. Compare 2 Sam. xvii. 25. and 1 Chron. ii. 13, 15, 16. This perhaps might be the surname of Jesse, the father of David. Others think that *Nahash* is the name of Jesse's wife; but the first explication seems to be the best.

IV. NAHASH, father of Shobi, friend of David, 2 Sam. xvii. 27. Probably the same as *Nahash* II. above.

V. NAHASH, or *Ir-Nahash*, a city of Judah, peopled by the descendants of Tehinnah.

NAHATH, נחַת, *Naḥath*, rest; from נחַ *nuach*: otherwise, guide; from נחַח *nachah*, to conduct: descent, according to the Syriac.

NAHATH, son of Reuel, and grandson of Esau, Gen. xxxvi. 13.

NAHBI, נחבי, *my well-beloved*; from נחב *chabah*, well-beloved, and י *i*, my: otherwise, my guide, or my rest; from נחַ *nuach*, to rest, or from נחַח *nachah*, to guide, the conjunction ב *with*, and י *my*. Son of Vophsi, one of the spies sent by Moses, Numb. xiii. 14.

NAHLAT, the name of the wife of Ham, son of Noah, according to the Orientals.

NAHOR, נחור, *hoarse, dry, hot, angry*; from נחר *charar*: or *choaked*, from the Syriac.

I. NAHOR, or NACHOR, son of Serug, born A. M. 1849, ante A. D. 2155. He died aged one hundred and forty-eight years; his son was Terah, the father of Abraham, whom he begat at the age of twenty-nine years, Gen. xi. 22, 24.

II. NAHOR, son of Terah, and brother of Abraham, Gen. xi. 26. The year of his birth is not exactly known, nor that of his death. *Nahor* married Milcah, daughter of Haran, by whom he had several sons, Huz, Buz, Kemuel, Kesed, Hazo, Pildash, Jidlaph, and Bethuel. *Nahor* fixed his habitation at Haran, which is therefore called the city of *Nahor*, Gen. xxiv. 10.

NAHASSON, or NASHON, son of Aminadab; head of the tribe of Judah, at the Exodus: the first chief who made his offering to the tabernacle of the Lord, in the second year from their leaving Egypt. He offered a bason, weighing one hundred and thirty shekels of silver, a plate weighing seventy shekels, and a cup of ten shekels of silver. He offered also a bull, a ram, and a lamb, for burnt offerings; a goat for a sin-offering; two bulls, five sheep, five kids, and five lambs, for a peace-offering. Numb. vii. 12, 13.

NAHUM, נחֻם, *Nasûm*, comforter, penitent, or their guide. See NAHAM.

NAHUM, the seventh of the twelve minor prophets, native of Elkoshai, a little village of Galilee, whose ruins were in being in the time of Jerom. However, some think Elkoshai is rather the name of his father, and that the place of his birth was Begabor, or Bethabara, beyond Jordan. Heretofore they used to shew the tomb of this prophet at a village called Bethogabre, now called Giblin, near Emmaus. The Chaldee calls him *Nahum* of *Beth-koshi*, or *Beth-ketzi*: but the situation of this place is quite as obscure as that of El-koshai. The circumstances of *Nahum's* life are unknown. His prophecy consists of three chapters, which form one discourse, wherein he foretells the destruction of Nineveh. He describes it in so lively and pathetic a manner, that he seems to have been on the very spot.

Opinions are divided as to the time in which he prophesied. Josephus says, he foretold the fall of Nineveh one hundred and fifteen years before it happened, which brings the time of *Nahum* under king Ahaz. The Jews say, that he prophesied under Manasseh. Clemens Alexandrinus puts him between Daniel and Ezekiel, and consequently, during the captivity. But we incline to Jerom's opinion, that he foretold the destruction of Nineveh in the time of Hezekiah, and after the war of Sennacherib in Egypt, mentioned by Berosus. *Nahum* speaks plainly of the taking of No-ammon, a city of Egypt, of the haughtiness of Rabshakeh, of the defeat of Sennacherib; and he speaks of them as things that were passed. He supposes that Judah was still in their own country, and that they there celebrated their festivals. He notices also, the captivity, and dispersion of the ten tribes. All these marks convince us, that *Nahum* cannot be placed before the fifteenth year of Hezekiah, since the expedition of Sennacherib against that prince was in his fourteenth year.

And, as the taking of Nineveh foretold by him, cannot be the first siege of that place, under Sardanapalus, long before (A. M. 3257); it must be necessarily understood of the second siege of that city, by Nabopolassar and Astyages, A. M. 3378, ante A. D. 626, which comes to the sixteenth year of king Josiah, under whom Jerom places the destruction of Nineveh. Tobit says, that this city was taken by Nebuchadnezzar and Ahasuerus, giving the name of *Nebuchadnezzar* to Nabopolassar; and to Astyages that of *Ahasuerus*.

This prophet gives a fine description of the destruction of Nineveh. He says that this city should be ruined by a deluge of waters, which should overflow it, and demolish its walls. Diodorus Siculus and Athenæus relate, that during

during the time this city was besieged by Belshazzar, and by Arbaces, under Sardanapalus, the river Tigris swelled in such a manner, that it overthrew twenty furlongs of the walls of Nineveh. The same thing might happen at the second and last siege under Nebuchadnezzar and Astyages. Probably the besiegers directed the course of the waters, to the same effect as before. See NINEVEH.

The time of Nahum's death is not known. The Greek Meneologies, and the Latin Martyrologies, place his festival December 1. Petrus Natalis however places it December 24, which he says was the day of his death; without acquainting us how he learned that circumstance.

[NAIL. Few things are more perplexing to distant strangers than those which are of daily occurrence in their own country: their very familiarity renders them beneath the notice of observers, where they are practised, who therefore seldom report them; but where they are not practised, simple as they are in themselves, they occasion much perplexity, to those who wish to understand what they read.

Our translation renders by one word, *nail*, what the Hebrew employs two words to denote; and this difference should mean two distinct kinds of things.

1. The *nail* of Jael's tent with which she killed Sisera, is called נַיִל, *itad*; it was formed for penetrating earth, or other hard substance, when driven by sufficient force; as with a hammer, &c. it includes the idea of strength. I suppose too, the idea is that of strength, Isaiah, xxii. 23. "I will fasten him as a *nail* (*itad*) in a sure place," i. e. he shall be strong enough to support whatever is suspended on him.

This illustrates an allusion of the prophet Zechariah, x. 4. "The Lord hath made (Judah) his flock of sheep, &c. which are naturally timid, as martial as a horse trained to battle; yea, out of Judah shall come the chief for the corner, (*Vide* FRAGMENTS, No. XII.) a hero; out of Judah shall come the strong *nail*, or pike-head, (*itad*) which shall effect whatever is requisite, by force or strength; out of him shall come the battle-bow, with powers augmented by additional vigour (*vide* CCXXI. CCCCLXXIII.) out of him shall come the general regulator, (the commander in chief, perhaps,) at once:" meaning, most probably, different ranks of men, (the lower class, the *nail*, humble but strong; a superior class, the battle-bow) which, combined in their proper stations, should compose a formidable army. Observe, too, these shall come at once, without much disciplining; without that experience in former wars, which is usually necessary to form the complete military character.

I add Chardin's account of the manner of fastening *nails* in the East: "They do not drive with a hammer the *nails* that are put into the eastern walls; the walls are too hard, being of brick; or if they are of clay, they are too mouldering; but they fix them in the brick-work as they are building. They are *large nails*, with square heads like dice, well made, the ends bent so as to make them cramp irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." HARMER, Vol. I. p. 191.

2. But we have another word for *nails*, which, I presume, implies ornament rather than strength; or, somewhat of dignified stability. So we read 2 Chron. iii. 9. "the weight of the *nails*, מַסְמְרוֹת, *mesemeruth*, was fifty shekels of gold." These *nails* then, being of gold, were used to adorn the holy place, no less than to strengthen any part of it. We have the same word though varied, 1 Chron. xxii. 3. David prepared iron in abundance for the *nails* (מַסְמְרִים, *mesemerim*) designed to ornament, no doubt, the leaves of the doors of the sanctuary entrance:—for, had the intention been only to fasten these doors, what need of so great a quantity? [STUDS.]

Observe, how Ezra employs his simile, chap. ix. 8. "the Lord leaves us a *remnant* to escape, to give us a *nail*, not an ornamental *nail*, not a golden *stud*, but, an *itad*, a *nail* of support, in his holy place:"—can any thing be less arrogant, &c. than assimilation to such a *nail*?

But the idea Eccl. xii. 11. seems to be the reverse of this: "the words (sayings) of the wise are as goads—sharp, piercing, penetrating, stimulating, when taken each one by itself, but, when combined, they are like *ornamental nails* (*mesemeruth*) planted [this word is very expressive here] in a regular order, and disposed in symmetrical rows, or patterns, as those were in the holy place, &c. or those in the doors of the sanctuary, &c. The writer adds, "by the masters of assemblies," by directors of workmen in their labours, when inserting such decorations, according to the pattern given by one chief architect, overseer, or surveyor." Is this the intention of the simile?

This gives also the true import of the expression, Isaiah xli. 7. "the image is ready for joining together (literally, to joining good is this) i. e. the junctures fit accurately to each other, now fix them to each other; and he strengthens it, by driving in *ornamental nails*, *nails* of the best kind, (*mesemerim*) or, at least, flat headed *nails*, not *brads*; that it should not start, be separated, fall to pieces." This is very different, from the usual notion of the passage, but is

is supported by Jer. x. 4.—“They deck the image with silver, and with gold; with *ornamental nails*—(*mesemeruth*) studs—[I suppose the following is the meaning of the latter words of this verse, by adopting the marginal reading]—and with piercings; they bind it tightly together, compact it, brace it up, and add to the whole (*phuk*) a delicate coat of paint, for complete decoration:” as we know was customary in early antiquity.]

NAIM, or NAIN, נַיִן, Luke vii. 11. *beauty*, &c. See NAHAM.

[Probably this name imports *comeliness*; and it might be a *pleasant* village, like *Caper-Naum*, &c.]

I. NAIN, or NAIM, a city of Palestine, where Jesus Christ restored a widow's son to life, as they were carrying him out to be buried. Eusebius says, this city was in the neighbourhood of Endor and Scythopolis. Elsewhere he says it was two miles from Tabor, south. [At the foot of the lesser Mount Hermon, near the town of Endor.] The brook Kishon ran between Tabor and *Nain*.

II. NAIN, a town of Idumea, where Simon, son of Gioras fortified himself. Joseph. *de Bello*, lib. v. cap. 7.

NAIOTH, נַיִת Naïth, *beauties*; from נָאֵה *naah*: or, *habitations, abodes*; from נָוָה *navaḥ*.

[It might perhaps be a kind of suburb to Ramah; or rather an edifice at the edge of the town where the prophets and their disciples resided.]

The *Ketib* uniformly has this name in the plural, *Naioth*; whereas the singular is *Naieh*. There might be more than one structure, or several dwellings united, as we call a row of houses—buildings.]

NAIOTH, or NAJOTH, near Ramah, where David withdrew to avoid the violence of Saul. Here Samuel with the sons of the prophets dwelt, 1 Sam. xix. 23.

NAIS, a city in the great plain, probably the same as Nain. Joseph. *Antiq. lib. xx. cap. 5*.

NAKEDNESS, *Nudity*. These terms, besides their ordinary and literal meaning, sometimes signify void of succour, disarmed. So, after worshipping the golden calf, the Israelites found themselves *naked* in the midst of their enemies.

Nakedness of the feet was a token of respect. Moses put off his shoes to approach the burning bush. Most commentators are of opinion, that the priests served in the tabernacle with their feet *naked*; and afterwards in the temple. In the enumeration that Moses makes of the habit and ornaments of the priests, he no where mentions any dress for the feet. The Talmud-

VOL. II. PART XX Edit. IV.

ists teach, that if they had but stepped with their feet upon a cloth, a skin, or even upon the foot of one of their companions, their service would have been unlawful. That, as the pavement of the temple was of marble, the priests used to incur several inconveniences, because of the *nakedness* of their feet; to prevent which in the second temple, there was a room in which the pavement was warm, that they might there warm their feet. Also, the frequent ablutions appointed them in the temple seem to imply, that their feet were *naked*.

Some also maintain, that the Israelites might not enter this holy place, till they had put off their shoes, and cleaned their feet. To this purpose are applied these words of Ecclesiastes, v. 1. “Keep thy foot when thou goest to the house of God.” Take care that your feet be clean. Rabbi Solomon, on Lev. xix. 30. “Ye shall keep my sabbaths, and reverence my sanctuary,” understands the obligation of appearing before the Lord with *naked* feet. Maimonides says expressly, that it was never allowed to enter the house of God on the holy mountain with shoes on, or with their ordinary clothes on, or with dirty feet. Some think our Saviour alludes to this custom, when he says to his disciples, “Provide neither two coats, neither shoes, nor yet staves,” Matth. x. 9, 10.

The Turks at this day do not enter their mosques, till after they have washed their feet, and their hands, and have put off the outward covering of their legs. The Christians of Ethiopia enter their churches with their feet bare [shoes off.] The Indian Brachmans have the same respect for their pagodas. Solinus says, cap. 19, that no one can enter the temple of Diana of Crete, till he has made his legs bare. Juvenal says, *Sat. vi.* that even the kings of the Jews kept their Sabbaths with *naked* feet:

Exercent ubi festa mero pede Sabbathis Reges.

The *nakedness* of the feet is sometimes put in Scripture for that *nakedness* which modesty forbids. “With-hold thy feet from being unshod,” says Jeremiah, ii. 25. Take care of uncovering your feet, i. e. of falling into any shameful action. [Go not to strangers' rooms, which being carpeted, you take off your shoes to avoid soiling the carpet. Do not commit idolatry, or prostitution.] And Jerem. xiii. 26. “Therefore will I discover thy skirts upon thy face, that thy shame may appear.” The feet express what delicacy would conceal. Lam. i. 9. *Sordes ejus in pedibus ejus, & aqua pedum.* Vide FEET.

To uncover the *nakedness* of any one, is commonly put for a shameful and unlawful conjunction, or an incestuous marriage. *Ignominiam*

ornis sue nudavit. Levit. xx. 19. And Ezekiel, xvi. 37. *Nudabo ignominiam tuam.* And again, *Eras nuda & confusione plena.*

Nakedness is sometimes put for being partly undressed: *en dishabille*. Saul continued *naked* among the prophets; i. e. having only his under garments on. Isaiah received orders from the Lord to go *naked*; i. e. clothed as a slave, half clad. Thus it is recommended to clothe the *naked*; i. e. such as are ill clothed. St. Paul says, that he was in cold, in *nakedness*; i. e. in poverty, and want of raiment. Comp. FRAGMENTS, Nos. LXI. LXII.

[The term *naked* should in many places be understood like our word *undressed*;—not fully, or properly, or becomingly, clothed. A king having on only his under clothing, is undressed, i. e. *naked*, for a king; though his garb might suit a labourer. When the Apostle says, 1 Cor. iv. 11. “to this present hour we are *naked*,” he does not mean absolute *nakedness*, in the same sense as Job says, i. 21. “*naked* came I out of my mother’s womb, and *naked* shall I return;” but, he means, unprovided of suitable clothing. To the same effect a nation, or people, is said to be made *naked*, Exod. xxxii. 25. 2 Chron. xxviii. 19. “Asa made Judah *naked*,” unprovided with means of resisting the enemy. So the walls of Babylon are said to be made *naked*, Jer. li. 58: i. e. stripped of their towers and other defences: and a tree in the wilderness is described as *naked*, deprived of its verdure, its foliage, Jer. xlviii. 6. In warm countries slight clothing, or even *nakedness* is more endurable than with us; but when *nakedness* is put absolutely, it usually intends a shameful discovery of the person; ruthless privation of necessities, degradation, misery.]

Naked is put for *discovered, known, manifest*. So Job, xxvi. 6. “Hell is *naked* before him.” The sepulchre, the unseen state, is open to the eyes of God. St. Paul says in the same sense; “Neither is there any creature that is not manifest in his sight; but all things are *naked* and opened unto the eyes of him with whom we have to do. Heb. iv. 13. Comp. FRAG. No. CXXIX.

The *nakedness* of Adam and Eve was unknown [i. e. unfelt; they were unconscious of it] by them, before they sinned. They were not ashamed at it, because concupiscence and irregular desires had not yet excited the flesh against the spirit. They were exempt from whatever indecency might now happen among their descendants, on occasion of *nakedness*.

Some interpreters translate the text of Moses, Adam and Eve were *wise*, or *crafty*; for the Hebrew *harom* has sometimes this signification. But it is plain from the sequel of Moses’s dis-

course, that he meant it of bodily *nakedness*; for he says, that to hide their *nakedness* they made themselves aprons of fig-leaves. The Pagans believe that in the golden age all men went *naked*, Plato, in *Politic.* p. 272.

NAME. The name of God. See JEHOVAH. The name without any other addition, signifies the name of the Lord, which was not pronounced, out of respect. “The Israelitish woman’s son blasphemed the Name,” Levit. xxiv. 11. If any one blasphemed the sacred name, he was taken out of the camp, all who heard him laid their hands on his head, and the people stoned him. Comp. FRAG. No. CCCXC.

The name of God often stands for God himself, his power, or majesty. Our assistance, or strength, and hope, is in the name of God, in his goodness, power, &c. The Hebrews believe that Moses, that Jesus Christ, and the prophets, performed their miracles by pronouncing the name of God, the true pronunciation of which was known to them, though at this day (they say) it is intirely forgot.

To invoke the name of God, to serve in the name of God, to bless in the name of the Lord, to build a house in the name of the Lord; in all these expressions the name is put for the Lord himself. Vide FRAGMENTS, No. CLXVIII.

To take the name of God in vain, Exod. xx. 7. is to swear falsely, or without occasion, or to mingle the name of God in our discourses, or oaths, either falsely, rashly, wantonly, unnecessarily, or presumptuously. God forbids to “make mention of the names of other gods,” Exod. xxiii. 13. It is doing them too much honour to swear by their names, to take them as witnesses of what we affirm, as if they were really something. The Hebrews hardly ever pronounced the name Baal; they disfigured it, by saying Mephibosheth, or Meribosheth, instead of Mephibaal, or Meribaal; where Bosheth signifies something shameful or contemptible: instead of saying Elohim, they said Elihim, gods of filthiness.

To give a name is a token of command and authority. A father gives names to his children, a master to his slaves, to his animals. It is said Gen. ii. 23. that Adam gave name to his wife, and to all the animals, and that the names he gave them became their true name. God changed the name of Abram, Jacob, and Sarai, as a token of honour, an addition, expressing his particular benevolence towards those, whom he receives more especially into the number of his own. Hence he gave a name, even before their birth, to some persons whom he appointed, and who belonged to him in a particular manner:

a. gr.

e. gr. to Jedediah, or Solomon son of David, to the Messiah, to John the Baptist, &c.

God speaking to Moses, promises to send his angel before him; and says, *my name is in him*. Exod. xxiii. 21. He shall act, he shall speak, he shall punish in my name; he shall bear my name, he shall be my ambassador, he shall receive the same honours as belong to me. And in effect, the angel that spake to Moses, that appeared to him in the bush, that gave him the law on Mount Sinai, speaks and acts always as God himself; and Moses always gives him the name of God. *Thus says the Lord, and the Lord spake to Moses, &c.*

To know any one by his name, *I know thee by name*, Exod. xxxiii. 12, expresses a distinction, a friendship, a particular familiarity. The kings of the East had little communication with their subjects; and hardly ever appeared in public. So that when they knew their servants by name, vouchsafed to speak to them, to call them, and to admit them into their presence, it was a great mark of favour. [In many eastern countries the true personal name of the king is unknown to his subjects: in Japan, to pronounce the emperor's real name, is punishable; his general name as emperor, is held to be sufficiently sacred. Titles often became names, or parts of names; by these titles many sovereigns are known in history: and varying with incidents and occurrences, they occasion great confusion.]

Those who in the assemblies were called by their names, *per nomina vocabantur*, Numb. xvi. 2. were principals of the people, the heads of tribes; or who had some great employment, or particular dignity.

On these occasions they called thus; Aaron and his posterity, *Hur* and his family, *Caleb* and those under him, &c. They called by their name only the first and chief of the people. "I have called thee by thy name," Isai. xliii. 1. xlv. 4, may also signify, I have appointed thee by name to this office; I have changed thy name, to shew that I took thee into my service; so Nebuchadnezzar gave new names to Daniel and his companions. God speaking of the fixed place where his temple should be built, calls it "The place which the Lord shall choose to place his name there." Deut. xiv. 23. xvi. 2. There his name should be solemnly invoked; this place should have the honour of bearing the name of the Lord, of being consecrated to his service, and worship. These expressions shew the veneration of the Hebrews for whatever in any wise belonged to God.

Name is often put for renown or reputation. The name of Joshua became famous over all

the country, Josh. vi. 27. And God said to David, when he reproached him with the crime he had committed with Bathsheba, "I have made thee a great name, like unto the name of the great men that are in the earth." 2 Sam. vii. 9. I have given you honour and reputation, equal to that of the greatest of monarchs.

"To raise up the name of the dead," Ruth iv. 5, 10, &c. is said of the brother of a man who died without children, when this brother marries the widow of the deceased, and revives his name in Israel, by means of the children which he may beget: these are deemed to be children of the deceased. In a contrary sense to this, to blot out the name of any one, is to exterminate his memory; to extirpate his race, his children, works or houses, and in general whatever may continue his name on the earth. "Thou hast destroyed the wicked, thou hast put out their name for ever and ever." Psalm ix. 5. "The name of the wicked shall rot." Prov. x. 7. It shall stink, and if it be at all remembered, it shall be only with abhorrence and detestation.

Isaiah, iv. 1. describes a time of calamity and disgrace in Israel, wherein men should be very scarce: he says, "In that day seven women shall take hold of one man, saying we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Take us for wives, and let us be called your spouses. The Lord complains in Ezekiel, that his spouses (Judah and Israel) are become prostitutes, though they bore his name; they defiled his holy name, by abominations, and idolatry.

God often complains that the false prophets prophesied in his name, Jerem. xiv. 14, 15. xxvii. 15, &c. Jesus Christ says, Matth. vii. 22. that in the day of judgment many shall say, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" He says, Mark ix. 41, whosoever shall give a cup of cold water in his name, shall not lose his reward; and he that receives a prophet or a just man, in the name of a prophet or a just man, shall receive a recompence in proportion to his good intention. Matth. x. 41. In all these instances the word name is put for the person, for his service, his sake, his authority.

So names of men is sometimes put for persons. Revelations iii. 4. "Thou hast a few names even in Sardis, which have not defiled their garments." And Rev. xi. 13. Vulg. *Occisi sunt in terra motu nomina hominum septem milia*. Seven thousand men perished in the earthquake,—names of men; Gr. perhaps this should

should be considered as implying men of name, persons of consequence, nobles, *titulados*, &c.

[It is probable, also, that this phrase contains some allusion to a *list*, or *catalogue of names*, very credibly, of eminent persons; for we find it, Acts ii. 15. expressing the apostles and principals of the Christian church—"the number of the names, was about a hundred and twenty." There were many thousands of followers of Jesus, in Jerusalem; but the Apostles, the Seventy, and some others, enough to make up *about* the number stated, were the principals.

There were certain mysterious notions connected with the *names* of individuals: hence in calling a muster-roll of soldiers the serjeants always began with names of good omen as *Felix*, *Faustus*, &c. analogous to our *Good-luck*, *Happy*, &c. Also, the number comprized in the *letters of a name* was mysterious, as that of *Antichrist*. See that Article.

There are also, other particulars concerning *names*; as the *double names* of some individuals: so Jacob was named *Israel*; Esau was named *Edom*; see SOLOMON, MAHER-SHAL-AL-HASH-BAZ, &c. Some persons had originally two names, as Thomas called *Didymus*, *i. e.* the twin: some had two *names* in different languages, as John, whose surname was *Mark*; so Lucas in Greek became *Lucius* in Latin; see also NATHANIEL and BARTHOLOMEW, MATTHEW and LEVI. We have also a remarkable variation of *name* in Paul, who was originally named *Saul*. On what occasion he adopted the *name* Paul is not certain; some have supposed, in compliment to his illustrious convert Sergius *Paulus*; others have thought Paulus was a name more acceptable to the Greeks than the Hebrew appellation *Saul*. Possibly, this name took place at his baptism; at which time as converts among the Jews were supposed to undergo such an entire change as amounted to death, they might, on returning to life, be known under another *name*—(a new name, Rev. ii. 27. iii. 12.)—importing an entire regeneration, and newness of life.]

NAOMI, נָאוֹמִי, *beautiful, agreeable*.

NAOMI, or NOEMI, wife of Elimelech; who retired into the land of Moab on occasion of a famine in Judæa; where Elimelech dying, *Naomi* settled her two sons in marriage, Mahlon to Ruth, and Chilion to Orpah. These two young men dying also, without children, *Naomi* resolved to return into Judæa. Her two daughters-in-law were desirous of returning with her, but she dissuaded them. Orpah remained behind, but Ruth would accompany *Naomi* to Bethlehem. Ruth i. 1, 2, 3, &c. When they came thither, the report was soon spread in the

neighbourhood, and the people came to welcome her. She told them, they must no longer call her *Naomi*, *i. e.* *fair* [*pleasant*]; but *Mara*, *i. e.* *bitterness*. "For the Lord, says she, has heaped trouble upon me. I went away full, but the Lord has brought me back empty and desolate."

One day as Ruth went out to glean, she happened to enter a field belonging to Boaz. At her return, *Naomi* informed her, that Boaz was her near kinsman: and she advised the procedure of Ruth so warily, that eventually, Boaz married Ruth. Vide BOAZ and RUTH.

By this marriage Ruth had a son called Obed; on which the women of Bethlehem congratulated *Naomi*. The exact time is not known, in which this history happened; but we know that between the time of the marriage of Salmon with Rahab of Jericho, and the birth of David, are three hundred and sixty-six years, which are filled up only with four persons. *Salmon*, *Boaz*, *Obed*, and *Jesse*. So that each of these must have lived long.

NAPHISH, נַפִּישׁ, *the soul*: from נָפַשׁ *naphesh*: otherwise, *he that rests*, or *refreshes himself*, *that respire*: according to the Syriac, *that multiplies*. Son of Ishmael. Gen. xxv. 15. 1 Chron. i. 31.

NAPHTHA, a sort of bitumen found about Babylon. Daniel says, Dan. iii. 46. *Vulg.* that they heated the furnace, in which Shadrach, Meshach, and Abednego were to be cast, with *naphtha*, pitch and other combustible matter. It is thought Noah used *naphtha* or *bitumen*, to coat the outside of the ark, Gen. vi. 14. The walls of the tower of Babel were cemented with a sort of mortar, in which *naphtha* [*bitumen*] was a chief ingredient. Gen. xi. 3. We are assured that *naphtha* is so subtle and inflammable, that it attracts fire, when it [*i. e.* its vapour, or *gas*.] comes within a certain distance. Strabo says, lib. 15. it cannot be quenched by common water. Pliny relates, that Medea burnt a woman of whom she had conceived a jealousy, by giving her a crown dipped in *naphtha*, which took fire as she approached the altar, to sacrifice. [The Jews have a story of the sacred fire being kindled by Nehemiah's pouring water on the altar: it is probable that liquid *naphtha* was the fluid used; which would easily take fire from concentrated rays of the sun. See NEHEMIAH.]

Naphtha is a kind of *petroleum*, or rock oil, found in several parts of the world, sometimes of one colour, sometimes of another, according to the nature of the rock, or of the soil that produces it; sometimes more liquid, sometimes less, always very inflammable, sulphureous, and clammy. The word *Naphtha* is derived from the Chaldee or Hebrew *Noph* or *Naph*, to drop

or distil. It is procured in great quantities from certain springs, near the city Hit. in Chaldaea, d'Herbelot, *Diction. Orient.* p. 452, 656, 740. Also in the mountains of Farganah, in the province of Transoxane. To distinguish *naphtha* from pitch, the Turks call it black mastic. There is a *naphtha petraea*, which distils from rocks, found in the duchy of Modena. There is some also about Ragusa; and in several provinces of France, as Auvergne, &c. The *naphtha* of France is soft as pitch, liquid, black, of an ungrateful scent. That of Italy is a kind of *petroleum*, or a clear oil, sometimes white, sometimes red, sometimes yellow, sometimes green, and sometimes black. Isaac Vossius has a dissertation on *Naphtha*. [In England, the common *naphtha* is Barbadoes tar, which is a rock oil brought from that island: I have never been able to procure the true Oriental *naphtha*.]

NAPHTALI, נַפְתָּלִי, *comparison, likeness: otherwise, that struggles, or fights [emulation?] or to twine, wrench, [twisted] from פתל pathal.*

[This name should appear to denote *strugglings*, or *wrestlings*, i. e. of the mother of *Naphtali* with her sister: so *Luctatus*, of the same import, was a name used among the Romans. In the Greek, Matth. iv. 15. and Rev. vii. 6. it is written *Nephtaleim*.]

This name is well explained by Dieterich, *Ant. Bibl.* V. T. p. 237.]

NAPHTALI, or NEPHTALI, sixth son of Jacob, by Bilhah, Rachel's handmaid. Rachel said, "with great wrestlings have I wrestled with my sister, and I have prevailed." Gen. xxx. 8. We know but few particulars of the life of *Naphtali*. His sons were Jabzeel, Guni, Jezer, and Shillem. Gen. xlvi. 24. The patriarch Jacob, when he gave his blessing, said, "*Naphtali* is a hind let loose; he giveth goodly words." Gen. xlix. 21. Most of the Rabbins and commentators apply this to Barak, who was of the tribe of *Naphtali*, and who at first shewed the fear of a hind, by refusing to march against the Canaanites, unless the prophetess Deborah would go with him; but he afterwards imitated the swiftness of a hind in pursuit of his enemy. Judg. iv. 6. He signalized his eloquence also, in that sublime canticle he composed with Deborah, to give thanks to God for their victory.

The LXX. give another rendering to this text; "*Naphtali* is as a tree that puts forth young branches, the shoots of which are fine." This sense seems to me as good, at least, as the former. Jacob commends the fertility of *Naphtali*, and the beauty of his race. *Naphtali* had but four sons, yet at the Exodus his tribe made up 53,400 men able to bear arms. Moses in

blessing the same tribe, says, Deut. xxxiii. 23. "*O Naphtali*, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south." [Vulgate, *The sea and the south*; which the Hebrew will admit.] i. e. the sea of Genesareth, which was south of the inheritance of this tribe. His soil was very fruitful in corn and oil. His limits were extended into upper and lower Galilee, having Jordan east, Asher, and Zebulun west, Libanus north, and Issachar south.

The tribe of *Naphtali* encamped in the wilderness north of the tabernacle, between Dan and Manasseh. Numb. ii. 25, 26, 27, &c. After the division, by Joshua, of the Land of Promise, the children of *Naphtali* did not destroy all the Canaanites in their country, but contented themselves with making them tributary. Judg. i. 33. The *Naphtalites* being on the frontiers to the north, were first invaded, and first made captive by the kings of Assyria. 2 Kings xv. 29. A. M. 3345, ante A. D. 659. Isaiah, ix. 1. foretold to them, that they should see the light of the Messiah, and should be early illuminated by the glorious gospel. And indeed our Saviour preached oftener and longer in Galilee, and particularly in the tribe of *Naphtali*, than in any other part of Judea, Matt. iv. 13, 15.

[The name of a place, as some suppose. 1 Kings, iv. 15.]

NAPHTUHIM, נַפְתֻּחִים, *Nephtuim, openings.*

NAPHTUHIM, or NEPHSUIM, fourth son of Mizraim, Gen. x. 13. He dwelt in Egypt, and probably peopled that part of Ethiopia, between Syenna and Meroe, of which *Napata* or *Napatea* was the capital.

[Plutarch, *de Iside*, says, that the Egyptians called the extremities of land where it meets with the sea *Nepthyn*: whence *Nepthyn* denotes the extremity, which they give to Typhon for a wife. It may be, therefore, that the extremity of the land of Egypt, toward the Mediterranean Sea, might receive this name; and this the rather, because the Sirbonic lake was called the exhalations of Typhon, and where we find Typhon, we may naturally expect his consort. *Nepthys*, then, in the Egyptian language may denote the district between Egypt and the Asiatic desert, in the neighbourhood of the Sirbonic Lake. Plutarch adds, that the Nile, having reached the extremity of its course, is said to effect the intercourse of Osiris with *Nepthyn*, which prompts the growth of vegetables. This metaphorical mode of description agrees well enough with a district near the mouth of the Nile.

The Chaldee interpreter on Chronicles reads *Pentascenos*: which was a district between Mount

Mount Cassius and the lake Sirbonis, at the extremity of Egypt. The Greek word *Lystæos* is adopted by the Jerusalem paraphrast, and *Lystes* by all the other versions Chaldee, Syriac, and Arabic.

This word signifies *thieves*; and as very infamous thieves infested the marshes of Egypt, which served them as places of refuge, the term might probably be used to denote the district wherein they resided, which was not distant from the Sirbonic lake.]

NARCISSUS, *Napκίσσος*, *astonishment, stupidity, surprise*; from the Greek *νάρκησις*.

NARCISSUS. St. Paul, Rom. xvi. 11. says, "Greet them of the household of *Narcissus*, which are in the Lord." This passage cannot prove that *Narcissus* was a Christian; and Origen pretends, that this expression, *of the household of Narcissus*, proves that they were not all Christians. Grotius thinks that *Narcissus* was a Pagan; but others insist he was a Christian; yet as they maintain him to have been *Narcissus*, the famous freed-man of the emperor Claudius, they must certainly be mistaken, since this *Narcissus* never was a Christian; and besides, he was dead some years before St. Paul wrote this epistle. [Yet his household establishment might continue more or less distinguished.] The *Pseudo-Ambrosius* says, that some copies describe *Narcissus* as being a priest, and that if St. Paul does not salute him, it is because perhaps he then happened to be absent. The Greeks say he was bishop of Athens, a martyr, and give him the title of an apostle, and place him in the number of the seventy disciples. Baronius has accordingly inserted him in the Roman martyrology, Oct. 31.

NASBAS, *Naβάρ*. See NEBAT. A kinsman of Tobit. Tob. ix. 18.

NASI, *נָסִי*, NASHI, a *prince*. The Hebrews give this name to heads of the tribes, of great families, and even to princes of the people. At this day it is in a manner appropriated to the chief, the president of the Sanhedrim. Simon Maccabeus was honoured with this title, after he became independent of the Greeks. He has the name of *Nasi* on his medals. The prince, or *Nasi*, of the Sanhedrim, was depositary of the oral law or tradition, which Moses, according to the Rabbins, intrusted with the seventy elders, who made up that assembly. Those who are of opinion, that the Sanhedrim has always subsisted since its institution by Moses, make the dignity of *Nasi* equally ancient: but those who maintain the Sanhedrim to be much more modern, hold also the same of the office of *Nasi*. Some conclude that Esdra first introduced this office, and that he

annexed it to the family of David. When Hillel came from Babylon, under the reign of Herod, about thirty years before A. D. he exercised this function with great splendour. After the destruction of Jerusalem, this name of *prince* was changed into that of *patriarch*, or head of the captivity. It is necessary to know their titles, in order to understand the language of the Rabbins, and of such authors as have treated of the republic, or other affairs, of the Jews.

NATHAN, *נָתַן*, *who gives, or is given*.

I. NATHAN, son of David and Bathsheba, 2 Sam. v. 14. 1 Chr. iii. 5. Father of Mattatha, Luke iii. 31.

II. NATHAN, a famous prophet of the Lord, who lived under king David, and had much of the confidence of that prince. His country is unknown, as also the time in which he began to prophesy. The first time the Scripture speaks of him, is on occasion of the design of David, to build a temple to the Lord. That prince discovered his intention to *Nathan*, who, not questioning but so pious a resolution must proceed from God, bid him execute what his heart prompted him to. But the night following the Lord ordered *Nathan* to acquaint David, that this honour was reserved for his son and successor.

Several years after, when David had transgressed with Bathsheba, and had slain Uriah, by the sword of the Ammonites, the Lord sent *Nathan* to reprove him. *Nathan* acquitted himself of this duty very prudently, by a parabolical story of a rich man, who having many flocks and herds of his own, yet for the entertainment of a friend who was come to visit him, would force from a poor man, a lamb which was the only one he had; David had hardly heard *Nathan's* story, 'ere he exclaimed, the man is worthy of death! he shall restore the lamb four-fold." Then *Nathan* applied his parable to David himself, "Thou art the man, &c. Thou hast taken—seduced—the wife of Uriah the Hittite, and slain him by the sword of the Ammonites. Therefore the sword shall not depart from thy house," &c. 2 Sam. xi. xii.

David acknowledged his sin to the prophet, lamenting, I have sinned against the Lord! *Nathan* to comfort him, assured him, that the Lord had mitigated his punishment, and that he himself should not die. But because he had given occasion to the enemies of the Lord to blaspheme, his son that was born of Bathsheba should surely die." Bathsheba had a second son, called Solomon, and the Lord sent *Nathan* again to David, ordering him to call the name of the child *Jedidiah*, i. e. beloved of the Lord.

Probably

Probably on this occasion, God declared to David, that Solomon (*Jedidiah*) should be his successor; that he should build him a temple, and should be heir of the promises made to him. See 2 Sam. vii. 12, &c.

David being arrived at a great age, Adonijah his eldest son began to assume the state and equipage of a king, in opposition to the interest of his brother Solomon. But neither the high-priest Zadok, nor the prophet *Nathan*, were in his interest. Adonijah gave a splendid entertainment to his own faction, at which *Nathan*, being alarmed, immediately repaired to Bathsheba, the mother of Solomon, and bid her, at the peril of her own life, and that of her son, to follow his counsel. "Go presently to king David, and say to him; O my Lord the king, have you not sworn to me, that Solomon my son should succeed to the crown? Why then does Adonijah reign?" While you are saying this, I will come in, and confirm what you say. Bathsheba adopted his advice, and while she was speaking, *Nathan* comes, and said, "O my Lord the king, have you appointed Adonijah to be your successor? Have you not often declared to me, that Solomon should be your successor?" Then David caused Zadok the high-priest, and Benaiah son of Jehoiada to be sent for, and commanded them, with the prophet *Nathan*, to anoint Solomon king of Israel.

The time and manner of *Nathan's* death are not known. 1 Chron. xxix. 29. notices that Gad and *Nathan* wrote the history of David. The same prophets had also regulated with David the order and disposition of the ministers of the temple. Lastly, *Nathan* and Ahijah of Shilo wrote the history of Solomon, 2 Chron. ix. 29. In 1 Kings iv. 5, under the reign of Solomon we find Azariah and Zabud, sons of *Nathan*, who had considerable employments at court; but whether this was *Nathan* the prophet is not explained.

Epiphanius in his Lives of the Prophets, relates a story taken from some apocryphal book, in which it is said, that *Nathan* knowing by inspiration that David was on the point of committing adultery, he set out immediately for Jerusalem, hoping to prevent it. But the devil found means to delay him by the way, having placed before him a dead man quite exposed. *Nathan* out of humanity, thought himself obliged to stay and bury him; in the mean time David committed his crime. Eusebius in *Eusebius* makes *Nathan* an angel of the Lord, when he says, that the angel *Dianathan* told David, that God did not think fit he should build the temple. [This seems to be a corrupt reading; as *Dia Nathan* imports through *Nathan*; through his office as a prophet?]

III. *NATHAN*, father of Igal. 2 Sam. xxiii. 36. called *Nathan* brother of Joel, 1 Chron. xi. 38.

IV. *NATHAN*, father of Zabud, a priest. 1 Kings iv. 5.

V. *NATHAN*, father of Azariah. 1 Kings iv. 5.

VI. *NATHAN*, brother of Joel, 1 Chron. xi. 38. a champion in David's army. The same as *Nathan* father of Igal. 2 Sam. xxiii. 36.

VII. *NATHAN*, one of the chief of the Jews who returned from Babylon with Ezra, and was sent by him to Iddo, to obtain *Nethinim* for the temple service, Ezra vii. 16.

NATHANAEL, נָתָנִיאֵל, gift of God; from נָתַן *nathan*, a gift, and אֵל *el*, God.

I. *NATHANAEL*, or *NETHANAEL*, son of Zuar, head or prince of the tribe of Issachar at the Exodus. He made his oblations to the tabernacle, as chief of his tribe, Numb. i. 8. vii. 18, 19.

II. *NATHANAEL*, fourth son of Jesse, and brother of David, 1 Chron. ii. 14.

III. *NATHANAEL*, son of Obbededom, of the race of the priests. 1 Chron. xv. 24. xxvi. 4.

IV. *NATHANAEL*, a doctor of the law, sent by Jehoshaphat to instruct the people. 2 Chr. xvii. 7.

V. *NATHANAEL*, father of Shemaiah, a Levite. 1 Chron. xxiv. 6.

VI. *NATHANAEL*, a Levite in the time of king Josiah, 2 Chron. xxxv. 9.

VII. *NATHANAEL*, one who returned from the captivity of Babylon, Ezra x. 22.

VIII. *NATHANAEL*, a disciple of Jesus Christ. Philip meeting *Nathanael* told him, we have found the Messiah, described by Moses and the prophets, in Jesus of Nazareth, son of Joseph. *Nathanael* asked him, Can any thing good come out of Nazareth? Philip bid him come and see. Jesus seeing *Nathanael* coming towards him, says, There's an Israelite indeed, without artifice, or disguise! *Nathanael* asked him, How can you know me? Jesus answered, Before Philip called you, I saw you under the fig-tree. (It is believed that Jesus saw him in spirit, as he was praying in secret, under a fig-tree, and begging of God the manifestation of the Messiah.) *Nathanael* then said to him, Master, thou art the son of God,—the king of Israel. Jesus answered him, dost thou believe, because I saw thee under the fig-tree? Thou shalt see much greater things than these. John i. 46, &c. xxi. 2.

Many have thought that *Nathanael* was the same as *Bartholomew*, (vide *Bartholomew*.) The evangelists who mention *Bartholomew*, say nothing of *Nathanael*; and St. John, who mentions *Nathanael*, takes no notice of *Bartholomew*. We read at the close of St. John's gospel,

pel, that our Saviour, after his resurrection manifested himself to Peter, Thomas, Nathanael, and the sons of Zebedee, as they were fishing in the lake of Genesareth.

NATHAN-MELECH, נתן-מלך, *gift of the king*; from נתן *nathan*, to give, and מלך *melech*, a king. An officer or eunuch of Manasseh king of Judah. 2 Kings xiii. 11. He had the care of the chariots consecrated to the sun.

[NATION, all the inhabitants of a particular country, Deut. iv. 34. a country or kingdom, Exod. xxxiv. 10. Rev. vii. 9. countrymen, natives of the same stock, Acts xxvi. 4. the father, head, and original of a people, Gen. xxv. 23. the Heathen or Gentiles, Isaiah, lv. 5. Vide HEATHEN.]

NATURE. In Scripture the word *nature* expresses the course of things established in the world. So a crime is said to be against *nature*, because it is contrary to what is established by the Creator, Rom. i. 26. Judg. xix. 24. *Obsecro ne scelus hoc contra naturam operemini in virum*. And St. Paul says, to ingraft a good olive-tree into a wild olive, is *contrary to nature*, Rom. xi. 24. the customary order of *nature* is thereby in some measure inverted.

Nature is also put for natural descent, Gal. ii. 15. "We who are *Jews* by nature, by birth, and not Gentiles." And Eph. ii. 3. "We were by nature the children of wrath."

Nature also denotes common sense, natural instinct. "Doth not even *nature* itself teach you, that if a man have long hair, it is a shame to him?" 1 Cor. xi. 14.

The *nature* of animals is that whereby they are distinguished from other creatures, and from one another. Every *nature* of beasts, birds, serpents, and other animals, has been tamed and subdued by human nature, James iii. 7.

St. Peter informs us, that Jesus Christ has made us *partakers of a divine nature*; he has merited for us the character of children of God, and grace to practice godliness, &c. like our father who is in heaven. Comp. 1 John, iii. 1.

[NATURAL HISTORY, and NATURAL PHILOSOPHY of the sacred Scriptures, are seldom thought of so much consequence as they really are. If "an undevout Astronomer is mad," as Dr. Young says, so is an undevout *Naturalist*; nay, perhaps, the most devout of pious persons have been the greatest adepts in the study of *nature*: witness the Psalmist, "When I consider the heavens, the works of thy fingers, the stars, the sun, moon, &c. Lord, what is man, that thou visitest him!" &c. We see the same disposition in the sagacious Solomon; and many allusions of our Lord are utterly unintelligible without acquaintance with na-

ture, and *nature's works*. Let the truly honourable Robert Boyle, let Ray, Derham, &c. in modern ages, stand as examples of the connection between piety, and true philosophy.

But there is another view in which *Natural Philosophy*, for instance, illustrates Scripture:—the history of the Creation in Genesis is best understood by those who are best acquainted with the discoveries of science; the order of operation, the dependances, the consequences, the attachments and connections of the various successions of parts, the *mutualities* of the whole, are not only perfectly agreeable to modern discoveries, but modern discoveries furnish many reasons, formerly unknown, for that very order, which is presented in holy writ: insomuch that those objections which heretofore were thought embarrassing are now converted into corroborations of the accuracy of the inspired historian.

Moses appears also in the character of a *naturalist*, in his distinctions of food, and his classification of animals. There can be no reasonable doubt that one of the causes of such distinctions was, the nature, and properties of animals. It is very likely, that transgression of this principle was the loss of permanent health in Adam; that the forbidden fruit was deleterious; so that, when man fed on vegetable productions, fruits, &c. as in Paradise, yet one, was *unclean* to him, by reason, not only of Divine appointment, but of its own malignant *nature*; as when mankind fed on animals, some were unclean as food, by reason, not only of Divine appointment, but of their own ferocious *nature*. An acquaintance with the principles of *natural history* must have been, therefore, of considerable importance; and we find some of a very general nature in Moses, whose classification of certain kinds of creatures, and whose rules for determining the *fitnesses* of others, appear to be the result of, or at least, to coincide remarkably with, the elements of natural science. But, it should be recollected, that Moses wrote for a certain part of the earth, for a certain people, a people fixed in a determinate situation; he therefore did not want those extensive systems which embrace the whole world; the Linnæan system, as at present received, would have been inapplicable to his purposes; nevertheless the leading distinctions of it as found in *nature*, are found also in Moses, and he classes his beasts, his birds, his fishes, and his insects, by parts, which at that time, and in that country, were more correct, and certainly were better known, among the people, than the inhabitants of northern climates may suppose. See the SYSTEM OF NATURAL HISTORY, at large.]

NAUM.

[NAUM, the same as *Nahum*, an ancestor of Jesus Christ, Luke iii. 25.]

NAVE, נָוֶה, *Naveh*. The Greek translator of Ecclesiasticus reads *nave* for נָוֶה. *Nave* signifies *son, posterity, durable and eternal*; from נָוֶה : *wave, signifies beauty*; from נָוֶה נָוֶה : *otherwise, habitation*; from נָוֶה נָוֶה. [We read also, in the LXX. of Joshua the son of *Nave*, instead of son of *Nun*; which seems to suggest that the Hebrew copies used by them had this variation.]

[NAVIGATION, as an art, was probably first taught by God to Noah, when he directed the building of the ark; and this first great construction of a marine vessel, mankind were emboldened to imitate, by constructing others, some of which may not only vie with, but exceed in dimensions, even that comprehensive structure which saved mankind.]

Navigation was little cultivated among the Hebrews, till the days of their kings; Solomon had a fleet; but he had not sailors equal to the management of it; no doubt, from their want of habit. Moses mentions nothing of *navigation*, and David it should seem rather acquired his great wealth by land commerce, than by sea-voyages. It is not easy to say what assistance the wisdom of Solomon contributed to his fleet and officers, on the mighty ocean. Perhaps his extensive knowledge of natural things, first suggested the plan of these voyages. We know that Judæa had ports on the Mediterranean, as Joppa, &c. but probably the coast during the days of the Judges was in the hands of the Philistines, to the exclusion of Hebrew mariners; (*Tyre* and *Sidon*, we know, were not under the authority of the Jewish princes,) and this accounts for the means by which the Philistines, on so narrow a slip of land, could become powerful, and could occasionally furnish immense armies, because they were free to receive reinforcements by sea. In later ages the Greeks and Romans invaded Syria by sea, and the intercourse between Judæa and Rome was direct: as we learn from the voyage of St. Paul, &c. Comp. JOPPA.

There were also many boats, and lesser vessels employed in *navigating* the lakes, or seas, as the Hebrews called them, which are in the Holy Land; and there must have been some embarkations on the Jordan, as at its ferries, &c. but the whole of these were trifling; and it appears that though Providence taught *navigation* to mankind, yet it was not the design of Providence that the chosen people, and the depositaries of the Messiah, should have been other than a settled, a local nation, attached to one country, to which country, and even to

VOL. II PART XX. Edit. IV.

certain of its towns, peculiar privileges were attributed in prophecy, and divine appointment. And it is remarkable, that, though Jews were settled in many nations, yet they do not appear to have practised maritime occupations; although they were closely allied to those who were thus engaged, and subsisted by traffic and commerce, or *brokerage*. The legal observances, the distinctions of meats, &c. were impediments to Jewish sailors, and prevented their attainment of any great skill in *navigation*.]

NAZAREAN, Ναζωραῖος, *kept*, from נָזַר *to keep, to flourish*. See NAZARITE.

NAZARETH, נָצְרֶת, *Naẓeret*, *guarded, or flourishing*; [*sanctified, or separated, or crowned*. When written with ז it is interpreted *the keeper, or flowering*; otherwise, *the staff, or branch*.]

NAZARETH, a little town of Zebulun, in lower Galilee, west of Tabor, and east of Ptolemais. Eusebius places it fifteen miles from Legio east. Celebrated for having been the residence of Jesus Christ, for the first thirty-three years of his life, Luke ii. 51. Here our Saviour became incarnate, here he lived in obedience to Joseph and Mary, and hence he received the name of *Nazarene*. After he had begun his mission, he preached here sometimes, in the synagogue, Luke iv. 16. But because his countrymen had no faith in him, and were offended at the meanness of his origin, he did not many miracles there, nor would he dwell therein. Matth. xiii. 54, 58. He fixed his habitation at Capernaum for the latter part of his life, Matt. iv. 13. *Nazareth* is situated on high ground, having on one side a precipice, from whence the *Nazareans* one day attempted to throw down our Saviour, because he upbraided them with their unbelief, Luke iv. 29.

Epiphanius says, that in his time *Nazareth* was only a village, and that to the reign of Constantine it was inhabited by Jews alone, exclusive of Christians. Adamnanus, a writer of the seventh century, says, that in his time there were two great churches at *Nazareth*, one in the midst of the city, built on two arches, in the place where our Saviour's house had stood. Under the two arches now mentioned, was a very fine fountain, which furnished water to the whole city. The second church of *Nazareth* was built in the place where the house stood, wherein the angel Gabriel appeared to the Virgin Mary. Villibrodé, in the eighth century, speaking of the same church of *Nazareth*, says, the Christians were often obliged to redeem it with money from the Pagans, who otherwise threatened to demolish it. Photas in the twelfth century says, that as soon as one enters *Nazareth*, one finds the church of St.

Gabriel, under which is a little vault, wherein is the fountain near which the angel saluted Mary. It may be here observed, that the Orientals thought the angel first spoke to Mary near a fountain, and afterwards in her own house. Phocas adds, that in the same city is a very handsome church, heretofore the house of St. Joseph. The church of *Nazareth*, or of the Incarnation, is still in being.

Now all this will by no means agree with the famous translation of the house of the Virgin Mary; which in 1291, is pretended to have been removed by the assistance of angels, from *Nazareth* into Dalmatia; whence it was carried four years after, beyond the gulph of Venice, into the diocese of Recanati, in the borders of Ancona, and set on the land of a lady named *Lauretta*; whence the church that was founded there, obtained the name of our Lady of *Lau-retto*. But the situation of this holy house being in a wood, to which it was dangerous to resort, because of robbers, it was a third time transported to the distance of half a league up a hill; and once more it was carried from thence to the place where it stands at present. It is very probable, that all these different translations were no other than so many different buildings, constructed on the model of the church of *Nazareth*; just as in several places churches have been built, on the model of that of the Holy Sepulchre at Jerusalem.

[*Nazareth* is about eight leagues from Acre. It is situated at the foot of a mountain, and is surrounded on all sides by hills and mountains, leaving a little valley between them full of thistles and pebbles. This town is inhabited only by a few Religious of the Holy Land, and by some poor Christians in their service, or dependent on them. The place is shewn where stood the house of the Holy Virgin; but the house itself, say the Catholics, is at Loretto. Both Turks and Christians have a great veneration for the sacred precincts, and pray to the Virgin. The place where the synagogue stood wherein our saviour preached, is shewn. Such is D'Arvieux's account: The following is from Volney.

Nazareth, so celebrated in the history of Christianity, is an inconsiderable village, one third of whose inhabitants are Mahometans, and the remaining two-thirds Greek Catholics. The Fathers of the Holy Land, who are dependant on the great convent of Jerusalem, have an *hospitium* and a church here. They are usually the farmers of the country. In the time of *Daher* they were obliged to make a present to every wife he married, and he took great care to marry almost every week.

[Our latest traveller who describes *Nazareth*, Dr. E. D. CLARKE, approaching it from Acre, mentions the village of Sephoury, in which is shewn the house of St. Anne, the mother of the Virgin Mary, five miles from *Nazareth*. He observes—the fountain near *Nazareth*, called the "*Virgin Mary's fountain*;"—the great church, or convent, at that time the refuge of wretches afflicted with the plague, hoping for recovery from the sanctity of the place;—*Joseph's workshop*, converted into a chapel;—the *synagogue*, wherein Jesus is said to have preached, now a church;—the *precipice*, whence the inhabitants would have thrown our Lord; concerning which "the words of the Evangelist, are remarkably explicit; and it is, probably, the precise spot alluded to in the text of St. Luke's gospel:"—a *stone*, that is said to have served as a table to Christ and his disciples, is an object of worship to the superstitious of Galilee. The people were under the severest oppression.]

NAZARITES, נָזִירִים, Ναζαρηῖται, *separated*, or *crowned*; from נָזַר *nazir*, or נָזַר *nazar*, a *flower*, or *bud*.

NAZARITE, or NAZAREAN, may signify,

1. An inhabitant of *Nazareth*; or a native of that city.

2. This name was given to Jesus Christ and his disciples; commonly, in a sense of derision and contempt, especially by writers against Christianity.

3. A sect of heretic (*Christians*) called *Nazareans*.

4. A *Nazarite*, a man under a vow, to observe the rules of *Nazariteship*; whether for his whole life, as Sampson, and John the Baptist; or for a time, as those in Numbers vi. 18, 19, 20. Amos ii. 11, 12.

5. *Nazarite*, in some passages of Scripture denotes a man of distinction and dignity in the court of a prince.

The name of *Nazarene* belongs to Jesus Christ, not only because of his having lived the greater part of his life at *Nazareth*, and because that place was considered as his country, but also because the prophets had foretold, that "he should be called a *Nazarene*." Matth. ii. 23. We find no particular place in the prophets, expressly affirming, that the Messiah should be called a *Nazarene*; and St. Matthew only mentions the prophets in general. Perhaps, he would infer that the consecration of *Nazarites*, and their great purity, was a type and prophecy referring to our Saviour; Numb. vi. 18, 19. or, that the name *Nazir* or *Nazarite*, given to the patriarch Joseph, had some reference to Jesus Christ, Gen. xlix. 26. Deut. xxxiii. 16. Jerom was of opinion, that St. Matthew alludes to

Isaiah

Isaiah xi. 1. lx. 21. "There shall come forth a rod out of the stem of Jesse, and a *branch* (Heb. *Nezer*,) shall grow out of his roots. This *branch* or *Nezer*, and this rod, are certainly intended to denote Jesus Christ, by the general consent of the fathers and interpreters. [Or, possibly, in a more general sense, "He shall be vilified, despised, neglected," as every thing was, that came from *Nazareth*; and this might be a kind of prophetic proverb.]

Nazarean heretics, were Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of Jewish ceremonies. The name of *Nazarenes* at first had nothing odious in it; and was often given to Christians. The Fathers frequently mention the Gospel of the *Nazarenes*, (i. e. of St. Matthew.) Some of them were in being in the time of Jerom, who does not reproach them with any error. They were zealous observers of the law of Moses, but held the traditions of the Pharisees in contempt.

[It may reasonably be doubted, whether these *Nazareans* were heretics: it is more probable, that they were descendants of the original Jewish Christians, and, as *Jews*, were too harshly treated by (those who should have been) their Gentile brethren. They must have been well known to Jerom, who lived long in Judea; he thus describes them, in several places. Mentioning Hebrews believing in Christ, he says, they were ANATHEMATIZED for their rigid adherence to the ceremonies of the Jewish law, which they mingled with the Gospel of Christ: *Propter hoc solum a patribus anathematizati sunt, quod legis cæremonias Christi evangelio miscuerunt.* (Comment. on Isaiah.)—"They so receive Christ, that they discard not the rites of the ancient law."

He also describes the *Nazarenes* as persons "who believed in Christ the Son of God, born of the Virgin Mary, in whom the orthodox believe:—but, were, nevertheless, so bigotted to the Mosaic law, that they were rather to be considered as a Jewish sect, than a Christian.

"To this day," says Jerom, "a heresy prevails among the Jews in all the synagogues of the East, which is called that of . . . the *Nazarenes* . . . who from a desire of being Jews and Christians, BOTH AT ONCE, are neither Jews nor Christians." *Epist. ad Agustinum, de dissidio Petri et Pauli.*]

Nazarite, under the ancient law, denotes a man or woman, engaged by vow to abstain from wine and all intoxicating liquors, to let their hair grow, not to enter any house polluted by having a dead corpse in it, nor to be present

at any funeral. If by accident any one should have died in their presence, they re-commenced the whole of their consecration and *Nazariteship*. This vow generally lasted eight days, sometimes a month, and sometimes during their whole lives. When the time of *Nazariteship* was expired, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt-offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine for libations. After all was sacrificed and offered, the priest, or some other, shaved the head of the *Nazarite* at the door of the tabernacle, and burnt his hair on the fire of the altar. Then the priest put into the hands of the *Nazarite* the shoulder of the ram roasted, with a loaf and a cake, which the *Nazarite* returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the *Nazarite*. And from this time he might again drink wine, his *Nazariteship* being accomplished.

Perpetual *Nazarites*, as Sampson and John the Baptist, were consecrated to their *Nazariteship* by their parents, and continued all their lives in this state, without drinking wine, or cutting their hair.

Those who made a vow of *Nazariteship* out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were; the offerings and sacrifices prescribed by Moses, to be offered at the temple, by themselves, or by others for them, they deferred, till a convenient opportunity. Hence, St. Paul being at Corinth, having made the vow of a *Nazarite*, he had his hair cut off at Cenchrea, a port of Corinth; but deferred the complete fulfilment of his vow, till he came to Jerusalem. Acts xviii. 18.

When a person found he was not in condition to make a vow of *Nazariteship*, or had not leisure fully to perform it; he contented himself by contributing to the expence of the sacrifices and offerings of those who had made, and were fulfilling, this vow; by this means he became a partaker in such *Nazariteship*. Josephus, magnifying the zeal and devotion of Herod Agrippa, says, that king caused several *Nazarites* to be shaven. Maimonides says, that he who would partake in the *Nazariteship* of another, went to the temple, and said to the priest, "In such a time such an one will finish his *Nazariteship*; I intend to defray the charge attending the shaving off his hair, either in part, or in the whole." When St Paul came to Jerusalem,

saalem, A. D. 58. Acts xxi. 23, 24. St. James, with other brethren, advised, that to quiet the minds of the converted Jews, he should unite with four persons, who had vows of Nazariteship, and contribute to their charges and ceremonies; by which the people would perceive, that he did not disregard the law, as they had been led to suppose.

Nazarite, expresses a man of great dignity, —the patriarch Joseph is called a *Nazarite* among his brethren; Gen. xlix. 26. *Nazarite* in this sense is variously understood. Some think it signifies one who is crowned, chosen, separated, distinguished: *Nexir* in Hebrew signifies a crown. The LXX. translate, *a chief*, or, *him that is honoured*. We think that *Nazir* was a name of dignity, in the courts of eastern princes. In the court of Persia, the *Nexir* is superintendant-general of the king's household, the chief officer of the crown; the high steward of his family, treasures, and revenues. Chardin, *Government of the Persians*, ch. 5. In this sense Joseph was *Nexir* of the house of Pharaoh. It is very like what the ancient Persians called *the King's Eyes*. Moses also gives to Joseph the title of *Nazir*, speaking of the tribes of his two sons Ephraim and Manasseh. Deut. xxxiii. 16.

NEAH, נֶעַח, NEA, or NOA, a city of Zebulun, Josh. xix. 13. I suspect it to be the *Neve*, mentioned in the Itinerary of Antoninus, thirty-six miles from Capitolias; but I must own, the manner of writing *Noah* or *Neah* is not very favourable to this conjecture. See Reland, tom. ii. p. 909.

[Some think this denotes *wanderings*; and was so called because it was built by *wandering exiles*.]

NEAPOLIS, Νεάπολις, *new city*; from νέα, *new*, fresh, and πόλις, *a city*. Vide SHECHEM.

NEAPOLIS, now called *Napoli*, Acts xvi. 11. a city of Macedonia, whither St. Paul came from the isle of Samothracia. From *Neapolis* he went to Philippi. *Napoli* is near the borders of Thrace.

[The name afterwards given to the ancient *Sichem*, as we are informed by Jerom in his *Hebrew Questions*.]

NEARIAH, נֶעְרִיָּה, *Neapia*, *child*, or *effusion*, or *watch of the Lord*; from *nahar*, *hara*, and *hur*. See NAARAH. The fifth son of Shechaniah. One of those who, at the head of five hundred men of the tribe of Simeon, attacked the remnant of the Amalekites in Mount Seir, defeated them, and dwelt in their country, 1 Chron. iii. 22. iv. 42. The time of this expedition is not known.

NEBAI, נְבִי, *that fructifies*; from נָבַּא *nub*:

otherwise, *that foretels*, or *that speaks*; from נָבַּא *niba*. Nehem. x. 19.

NEBAJOTH, נְבִיאוֹת, *words*, or *prophecies*; from נָבַּא *nabia*: or *fruits*; from נְבִיאוֹת *thabnah*. First son of Ishmael, and grandson of Abraham and Hagar. Father of the *Nabathean Arabians*. See NABATHEANS.

NEBALLAT, נְבִילָת, *that fructifies*, or *that prophecies in secret*, or *in a riddle*; from נָבַּא *nub*, and *niba*, and לָטַף *lut*, *to hide*, *to wrap up*. A city of Benjamin, Nehem. xi. 34.

[This name may be so divided as to signify, "the habitation in the secret place:" privacy.]

NEBAT, נְבַט, *that beholds*.

NEBAT, or NABATH, of Ephraim, of the race of Joshua, and father of Jeroboam, the first king of the ten tribes, 1 Kings, xi. 26. The author of the Hebrew questions on the books of Kings, says, that *Nebat* was the same as *Shimet*, who cursed David, 2 Sam. xvi. 5, &c. but, *Shimei*, was of the family of Saul, consequently of Benjamin, not of Ephraim.

NEBO, נְבוֹ, *that speaks*, *prophecies*, or *fructifies*. [Vide infra, Nos. II. and IV. Add.]

I. NEBO, or *Nabo*, a city of Reuben, Num. xxxii. 38. Being in the neighbourhood of Moab, the Moabites seized it, and in the time of Jeremiah they held it, Jer. xlviii. 1.

II. NEBO, a city of Judah, Ezra ii. 29. x. 43. Neh. vii. 33. Probably the village *Nabaz*, eight miles from Hebron, south, which was forsaken in the time of Eusebius and Jerom. [For distinction, it is called "the other *Nebo*." Neh. vii. 33. The Arabic root of this word denotes *high*, *eminent*: and as the mountain of this name is described as being *very high*, it is supposed that the true import of the appellation expresses height, or elevation: "High-town."]]

III. NEBO, a mountain beyond Jordan, where Moses died. Deut. xxxii. 49. [xxxiv. 1. Isaiah xli. 1. *very high*: and so called by Josephus, *Antiq. lib. iv. cap. 7*. Its height was taken by the celebrated Harenberg, *Biblioth. Brem. class viii. p. 853. comp. Hackman's Diss. cit. p. 4. and Diss. Jph. Quistorph, Rostock, 1657*. Probably adjacent to the banks of Jordan, over against Jericho.]

IV. NEBO, an idol of the Babylonians. "*Bel boweth down, Nebo stoopeth*," says Isaiah, xli. 1. The word *Nebo* coming from a root that signifies *to prophesy*, may stand for an oracle. There is some probability, that *Bel* and *Nebo* are the same deity, and that Isaiah has used these as synonymous terms. *Bel* was the oracle of the Babylonians. *Nebo* or *Nabo* is found in composition of the names of several princes of Babylon; as *Nabonassar*, *Nabopolassar*, *Nebuchadnezzar*, *Nabuzardan*, *Nabusesban*, &c. The LXX.

LXX. instead of *Nebo* read *Dagon*, *Σαυαρίον* *Δαγών*. The Chaldeans worshipped a god called *Odacon*. *Vide* DAGON, FRAGMENTS, No. CLXV. and PLATES.

[The following derivation and character of the Chaldean deity *Nebo*, is from Norberg's *Lexicon* of the Syriac language, as found in the books of the disciples of John the Baptist, p. 95.

"*NEBU*. Heb. נב, from the Syriac נב, *he divined, he foretold*. This Oriental idol, a deity of the Chaldeans, was the same as *Mercury*. *Mercurius* in Latin imports *Nuntius*, an interpreter; and *Nebu*, by the Syro-Chaldeans, is called "*the wise scribe*." It is remarkable, that throughout antiquity, and even in later days, in China, the character of one of their deities is that of a young man studious of letters and books." Comp. Heb. *Nabi*, *Nebia*, &c.

If this be correct, it should seem that the kings into whose names that of this deity entered, were men who prided themselves on the wisdom of their conduct, their opinions, or judgments; or, on the policy and favourable issue of their negotiations. Perhaps, when *Nebuchadnezzar* boasts, "*is not this great Babylon, which I have built?*" he might refer to his personal share in forming the plan of the city, &c. superintending the execution, and completing it, &c. His anxiety about the import of his dreams, his fear lest the opportunity of which he was forewarned, should slip, nor less the privation of his intellect, strongly mark a prince who possessed, and had exerted, great powers of mind, great political wisdom. He was certainly a man of learning, as well as valour; and probably had received all the advantages of the Chaldean collegiate institutions.]

NEBUCHADNEZZAR, נבוכדנאצר, *tears and groans of judgment*; from בכה *bacah*, *to weep*, and דן *dan*, *judgment*: otherwise, trouble, or sorrow of judgment; from צר *tsar*, *anguish*, דן *dan*, *judgment*. This word is foreign from the Hebrew: and includes the name of the Babylonian god *Nabo*, or *Nebo*: it may possibly, signify *a treasure defended by Nebo*.

I. NEBUCHADNEZZAR, **NEBUCHADREZZAR**, **NABUCHODONOSOR**, &c. king of Assyria, otherwise called *Saosduchinus*, began to reign at Nineveh, A. M. 3335, ante A. D. 669. In the twelfth year of his reign, in a set battle he overcame Arphaxad, king of the Medes, in the plains of Ragan. *Nebuchadnezzar* sent to Cilicia, Damascus, Mount Libanus, Phœnicia, Judæa, and the other nations adjoining, and even to Ethiopia, to require them to acknowledge him, and to submit to his empire. But these people sent back his ambassadors with disdain, and slighted his menaces. *Nebuchadnezzar*, enraged, swore

by his throne, that he would be revenged; and in the thirteenth year of his reign he assembled his chief officers, and acquainted them with his resolution, of bringing the whole earth under his government. He appointed *Holofernes* his generalissimo, gave him military instructions, put large sums of money into his hands, and sent him with a powerful army to reduce all those nations. See **HOLOFERNES**. *Nebuchadnezzar*, otherwise *Saosduchinus*, had *Saracus* or *Chynaladan* for successor, A. M. 3356, ante A. D. 648.

II. NEBUCHADNEZZAR, otherwise *Nabopolassar*, father of *Nebuchadnezzar* the Great, so much celebrated in Scripture. *Nabopolassar* was a Babylonian, and *Saracus*, king of Assyria, appointed him chief of his army. He made a league with *Astyages*, otherwise called *Ahasuerus*, who gave his daughter *Amyitis* in marriage to *Nebuchadnezzar*, son of *Nabopolassar*. *Ahasuerus* and *Nabopolassar* joining their forces, revolted against *Saracus*, king of Nineveh, besieged him in his capital, took him prisoner, and on the destruction of the Assyrian monarchy raised two kingdoms; that of the Medes, possessed by *Astyages*, or *Ahasuerus*, and that of the Chaldeans, or of Babylon, founded by *Nabopolassar*, A. M. 3378, ante A. D. 626. *Nabopolassar* died A. M. 3399, ante A. D. 605.

III. NEBUCHADNEZZAR, son and successor of *Nabopolassar*, succeeded to the kingdom of Chaldea A. M. 3399, ante A. D. 605. Some time before, *Nabopolassar* had associated him in the kingdom, and sent him to recover *Carchemish*, which had been wrested from him four years before, by *Necho* king of Egypt. *Nebuchadnezzar* having been successful, marched against the governor of Phœnicia, and *Jehoiachim* king of Judah, tributary to *Necho*, king of Egypt. He took *Jehoiachim*, and put him in chains, to carry him captive to Babylon; but afterwards he left him in Judea, on condition of his paying a large tribute. He took away several persons from Jerusalem; among others, *Daniel*, *Hananiah*, *Mishael*, and *Azariah*, all of the royal family, whom the king of Babylon caused to be carefully educated, in the language and learning of the Chaldeans, that they might be employed at court.

Nabopolassar dying about the end of A. M. 3399, *Nebuchadnezzar*, who was then either in Egypt or in Judæa, hastened to Babylon, leaving to his generals the care of bringing to Chaldea the captives taken in Syria, Judæa, Phœnicia, and Egypt; for according to *Berosus*, he had subdued all these countries. He distributed these captives into several colonies, and in the temple of *Belus* he deposited the sacred vessels

of

of the temple of Jerusalem, and other rich spoils.

Jehoiachim, king of Judah, continued three years in fealty to king *Nebuchadnezzar*, but then, being weary of paying tribute, he revolted. The king of Chaldæa sent troops of Chaldæans, Syrians, Moabites, and Ammonites, who harassed Judæa, during three or four years; at last, Jehoiachim was besieged and taken in Jerusalem, put to death, and his body thrown to the birds of the air, according to the predictions of Jeremiah. See JEHOIACHIM.

In the mean time, *Nebuchadnezzar* being at Babylon, in the second year of his reign, had a mysterious dream, in which he saw a statue composed of several metals, a head of gold, a breast of silver, belly and thighs of brass, legs of iron, and feet partly iron, and partly clay: a little stone rolling by its own impulse from a mountain, struck this statue, and broke it. This dream gave him great uneasiness; yet afterwards he forgot it, and could not recover the least notion of it. He ordered all his diviners and interpreters of dreams into his presence, but none could tell him his dream. *Nebuchadnezzar*, in wrath, ordered them all to death, which was about to be put in execution, when Daniel was informed of the cause. He went immediately to the king, and desired him to respite the sentence a little, and he would endeavour to satisfy the king's desire. God in the night revealed to him the king's dream, and also the interpretation, to this effect:

Yourself, said Daniel, are represented by the golden head of the statue. After you will arise a kingdom inferior to your's, represented by the breast of silver; and after this another, still inferior, denoted by the belly and thighs of brass. After these three empires, (the *Chaldean*, *Persian*, and *Greek*) will arise a fourth, denoted by the legs of iron, (the *Roman*.) Under this last empire God will raise a new one, of greater strength, power, and extent than all the others: (that of the *Messiah*; represented by the little stone rolling from the mountain, and overthrowing the statue.)

Then the king raised Daniel to great honour, set him over all the wise-men of Babylon, and gave him the government of that province; at his request he granted to Shadrach, Meshach, and Abednego, the oversight of the works of the same province of Babylon.

Jehoiakin, or Jechoniah, king of Judah, having revolted against *Nebuchadnezzar*, was besieged by him in Jerusalem, and forced to surrender. *Nebuchadnezzar* took him with his chief officers, captive to Babylon, also, his mother, his wives, and the best workmen of Jerusalem, to the number of ten thousand men. Among the cap-

tives were Mordecai, the uncle of Esther, and Ezekiel the prophet. He took also all the vessels of gold which Solomon made for the temple, and the king's treasury: and set up Mattaniah, Jeconiah's uncle by the father's side, whom he named Zedekiah.

Zedekiah continued faithful to *Nebuchadnezzar* nine years; being then weary of subjection, he rebelled, and confederated with the neighbouring princes. The king of Babylon came into Judæa, reduced the chief places of the country, and besieged Jerusalem: but Pharaoh Hophra, or *Vaphres*, coming out of Egypt to assist Zedekiah, *Nebuchadnezzar* went to meet him, overcame him in battle, and forced him to retire to his own country. This done, he resumed the siege of Jerusalem, and was three hundred and ninety days before the place. But in the eleventh year of Zedekiah, A. M. 3419, *ant.* A. D. 588, the city was taken. Zedekiah attempted to escape, but was seized and brought to *Nebuchadnezzar*, who was then at Riblah in Syria. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then bored out his eyes, loaded him with chains, and sent him to Babylon.

Three years after the Jewish war, *Nebuchadnezzar* besieged Tyre, which siege lasted thirteen years. But during this interval, he attacked the Sidonians, Moabites, Ammonites, and Idumæans; and these he treated much as he had done the Jews. Josephus says, these wars happened five years after the destruction of Jerusalem, consequently A. M. 3421, *ante* A. D. 583. Tyre was taken A. M. 2432, *ante* A. D. 572. Ithobaal, the king, was put to death, and Baal succeeded him. The Lord to reward the army of *Nebuchadnezzar*, which had lain so long before Tyre, assigned them Egypt and its spoils. *Nebuchadnezzar* found it an easy conquest, because the Egyptians were divided by civil wars among themselves; he enriched himself with booty, and returned in triumph to Babylon, with a vast number of captives.

Nebuchadnezzar, being at peace, applied himself to the adorning, aggrandizing, and enriching Babylon with the most magnificent buildings. He now undertook those famous gardens, supported by arches, reckoned among the wonders of the world. Several also have ascribed to him the walls of Babylon; though many give the honour of that work to Semiramis.

About this time *Nebuchadnezzar* had a dream of a great tree, loaded with fruit. Suddenly an angel descending from heaven, commanded that the tree should be cut down, and the branches

ches, leaves, and fruit be scattered; yet the trunk and the root should be preserved in the earth; that it should be bound with chains of iron and brass, &c. among the beasts of the field, for seven years. The king consulted all the diviners in the country, but none could explain his dream, until Daniel informed him, that this dream respected himself. You, says Daniel, are represented by the great tree: you are to be brought low, to be reduced to the condition of a brute, &c. but you shall afterwards be restored.

A year after, as *Nebuchadnezzar* was walking on his palace at Babylon, he began to say, "Is not this Babylon the Great, which I have built in the greatness of my power, and in the brightness of my glory?" Hardly had he pronounced the words, when he was struck by a distemper or distraction, which so perverted his imagination, that he thought himself to be metamorphosed into an ox; and assumed the manners of that animal. After having been seven years in this state, God restored his understanding to him, and he recovered his royal dignity.

Nebuchadnezzar's repentance was neither solid nor sincere. For the year of his restoration, he erected a golden statue, whose height was sixty cubits, in the plain of Dura, in Babylon. Having appointed a day for the dedication of this statue, he assembled the principal officers of his kingdom; and published by a herald, that all should adore this image, at the sound of music, on penalty of being cast into a burning fiery furnace. The three Jews, companions of Daniel, would not bend the knee to the image. Daniel probably was absent. *Nebuchadnezzar* commanded Shadrach, Meshach, and Abednego to be called, and he asked them why they presumed to disobey his orders? They replied, that they neither feared the flames, nor any other penalty; that the God, whom, only, they would worship, knew how to preserve them; but if he should not think fit to deliver them out of his hands, nevertheless, they would obey the laws of God rather than men.

Hearing this, the king caused them to be bound, and to be thrown into the furnace, which being vehemently heated, the flame consumed the men who cast them in; but it spared Shadrach, Meshach, and Abednego. An angel of the Lord abated the flames, so that the fire did not affect them. *Nebuchadnezzar* seeing this miracle, was much astonished, and said to his nobles, "whence is it that I see four men walking in the midst of the flames? and the fourth is like a son of God." Then, approaching the furnace, he called the three Hebrews, who came out of the furnace in perfect health, to the great astonishment of the whole court.

Nebuchadnezzar now gave glory to the God of Shadrach, Meshach, and Abednego, and he exalted the three Hebrews to great dignity in the province of Babylon. Dan. iv. 1, 2, &c.

Nebuchadnezzar died this year, A. M. 3442, ante A. D. 562, after having reigned forty-three years. Megasthenes, quoted by Eusebius, *Præpar. lib. ix. cap. 41*, says, that this prince having ascended to the top of his palace, was there seized with a fit of divine enthusiasm, and cried out, "O Babylonians, I declare to you a misfortune, that neither our father Belus, nor queen Baltis, have been able to prevent: a Persian mule shall one day come into this country, who, supported by the power of your gods, shall bring you into slavery. He shall be assisted by the Mede, the glory of the Assyrians!" (This Persian mule is Cyrus, who was born of a mother that was a Mede, and a Persian father. The Mede who assisted Cyrus was Cyaxares, or Darius the Mede.) *Nebuchadnezzar* added, "Would to God this conqueror might perish in the depths of the sea, or in some dismal wilderness where no human creature sets his foot, that we might not see the evils with which we are threatened! And would to God that I myself had had a happier fate before this had come into my mind!" Saying this he disappeared. It is doubted whether these words "he disappeared," should denote his death, or his flight and retreat, which accompanied his supposed metamorphosis into an ox.

Persian authors relate, that *Lohorashb*, the fourth king of Persia, of the dynasty of the *Caianides*, who succeeded *Kaikosroo*, made great conquests in the eastern, and afterward in the western parts, around his empire. He sent into Palestine one of his generals called *Raham*, surnamed *Balkhtalnassar*, the happiness of victory, from which the Hebrews formed *Nebuchadnezzar*, and the Greeks *Nebuchodonosar*; by whom all Syria was reduced to obedience. The king of Judah, of the race of Solomon, who then reigned at Jerusalem, refusing to submit, was attacked by *Raham*, who took Jerusalem, sacked and destroyed it.

Other historians give to *Nebuchadnezzar* the name of *Gudarz*, and say he was lieutenant-general to king *Lohorashb*; who having spent the greater part of his life in the eastern parts of the empire, was almost unknown to the Hebrews and the Arabians; while *Gudarz*, called also *Raham*, or *Nebuchadnezzar*, acquired a very great reputation, though he was but the subaltern or lieutenant-general of *Lohorashb's* army. But all are agreed about his great valour and martial exploits; and maintain, that king *Lohorashb* was contemporary with the prophets

prophets Jeremiah, Daniel, and Esdras. It would be undoubtedly very difficult to reconcile all this with Scripture.

ON NEBUCHADNEZZAR'S METAMORPHOSIS.

It may not be amiss to add a word here, concerning the metamorphosis of this prince, which has afforded cause for many opinions. Origen believed the thing to be impossible, and turned it into an allegory. Bodin thought *Nebuchadnezzar* was really changed into a bull, and did not only lose the shape and sentiments, but even the soul of a man. Others maintain, that this change was only in his body and outward form, but not in his soul; the king preserving his reason in the midst of his misfortune, like *Apuleius* changed into an ass; and like those Italians mentioned by St. Austin, who having tasted some cheese given them by certain magicians of the country, were changed into beasts of burden, but after a time recovered their former shape, and their former condition. Some Rabbins pretend, that the soul of *Nebuchadnezzar* quitted the body of that prince, and gave place for a time, to that of an ox, which communicated its sentiments to him, and imparted to his body the same motions, the same taste, the same inclinations, as those of oxen. Others have acknowledged in *Nebuchadnezzar* only a vitiated imagination, and in his subjects a kind of fascination of the eyes, which made both believe that *Nebuchadnezzar* was changed into an ox, and had the figure of one, though really there was no such thing.

The most received opinion is, that by the effect of divine power, *Nebuchadnezzar* fell into maniac melancholy, and in his frenzy imagined that he was become an ox. As in the disease called *Lycanthropy*, a man is persuaded that he is changed into a wolf, a dog, a cat—[which only arises from his distempered brain, and heated imagination; since those about him perceive no such change in his outward figure; but only in his inclinations and behaviour.]—so that he howls and bites like a wolf, eats raw meat, runs into the fields, avoids human society, &c. So *Nebuchadnezzar*, imagining himself an ox, grazed on herbs, butted as with horns, let his hair and nails grow, lowed, went naked, and imitated the actions of an ox. His people, astonished at such a change, bound him, as madmen or idiots are bound; but he fled into the fields, [park, or garden of his palace] living there naked, exposed to the dew of heaven, and all other inclemencies of the weather, so that his hair grew like the feathers of an eagle, and his nails like the claws of a lion. Nothing more is required, to account for all that Scripture

says of *Nebuchadnezzar*. There was nothing miraculous in this; except the warning of this distemper, and Daniel's prediction of it, its approach and its conclusion, just at the time marked by the prophet.

A question is moved concerning the duration of this disease. Some, as Theodoret, maintain, that the Persians distinguishing their years into two seasons, winter and summer, the seven years of *Nebuchadnezzar* must be reckoned in this manner, which will reduce it to three years and an half. Dorotheus, and the spurious Epiphanius, affirm, that in truth God had condemned *Nebuchadnezzar* to a seven years' habitation with the brutes, but that, at the instances of Daniel, the seven years were reduced to seven months. The false Epiphanius adds, that as Daniel constantly foretold to the great men of Chaldaea, that *Nebuchadnezzar* should again ascend the throne, and as the courtiers disbelieved and derided these predictions, in order to convince them, he obtained of God by his prayers that this time might be shortened. Others maintain, that this prince was changed into an ox only twenty-one months. They explain the seven "times" of Daniel, of seven times the space of three months; *Tempus* according to them being a quarter of a year, or three months. Peter Comestor makes it but seven months.

But we seek no other interpreter for Daniel, than Daniel himself. It is certain, that this prophet by *Tempus*, "a time," means a year. *E. gr.* to denote the space of three years and a half, he says, *Tempus & tempora & dimidium temporis*; we find the same way of speaking in the Revelations, and in the same sense.

NEBUCHADONOSAR, נְבוּכַדְרֶצַּר or NEBUCHADREZZAR. *Tears, or anguish of generation*; from בָּכָה *bacah*, and צָר *tzar*, as above, and דֹּר *dor*, generation.

NEBUSHASBAN, נְבוּשַׁשְׁבַּן, *word, or prophecy that expands*: from נָבָא *prophecy*, and צָב *zub*, to run out: otherwise, *fruits that spread*, or run out; from תְּבוּאָה *thebuaah*, *fruits*, and צָב *zub*, to expand: according to the Hebrew and Syriac, *fruits of deliverance*.

NEBUSHASBAN, or NABUSESBAN, general of *Nebuchadnezzar*, went with *Nebuzaradan* to take Jeremiah out of prison. Jer. xxxix. 13.

NEBUZAR-ADAN, נְבוּזַרְאֲדָן, *fruits, or prophecies of judgment*: or winnowed, or spread; from נָבָא *niba*, *prophecy*, and תְּבוּאָה *thebuaah*, *fruits*, and דָּן *dun*, *judgment*, and צָרָח *zarah*, to winnow. Compounded of the word *Nebo*, or *Nabo*, a deity of the Babylonians. [Lord of the splendor of *Nebu*, the god of science? From *Nebu*, the Deity, נָ, contracted from נֹר, splendor, and אֲדָן, *adon*, lord.]

NEBUZAR-ADAN,

NEBUZAR-ADAN, or **NABUZARDAN**, general of Nebuchadnezzar's armies, and chief officer of his household. He conducted the siege of Jerusalem, and took the city, while Nebuchadnezzar was at Riblah in Syria. Having plundered the city and the temple, he set them on fire. Afterwards, he assembled the captives at Ramah, and suffered Jeremiah and Baruch to go where they pleased; according to the king's order, Jer. xxxix. 11—24. xl. 1—6. The other captives he carried to Babylon, leaving Gedaliah to govern the miserable remains of Judah. Some have thought that *Nebuzar-adan* gave Jeremiah the ark of the covenant, the golden candlestick, the tables of incense, and of shew-bread, and that this prophet hid them in a cave of Mount Nebo, in the land of Moab. But this opinion is very uncertain.

Four years after Jerusalem was taken, while Nebuchadnezzar was engaged at the siege of Tyre, *Nebuzar-adan* brought to Babylon seven hundred and forty-five captives more. He afterwards marched against the Ammonites, wasted their country, and brought their king and princes captives to Babylon. Scripture makes no farther mention of him.

NECESSITY. This word is taken, not only for the need of several things, but also for perplexity, trouble, or disquiet, whether we be afflicted inwardly, or assaulted by our enemies outwardly, or in difficulty, &c. It sometimes answers to the Hebrew word *zarah*, *angustia*, and to *mezukah*, *coarctatio*, Judg. xi. 7. Jerom has often used *necessitas*, to express a thing that must be done immediately. But especially in the Psalms *necessitates* is put for *angustia*. Wisd. xviii. 21. it is said of Aaron, *restitit iræ, & finem imposuit necessitati*; he caused the dreadful plague to cease, with which God had visited his people, on occasion of the rebellion of Korah. Also chap. xix. 4. *ducebat illos digna necessitas*; the Egyptians were urged, as it were, into their calamity, by a kind of fatal necessity, of which their hardness of heart rendered them worthy.

St. Paul often speaks of the necessities of the saints, or of the new converts, who were in a true and real poverty.

The word *necessary* does not always denote an *absolute necessity*, but a *necessity* of decency, or of duty, or merely something useful and advantageous. So Matt. xviii. 7. "It must needs be that offences come;" God suffers them to come, and makes them subservient to his glory. And Tob. xii. 3. It was *necessary*, it was expedient, that you should be proved by temptation. And Luke xiv. 18. "I have bought a piece of ground, and I must needs go and see

VOL. II. PART XX Edit. IV.

it;" it is convenient that I go to see it. [We often use the word *must* in English in the same sense; *I must do such a thing*—i. e. it is fit and proper I should do it.]

NECHO, נֶכּוֹ, *lame*, or *who was beaten*.

[The deformity of person implied in the appellation *lame*, might be thought somewhat rudely applied to a king: it is, however, certain, that the famous *Tamerlane* was properly called *Timur lenk*, i. e. *lame Timur*; and both the Arabic and the Egyptian agree in assigning the import of this name to *Necho*: it should seem, nevertheless, that he must have had some other cognomen, by which to be distinguished, —even though he were lame from his birth: but of that we are ignorant.]

NECHO, or **NECHAO**, king of Egypt. This prince carried his arms to the Euphrates, where he conquered the city of Carchemish. He is known not only in Scripture, but by Herodotus, who says that *Necho* was son of Psammetichus, king of Egypt, and having succeeded him in the kingdom, he raised great armies, and sent out great fleets, as well on the Mediterranean sea as the Red sea; that he fought the Syrians near the city of Migdol, obtained the victory, and took the city *Cadytis*. The learned are not agreed about this city *Cadytis*. Some think it to be *Cades* in Arabia Petrea; others Jerusalem, called *Cadyta* or *Cadytis*, i. e. the Holy City, because of its temple. Others say, it is the city *Cedes* in Galilee, of Naphtali. See **CADYTIS** and **MIGDOL**. 2 Chr. xxv. 2 Kings xxiii.

Josiah, king of Judah, being a tributary to the king of Babylon, opposed *Necho*, who said to him, "What have I to do with thee, king of Judah? The Lord has commanded me to make war against another people." It is thought that *Necho* had received an admonition from Jeremiah, to march against Carchemish. [Or, this might be this Egyptian's manner of expressing his being commissioned by Providence.] Josiah would not hear the remonstrances of *Necho*, but gave him battle at Megiddo, where he received the wound of which he died. The people of Jerusalem set up Jehoahaz or Joachaz, for king of Judah, and *Necho* passed forwards, without making any long stay in Judæa.

But on his return, he halted at Riblah in Syria; and sending for Jehoabaz king of the Jews, he deposed him, loaded him with chains, and sent him into Egypt. Then coming to Jerusalem, he set up Eliakim or Jehoiakim in his place, and exacted the payment of one hundred talents of silver, and one talent of gold. Jeremiah, xlv. 2, acquaints us, that Carchemish was retaken by Nabopolassar, king of Babylon, in

the fourth year of Jehoiachin king of Judah; so that Necho did not retain his conquest above four years. Josephus adds, that the king of Babylon pursuing his victory, brought under his dominion the whole country, between the river Euphrates and Egypt, excepting Judaea. Thus Necho was again reduced within the limits of his own country.

NECROMANCY, consists in raising up the ghosts of individuals deceased: as the witch of Endor professed. 1 Sam. xxviii. 7. The word *necromancy* is not in Scripture, but Moses forbids the Israelites from having recourse to diviners, who consult the dead. Deut. xviii. 11. **נִדְּשׁ אֶל הַמֵּתִים**. *Non inveniatur in te, qui quaeratur à mortuis veritatem*. The enchantress that raised up Samuel is called *Baalath-ob*, בַּעֲלַת אֹב, Mistress of *Ob*. The word *Ob* in Scripture, expresses a diviner, a magician, a necromancer, a ventriloquist, one who speaks in his belly, and thereby deceives the simple, making them believe that the voice issues out of the earth, as if from the dead. "Your voice shall be as that of an *Ob*, which speaks out of a depth of the earth," says Isaiah, to Jerusalem, chap. xxix. 4. *Heb.* You shall mutter, whisper, not daring to speak out; but with an obscure and hollow voice, as if rising from below ground. *Necromancers* were condemned to death, Levit. xx. 6. and Saul in pursuance of this law had extirpated them: but, it may be seen by the Kings and Chronicles, that they were but too numerous afterwards, and that the law was very ill observed in this article, as in many others.

The Rabbins think that *necromancers* used the bones of the dead in their invocations, and chiefly the skull. They offered incense to it, and did not leave off calling the ghost, till the dead appeared to them, or till some Demon taking the shape of the dead, presented himself, and gave an answer. In the History of the Pythoness of Endor, we do not find that she used any thing but words. Several have been of opinion, that the art of the *necromancers* consisted only in trick and juggling, or was at most an illusion of the devil; and that the spirits of the dead were never really raised. Some even believe, that Samuel appeared neither to Saul, nor to the witch; but that the sorceress abused the credulity of that prince, and his perplexity. See **SAMUEL**.

NEDABIAH, נִדְּבִיָּה, *gift*, or *vow of the Lord*, or *the good pleasure of the Lord*, or *that offers himself to the Lord*; from נָדַב *nadab*: otherwise, *prince of the Lord*; from נָדִיב *nadib*, and יָהּ *jah*, *Lord*. Son of Jeconiah. 1 Chr. iii. 18.

NEGINOTH, נִגְנוֹת. This term is read before

some of the Psalms. It signifies stringed-instruments of music, to be played on by the fingers, or by female musicians; and the titles of these Psalms, may be thus translated; A Psalm of David to the master of music, who presides over the stringed instruments.

NEHEL, or **NEHELAM**, or rather **NAHAL**. *Shemaiah*, a false prophet of Judah, was of *Nehe-lam*. Jer. xxix. 24. *Nehelamith* may signify a dream. Thus *Shemaiah* the *Nehelamite* may signify *Shemaiah* the dreamer. We know a city called *Nahallal* or *Nahalol* in Zebulun. Joshua xix. 15. Judges i. 30. Perhaps *Shemaiah* may have been of this city.

NEHELAMITE, נְהֻלָּמִי, *dreamer*, or *dream*; from נְהַלָּה *chalam*: otherwise, *vale* or *brook*, or *inheritance of the waters*; from נָחַל *nachal*, *brook*, &c.

NEHEL-ESHCOL, נְהַל-אֶשְׁכּוֹל, Φάραγξ βότρυος, *The brook*, or *vale of the cluster*; or of *the grape*; from נָחַל *nachal*, a *brook*, or *vale*, and אֶשְׁכּוֹל *eshcol*, a *bunch of grapes*.

NEHEL-ESCHOL, a name given to that valley of the Land of Promise, wherein the spies of Israel gathered the bunch of grapes, which they brought to the camp at Kadesh, on a pole between two men. Numb. xiii. 23. *Nehel-eschol* was in the south of the promised land.

NEHEMIAH, נְחֻמְיָה, *consolation*, or *repentance of the Lord*; from נָחַם *nacham*: otherwise, *rest of the Lord*; from נָחַח *nuach*, *rest*: or, *conduct of the Lord*; from נָחַה *nachah*, and יָהּ *jah*, *the Lord*.

NEHEMIAH, or **NEEMIAS**, son of Hachaliah, was born at Babylon during the captivity. He was, according to some, of the race of the priests; according to others, of the tribe of Judah, and of the royal family. Those who maintain the first opinion, support it by 2 Macc. i. 18, 21. where it is said, *Nehemiah* the priest offered sacrifices; also Esdras x. 10. he is reckoned in the number of the priests. But those who believe that he was of the race of the kings of Judah, say, 1st, That *Nehemiah* having governed the republic of the Jews for a considerable time, there is great probability he was of that tribe of which the kings always were. 2dly, *Nehemiah* mentions his brethren Hanani, and other Jews, who coming to Babylon during the captivity, acquainted him with the sad condition of their country. 3dly, The office of cup-bearer to the king of Persia, to which *Nehemiah* was promoted, is a proof that he was of an illustrious family. 4thly, He excuses himself from entering into the inner part of the temple, probably because he was only a Laic. "Should such a man as I flee? And who is there that being as I am, would go into the temple to save his life?"

life?" Neh. vi. 11. [This latter argument appears to be very inconclusive.]

As to the Maccabees, where he is mentioned as a priest, it is answered, that the Greek text does not affirm him to be a priest, but only that *Nehemiah* ordered the priests to perform their functions. As to his singing among the priests, this he might do in quality of governor, which gave him at least equal rank with the priests. Lastly, the name of *Nehemiah* is found in no catalogue, or genealogy of Hebrew priests.

Scripture gives him the name, or title, of *Tirshatha*, i. e. cup-bearer; which office he held at the court of Artaxerxes Longimanus. He had a great affection for the country of his fathers, though he had never seen it; and one day, as some Jews newly come from Jerusalem acquainted him with the miserable state of that city, in its destruction, he fasted, prayed, and humbled himself before the Lord, intreating that he would be favourable to the design he conceived, of asking the king's permission to rebuild Jerusalem. The course of his attendance at court being come, he presented the cup to the king, according to his duty, but with a dejected countenance. The king entertained some suspicion at it, thinking he had some evil design. But *Nehemiah* discovering the occasion of his disquiet, Artaxerxes gave him leave to go to Jerusalem, and to repair its walls and gates; but appointed him a time to return.

Nehemiah arrived at Jerusalem with letters and full powers, but was there three days before he opened the occasion of his journey. On the night of the third day he went round the city, and viewed the walls. After this he assembled the chief of the people, produced his commission and letters, exhorted them to undertake the repairing of the gates and walls of the city: and immediately all began the work. The enemies of the Jews only scoffed at them at first, but afterward, seeing the chief breaches repaired, they used stratagems and threats to deter *Nehemiah*. He therefore ordered part of his people to stand to their arms behind the walls, while others worked, having also their arms near them. His enemies then had recourse to craft and stratagem, endeavouring to draw him into an ambuscade in the fields, where they proposed to finish their dispute at an amicable conference. But *Nehemiah* gave them to understand, that the work he had begun required his close personal attendance, and therefore he could not come out to them.

About the same time he discovered, that a false prophet, called Shemaiah, had been corrupted by his enemies, and that some of the chief of the city were secretly in confederacy with them. All this did not discourage him;

he continued his work, and happily completed it in fifty-two days.

Then he dedicated the walls, the towers, and the gates of Jerusalem, with solemnity and magnificence. He separated the priests, the Levites, and the princes of the people, into two companies, one of which walked to the south, and the other to the north, on the top of the walls. These two companies were to meet at the temple. The procession was accompanied with music, vocal and instrumental. When all were come to the temple, they there read the law, offered sacrifices, and made great rejoicings: and the Feast of Tabernacles happening at the time, it was celebrated with great solemnity. *Nehemiah* observing that the city was too large for its present inhabitants, ordered that the chief of the nation should there fix their dwelling; and caused them to draw lots, by which a tenth part of the whole people of Judah were obliged to dwell at Jerusalem.

Then *Nehemiah* applied himself to the reforming of such corruptions, as had crept into public affairs. He curbed the inhumanity of the great, who held in slavery and subjection the sons and daughters of the poor or unfortunate, keeping also the lands, which the poor had mortgaged or sold to them.

He undertook to dissolve the marriages with strange and idolatrous women, and sent away all such. He obliged the people punctually to pay the ministers of the Lord their due, and enjoined the priests and Levites to strict attendance on their respective duties, and functions. He enforced the observation of the sabbath, and would not admit strangers to enter the city to buy and sell, but kept the gates shut the whole day. And to perpetuate as much as possible these good regulations, he engaged the chief men of the nation solemnly to renew their covenant with the Lord:—an instrument to this effect was drawn up, and signed, by the principal men, of the priests and the people.

We read 2 Macc. i. 19, 20, 21, &c. that *Nehemiah* sent to search for the holy fire, which before the captivity of Babylon the priests had hid in a dry and deep pit; not finding any fire there, but instead thereof a thick and muddy water, he sprinkled this upon the altar; and presently the wood which had been so sprinkled, took fire as soon as the sun began to shine. [Vide NAPHTHA.] Which miracle coming to the knowledge of the king of Persia, he caused the place to be encompassed with walls where the fire had been hid, and granted great favours and privileges to the priests. It is recorded in the same books, that *Nehemiah* erected a library, wherein he placed whatever he

could find, either of the books of the prophets, of David, or of such princes as had made presents to the temple. Lastly, he returned to Babylon, according to his promise to king Artaxerxes, about the thirty-second year of that prince. But afterwards he revisited Jerusalem, where he died in peace, having governed the people of Judah about thirty years.

The second book, which in the Latin bibles bears the name of *Esdras*, in the Hebrew bears the name of *Nehemiah*. This author speaks almost always in the first person; and at first reading one would think he had writ it day by day; but, if we read it with due attention, we may observe several things, which could not have been written by *Nehemiah*. For example, memorials are quoted, wherein were registered the names of the priests in the time of Jonathan, son of Eliashib, and even to the times of Jeddoah or Jaddus, who lived under Darius Codomannus, and under Alexander the Great. It is therefore very probable, that *Nehemiah* wrote memoirs of his government, which are cited 2 Macc. ii. 18. and that from these memoirs this book has been compiled.

[Mr. Whiston supposes that *Nehemiah's* library, with augmentations, continued in the temple till the destruction of Jerusalem by Titus; from which prince Josephus received a copy of the Hebrew Scriptures, fuller in many respects than our common copies. This may be true, at least so far as concerns the preservation of the original writings of *Nehemiah* himself.]

NEHILOTH, or NECHILOTH. This word is found at the beginning of the 50th Psalm, and signifies the *dances*, or the *flutes*. This Psalm is addressed to the master who presided over the dances, which were performed in certain religious ceremonies, or the band of music which performed on the flute. The title of the 50th Psalm may be thus translated, *A Psalm of David, addressed to the master of music presiding over the dancers, or over the flutes.*

NEHUSHTA, נחשטא, Νεβησταν, *snake, soothsayer, or of brass*; from נחש or נחש nachash. Daughter of Elnathan, and mother of Jehoiachin, king of Judah, 2 Kings xxiv. 8. [*A bond of brass, to the parents? She was herself taken in bonds, fetters of brass, to Babylon, ib. verse 15. Jer. xxii. 26.*]

NEHUSHTAN, נחשטן, *which is of brass or copper*; by derision, *a trifle of brass*; from נחש nachash. [*the long creature, of brass?*]

NEHUSHTAN. This name Hezekiah, king of Judah, gave to the brazen serpent, that Moses had set up in the wilderness, Numb. xxi. 8. and which had been preserved by the Israelites to this time. The superstitious people having

made an idol of this serpent, Hezekiah caused it to be burnt, and in derision gave it the name of *Nohestan*, *q. d.* this little brazen serpent. 2 Kings xvi. 8. *Vide SERPENT and PUNON.* Comp. TANNIM, PLATES. [The triple serpent of brass formerly in the temple of Apollo, at Delphi, is still extant at Constantinople.]

NEIEL, נעיל, Ναιλ, *shaking or motion of God*; from נע nuah, *to shake*, and נע el, *God*. A city of Ashur, Josh. xix. 27.

[Some suppose, "a city firmly locked, or barred up, by God."]

NEIGHBOUR. *Propinquus* or *proximus*, signifies near relations, countrymen, those of the same tribe, or vicinage, and generally, all men connected by the bonds of humanity, and whom charity requires that we should consider as friends and relations. So Gen. xxiv. 41. says Abraham to Eliezer: When you shall arrive at my relations, my kindred. So Gen. xi. 3, 7. One said to another, one *neighbour* to another. So Levit. xxv. 25. If his *neighbour*, he that is of the same tribe, and of the same family, has a mind to redeem the field that was sold.

Propinquus is used in this sense throughout the book of Joshua, xx. 5, He killed a man at unawares. Judg. vii. 13, One soldier related his dream to his comrade.

At the time of our Saviour, the Pharisees had restrained the word *neighbour* to those of their own nation, or to their own friends; holding, that to hate their enemy was not forbid by the law, Matth. v. 43. Luke x. 29. But our Saviour informed them, that the whole world were *neighbours*; that they ought not to do to another, what they would not have done to themselves; that they ought to love all men as themselves; and that this charity extended even to enemies. See the beautiful parable of the good Samaritan: the real *neighbour* to the distressed. Luke x. 29.

God is a *neighbour* [near] to those who fear him, and call upon him, Psal. lxxxv. 9. cxlv. 18. He gives them tokens of his presence and protection. *Am I a God at hand, and not a God afar off? am I one of those Gods that men have made not above two days ago? am not I an eternal God? Otherwise, I am a neighbour-God, that sees every thing, knows every thing, and not an absent, or a distant God, Jerem. xxiii. 23. Comp. Elijah and Baal's prophets.*

NEKEB, נקב, Νεκβεβ, *that bores or pierces, [an opening.] or that curses. [nomination, or explication.]* A city of Naphtali. Josh. xix. 33. the same as *Adami*.

[Probably this opening was something of a cave or grotto: or, this city might be named from

from such a place in its vicinity. The import of the Chaldee and Syriac roots countenances this suggestion. Such places, and names derived from them, are frequent in the Holy Land. Comp. Reland, *Palestin.* p. 545.]

NEKODA, נקדא, *painted, spotted of several colours*: from נקד *naked*: otherwise, which is *crooked*, or *shepherd that goads the cattle*; from קד kadad: otherwise, *burning*; from קדח kadach.

NEMUEL, נמואל, נמול, or JAMUEL. *God that sleeps, or sleep of God*; from נמ, num, *sleep*, and אל el, *God*: otherwise, from the Arabic נמה namah, *increase*, and אל el, *God*. JAMUEL, *God is his day*; from יום jom, *day*, and the pronoun י o, *his*: otherwise, *sea of God*; from ים jam, *the sea*, and אל el, *God*.

I. NEMUEL, or NAMUEL, son of Eliab, of Reuben, brother of Dathan, and Abiram. Numb. xxvi. 9.

II. NEMUEL, or Jemuel, son of Simeon, head of a family. Numb. xxvi. 12.

NEOMENIA, Νεομηνια, *new-moon*; Coloss. ii. 16. A Greek word, signifying the first day of the moon or month, according to the Hebrews. From νέος, *new*, and μήν, *month*.

NEOMENIA. The Hebrews had a particular veneration for the first day of every month, and Moses appointed peculiar sacrifices for the day. Numb. xxviii. 11, 12. But he gave no orders that it should be kept as a holy day. Nor can it be proved, that the ancients observed it so: it was a festival of merely voluntary devotion. It appears that even from the time of Saul they made, on this day, a sort of family entertainment, since David ought then to have been at the king's table; and Saul took his absence amiss. 1 Sam. xx. 5, 16. Moses insinuates, that besides the national sacrifices then regularly offered, every private person had his particular sacrifices of devotion, Numb. x. 10. The beginning of the month was proclaimed by sound of trumpet, at the offering of the solemn sacrifices. (*ib.*) But the most celebrated *neomenia* was that at the beginning of the civil year, or first day of the month Tizri, Levit. xxiii. 24. This was a sacred day, on which no servile labour was performed; on this they offered public, or national burnt-sacrifices, and sounded the trumpets in the temple.

In the kingdom of the ten tribes, the serious among the people used to assemble at the houses of the prophets, to hear their instructions. The Shunamite, who entertained Elisha, proposing to visit that prophet, her husband said to her; Why do you go to day, since it is neither sabbath, nor *new-moon*? 2 Kings iv. 23. Isaiah declares, i. 13, 14. that the Lord abhors

the *new-moons*, the sabbaths, and other days of festival and assembly of those Jews, who in other things neglected his laws. Ezekiel says, xlv. 17. *vide* also 1 Chr. xxiii. 31. 2 Chron. viii. 13. that the burnt-offerings offered on the day of the new moon, were provided at the king's expence, and that on this day was to be opened the eastern gate of the court of the priests, Ezek. xlvi. 1, 2. Judith kept no fast on festival days, or on the *new-moon*, Judith viii. 6. The modern Jews keep the *neomenia* only as a feast of devotion, to be observed, or not, at pleasure. They think it rather belongs to the women than to the men. The women forbear work, and indulge a little more on this day than on others. In the prayers of the synagogue, they read from Psalm 113 to 118. They bring forth the roll of the law, and read therein to four persons. They call to remembrance the sacrifice, that on this day used to be offered in the temple. On the evening of the *sabbath* which follows the *new moon*, or some other evening following, when the *new moon* first appears, the Jews assemble, and pray to God, as the Creator of the planets, and the restorer of the *new moon*; raising themselves towards heaven, they intreat of God to be preserved from misfortune; then after mentioning David, they salute each other, and separate.

Spencer has a long dissertation on the *Neomenia*, in which he shews very well, that the Gentiles honoured the first day of the month, out of veneration to the moon. He would infer, that the Hebrews borrowed this practice from strange and idolatrous people. But he by no means proves this; and it is much more probable, that without any design of imitating the Hebrews, the Gentiles thought fit to honour the moon at the beginning of the month, i. e. her first appearance: this worship of the moon was general among many nations. [and the Druids.]

NEOPHYTE, Νεόφυτος, literally *a new plant*, or *newly planted*; from νέος, *new*, and φυτος, *a plant*. *Vide* NOVICE. [*newly-baptized*.]

NEPHATH-DOR, נפתח-דור, Νεφάθωρ, *honeycomb of the habitation*, [or *habitation of the honeycomb*,] or *of the generation*; from נופ nuph, *honeycomb*, and דור dur or dor, *abode*, or *generation*: otherwise, *distillation*, or *sieve of the habitation*, or *of the generation*; from nuph, and dor.

[A city in Manasseh, called also *Dor*, 1 Kings, iv. 11. where is corruptly read *Nephad-Dor*. From the Hebrew it might be rendered—in all the confines of Dor. Eng. Tr. “in all the regions of Dor.”]

NEPHEG, נפג נאִפִּי, *weak, feeble, faint*; from

from נד *phug*. Son of David, 2 Sam. v. 15. 1 Chron. iii. 7. xiv. 6.

NEPHI, נִפְתָּי, *Naphthar*, purification; perhaps from נִפְּחַנָּה *nuph*, to winnow, to sift.

NEPHI. So several writers name that place, where Nehemiah found the pit where the holy fire had been hidden, 2 Macc. i. 36. But copies vary the word *Nephi*: the Syriac and Greek of the Roman edition read *Naphtali*; the Alexandrian MS. and other Greek copies, *Nephtar*. Comp. what is said under NAPHTHA.

NEPHTOAH, נִפְתּוֹחַ, *Naphtō*, opening, [or opened,] or sculpture; from פָּתַח *pathach*.

NEPHTOAH. A spring, well, or fountain, in Benjamin, Josh. xv. 9. Travellers are shewn a fountain, as the fountain of *Nephtoah*, near to which was formerly a church dedicated to John the Baptist, because it is believed that Zechariah and Elizabeth dwelt there, to whose use this fountain served.

[It might be a city deriving its name from a fountain; or perhaps the import is, the "water of opening." Comp. Zech. xiii. 1. and contra Gen. xxix. 2, 3. Cant. iv. 12.]

NEPHUSIM, נִפְּסִים, *who are crumbled*, or reduced to dust: from פָּסַס *pasas*.

NER, נֵר, *lamp*, brightness: otherwise, *land newly tilled*; from נִיר *nir*. Son of Abiel, and father of Abner, general of Saul's armies, 1 Sam. xiv. 50, 51. He was related to king Saul.

NEREUS, Νηρέας, *light*, or *land newly tilled*.

NEREUS. St. Paul, Rom. xv. 15. salutes *Nereus* and his sister. Some believe that this is the *Nereus*, whose fast is kept as of a martyr, with St. Achillæus, May 12. But there is little probability that the *Nereus*, mentioned by St. Paul, should have lived to the time of Trajan, fifty years; in which time the martyrdoms of *Nereus* and *Achillæus* are placed. However, the thing is not absolutely impossible. The acts of *Nereus* and *Achillæus* being works of no authority, we think it improper to extract from them.

NERGAL, נֵרְגַל, Νηργέλ, *spy*, or *watchman*; from רָגַל *ragal*: otherwise, *light discovered*, or *preserved*; from נֵר *ner*, *light*, and גָּלַל *galal*, to discover: otherwise, *land newly cultivated*, or *discoveries*; from נִיר *nir*, *new-ploughed land*, and גָּלַל *galal*, to discover. [revolving light.]

NERGAL, or NEREGAL, a god of the Cuthites, 2 Kings xvii. 30. The Rabbins, followed by some interpreters, think the god *Nergal* was worshipped under the shape of a wooden hen. Others, that the Cuthites adored fire, and maintained a perpetual fire on their altars, in honour of the sun. *Ner* signifies a lamp. Vide FRAG. No. CCXII. and PLATE. Comp. NERIG.

NERGAL-SHAREZER, a general of Nebu-

chadnezzar, Jerem. xxxix. 8. [the splendid light, revolving, or, morning splendor rising.]

NERI, Νηρι, *my light*.

NERIAH, נֵרְיָה, Νηριος, *light*, or *land*, of the Lord, or the Lord is my [rising] light; from נֵר *ner*. (See NER,) and יָהּ *jah*, the Lord.

I. NERIAH, or *Neri*, father of the prophet Baruch, Jer. xxxii. 12, &c.

II. NERI, son of Melchi, and father of Sala-thiel, Luke iii. 27.

NERIGLISSAR, or NIGLISSOR; he succeeded Evilmerodach, according to Berosus. See NIGLISSOR.

[NERIG, is a Syro-Chaldean term expressing a deity; from נֵרְגַל, *nerga*, a battle-axe, or spear: the Arabic has the same idea, but changes the term to the long bow; the bow that by its strength shoots an arrow to a great distance: it denotes, metaphorically, the planet Mars. From this, some derive נֵרְגַל, *Nergal*; which they understand of the deity of punishment, or force, whence they arm him with a scourge and cord: they also arm the god Mars, in like manner, with a spear and a scourge, or rod; and attribute to him all the evils and horrors of war; as so many punishments inflicted on the guilty. It is, therefore, probable, that the foregoing name of a king of Babylon, includes the name of a deity, as do many others, *Nebuchadnezzar*, &c.]

NERO. This prince is not named in Scripture; but is indicated by his title of emperor, and by his surname *Cæsar*:—for, to Nero St. Paul appealed after his imprisonment by Felix, and his examination by Festus, who was swayed by the Jews. St. Paul was therefore carried to Rome, where he arrived in February, A. D. 60. Here he continued two years, preaching the gospel with freedom, till he became famous even in the emperor's court, in which were a good number of Christians: for he salutes the Philippians in the name of the brethren who were of the household of *Cæsar*, that is, of Nero's court, Philip. iv. 22. i. 12, 13. We have no particular information how he cleared himself from the accusations of the Jews, when answering before Nero, or whether his enemies dropped their prosecutions;—[which seems probable from Acts xxviii. 21.] but this is certain, that he was liberated A. D. 62.

St. Paul returned to Rome A. D. 65, the 11th of Nero: having, it is said, converted a concubine [his cup-bearer, οὐνοχοον, also, Chrysost.] of this prince, he was imprisoned by him. He appeared before him, forsaken by every body on that important trial; but God delivered him at this time "out of the mouth of the lion," 2 Tim. iv. 16, 17. He appeared before him subsequently

ly, and was condemned to be beheaded A. D. 66. The apostle Peter was also apprehended, and put to death by order of the same prince, at the same time.

Nero is reckoned the first persecutor of the Christian church; A. D. 64. Nero, the most cruel, and savage of men, also the most wicked and depraved, began his persecution on pretence of the burning of Rome, of which crime all thought himself to be the author. He endeavoured to throw the odium on the Christians; those were seized first who were known publicly as such, and by their means many others were discovered. They were condemned to death, and insult was added to their sufferings. Some were sewed up in skins of beasts, and then exposed to dogs to be torn in pieces: others were nailed to crosses; others perished by flames; [they were sewed up in pitched coverings, which being set on fire, served as torches to the people] and were lighted up in the night time. Nero permitted his own gardens to be the scene of all these cruelties. From this time edicts were published against the Christians, and many martyrs suffered, especially in Italy. We have mentioned the death of St. Peter and St. Paul, consequent on this persecution; which probably continued to the demise of Nero, A. D. 68, the 14th of this emperor, who killed himself the 9th or 11th of June. The revolt of the Jews from the Romans happened about A. D. 65 and 66, the 12th and 13th of Nero. The city of Jerusalem making an insurrection A. D. 66, Florus slew there 3,600 persons, and thus began the war. Not long afterwards the people of Jerusalem killed the Roman garrison. Cestius on this came to Jerusalem, to suppress the sedition; but was forced to retire, after having besieged it about six weeks, and was routed in his retreat, November 8, A. D. 66. About the end of the same year Nero gave Vespasian the command of his troops against the Jews. This general carried on the war in Galilee, and Judæa, during A. D. 67 and 68, the 13th and 14th of Nero. But Nero killing himself the 14th year of his reign, Jerusalem was not besieged till after his death, A. D. 70, the 1st and 2d of Vespasian.

NERONIAS. Josephus says, that the younger Agrippa gave the name of *Neronias* to the city of Paneas, near the source of Jordan.

[**NESIB**, *standing*, or a station, or erect; i. e. as a mark, or inscription; Syriac, *plantation*.

A city of Judah. Josh. xv. 43.

A military station, perhaps; denoted by a token of some kind, whether a banner, or flag, standing erect.

The same sense, probably, attaches to the

name *Nisibis* or *Nisibin*: the military stations, *præsidia*.]

[**NETHANEEL**, *vide* **NATHANIEL**. Several persons of this name are mentioned in the Old Testament.]

NETHANIAH, נְתַנְיָהּ, *gift of the Lord*; from נָתַן *nathan*, a gift, and יְיָ *jah*, the Lord.

I. **NETHANIAH**, or **NATHANIAS**, of the blood royal of Judah, and father of Ishmael, who slew Gedaliah, 2 Kings xxv. 23.

II. **NETHANIAH**, a Levite, head of the fifth band of musicians, 1 Chron. xxv. 2, 12.

NETHINIM, נְתִינִים, *given*, or *offered*; from *nathan*, to give. Servants given and dedicated to the service of the tabernacle and temple, to perform the most laborious offices; as carrying of wood and water. At first the Gibeonites were destined to this station: afterwards, the Canaanites who surrendered themselves, and whose lives were spared. We read, Ezra viii. 20. that the *nethinim* were slaves devoted by David, and other princes, to the service of the temple; and Ezra ii. 58. that they were slaves given by Solomon: the children of Solomon's servants. And we see, 1 Kings ix. 20, 21. that that prince had subdued the remains of the Canaanites. It is very probable, that he gave a good number of them to the priests and Levites, for the temple service. The *nethinim* were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian sea, whence Ezra brought 220 of them, Ez. viii. 17. At the return from the captivity, they dwelt in cities appointed for their residence. There were some also at Jerusalem, who inhabited that part of the city called *Ophel*. Those that followed with Zerubbabel made up three hundred ninety-two. Nehem. iii. 26. This number was but small in regard to their offices; so that we find afterwards, a solemnity called *Xylophoria*, in which the people carried wood to the temple, with great ceremony, to keep up the fire of the altar of burnt sacrifices, Joseph. *de Bello*, lib. ii. cap. 17. *sen la in Græco*.

NETOPHA, נְטוּפָה, *Netwphâb*, *drop*, *distillation*, *amber*, *myrrh*, or *gum*, &c. from *nataph*: otherwise, *inclination of the mouth*; from נָתַן *natah*, and פֶּה *pe*, the mouth.

[Perhaps, this name imports *dripping*, or *dropping*. So we have a famous dropping-well near Knaresborough in Yorkshire. But springs dropping from the clefts of rocks are by no means uncommon.]

NETOPHA, **NETUPHA**, **NETUPHAT**, or **NETOPHATHI**, a city and country between Bethlehem and Anathoth, Ezra ii. 22. Neh. vii. 26. Jer. xi. 8.

xi. 8. and 1 Chron. ix. 16. We find several persons in Scripture, natives of *Netopha*.

NETOPHATI, son of Salma, 1 Chron. ii. 54. Probably this *Netophati* was father of the inhabitants of *Netuphat*. 2 Sam. xxiii. 28.

NEW, is put for extraordinary or unusual. The Lord has chose a *new* method of making war; says Deborah, in her song, Judg. v. 8. "If the Lord make a *new* thing, and the earth open her mouth, and swallow them up," you shall thereby know that they have blasphemed the Lord, Numb. xvi. 30. And Wisdom xv. 3. speaking of manna, says, the Hebrews tasted a *new* kind of food; God gave them bread from heaven: also, speaking of the quails, *Viderunt novam creaturam avium*, chap. xix. 11.

God promises a *new* heaven and a *new* earth, at the time of the Messiah; Isai. lxv. 17. lxvi. 22. that is, a universal renovation of manners, sentiments, and actions, throughout the world. This passage is also referred to the end of the world; when will commence a *new* heaven and a *new* earth; not that the present heaven and earth will be annihilated; but the air, the earth, and the elements will be more perfect, or at least, together with the inhabitants, shall be of a nature superior to those vicissitudes and alterations, that now affect these elements.

God also promises to his people "a *new* covenant, a *new* spirit, a *new* heart;" and this promise was fulfilled, in the covenant of grace, the Gospel, Ezek. xi. 19. xviii. 31. xxxvi. 26.

A *new* hymn, a *new* song; things of this kind generally please, the more they have the character of novelty.

God says he is going to create a *new* thing on the earth, a woman shall compass a man, which has been understood of the conception of the Messiah. Jerem. xxxi. 22. Several of the moderns understand it otherwise. I am going to do a *new* thing in Israel: hereafter women shall seek men in marriage. *Vide* MARRIAGE. [But it is thought the word rendered *to compass* should be rendered *to turn about*—a woman shall repel—discomfit—turn away a man, a strong man, a hero.]

NEW MOON. See NEOMENIA.

NEZIAH, נִזְיָה, Νεζία. victorious, strong, or eternal; from *netzac*. Ezra ii. 54. A Nethinim.

NEZIB, נִזִּיב, which stands upright, a statue, or elevated pillar or garrison: from נִזְבִּיב *netzib*: Syriac, a plant. Josh. xv. 43. a city. See NESIB.

NIBHAZ, נִבְחַז, that fructifies, or that produces vision; from נִבָּה *nub*, to be fruitful, and נִבָּח *chazah*, to see: otherwise, to prophecy, to foretel, or to speak; from נִבָּא *niba*. This is a Medish word; its true etymology is not in the Hebrew. [High, most exalted: Comp. NEBO.]

NIBHAZ, or NEBACHAS, a god of the Hivites, 2 Kings xvii. 31. It is not known who this god was. Literally, it may imply *Nebo the seer*, the oracle of *Nebo*. The Rabbins followed by several commentators, think *Nebachas* had the shape of a dog, something like the Anubis of Egypt:

Omnigenūmq̃ue Deūm monstra et latrator Anubis.

VIRG. Æneid. vi.

Nabac in Hebrew signifies *to bark*. To support this opinion, they observe that some of the Orientals had a great veneration for the dog. Among the Egyptians whole cities worshipped this animal. The Magians, says Herodotus, differ from the Egyptian priests, for the Egyptians kill no animal, except what they sacrifice to their gods: whereas the Magians slay all kinds of animals, excepting men and dogs. They even think it meritorious to kill great numbers of reptiles, serpents, and other such creatures. They sacrificed a dog to Hecate, (the moon) and this animal was consecrated to her. There was also a dog in the mysteries of Mithras, or the sun; and in a sacrifice to this deity, on an ancient *bas-relief*, is a dog licking up the blood of the bull. It is said, that Zoroaster inserted among his rules of charity, that dogs were to be protected and loved. The Persians exposed dead bodies to dogs, before they buried them, thinking it a token of happiness, to be drawn about by dogs. This animal is the symbol of fidelity and vigilance; yet I do not know that any one has advanced, that dogs were worshipped any where besides in Egypt. *Vide* DOG. Comp. Plates, TERAPHIM, LARES.

[It should be observed that the Orientals attributed a great extent of power to this deity, *Nibhaz*. They place his throne on the earth, on the confines of light and heat; but they conceive that his feet rest on the regions of the dead, on Acheron, and the lower hell. It is very likely, therefore, that the *Cerberus* attendant on Pluto, the Triple-headed dog of hell,

(*Cerberus hæc ingens latratu regna trifauci
Personat adverso recubans immanis in antro.
Cui vates horrere videns jam colla colubris,
Melle soporatum et medicatis et orgibus offam
Objecit.*—*VIRG. En. vi. 417.*)

is the representative, with diminished powers, of the Cuthean *Nibhaz*. Moreover, this dog, *Cerberus*, is described by other poets as possessing truly formidable powers: Hesiod calls him,

the dog of Hell;
Blood-fed and brasen-voiced, and bold and strong,
The fifty headed *Cerberus*:—

Pindar doubles this number of heads, and calls him εκατον τα κεφαλον, the *hundred headed Cerberus*. Nevertheless, usually, his heads are but three.

three. (Comp. PLATE, BAALSHALISHA, No. 13, where he is seen entwined with serpents; a truly hellish emblem.) See Odyss. xi. 622. Paus. ii. 81. *et. al.*] Comp. NERIG.

NIBSHAN, נִבְשָׁן, [*discourse,*] *prophecies*: or *fruits of sleep, or of change*; from נִבָּא, or נִבָּא, and שָׁנָה, *to change*, and יָשָׁן, *to sleep*: otherwise, *prophecy of the tooth, or of ivory*; from שֵׁן, *A city of Judah*, Josh. xv. 62.

[Simon thinks *equal, level, soft*, referring to the soil: he derives the name from *bashan*.]

NICANOR, Νικάνωρ, *victorious*; from the Greek νικάω, *to conquer*.

I. NICANOR, son of Patroclus: he returned from Rome with king Antiochus Epiphanes, and had a great share in his favour. 2 Macc. viii. 19. Chap. xiv. 12. says, he was master of the elephants. He was sent into Judæa the first time, A. M. 3839, by Antiochus Epiphanes, or rather by Lysias, who governed for Antiochus, then gone into Persia. Nicanor was sent into Judæa with Gorgias, to counteract Judas Maccabæus. He thought himself so sure of victory, that he pretended to pay the two thousand talents which the king owed the Romans for tribute, with the money that should arise from the sale of Jewish slaves; and sent to the cities on the sea-coast, to invite merchants to come and buy such slaves, promising them fourscore and ten for one talent.

Judas Maccabæus having intelligence of this incursion prepared to resist it, which he did effectually, (*vide* MACCABÆUS JUDAS) for, distributing his army into four bodies, he gave the command of fifteen hundred men to each of his three brothers, Simon, Joseph, and Jonathan; and having given them for the watch-word, *the assistance of God*, he put himself at the head of three thousand men, attacked Nicanor, killed above nine thousand of his men, and routed his whole army.

About four years afterwards, when Demetrius Soter, son of Seleucus, was come back into Syria, and had ascended the throne of his ancestors, he sent Nicanor into Judæa, with orders to destroy all who should dispute his commands, and to establish Alcimus who had bought the high-priesthood.

At first he endeavoured to get Judas into his power by stratagem, but Judas perceiving the design, withdrew in time. Then he marched against Nicanor with his army, and gave him battle at Capharsalama. Nicanor had about five thousand men killed on the spot, and the rest fled to Jerusalem. He came thither also himself, where he ridiculed the burnt offerings offered for the kings of Syria, treated the priests

VOL. II. PART XX. Edit. IV.

with contempt, and threatened at his return to burn the temple, if they did not deliver Judas into his hands.

At length he encamped near Bethoron, where he received a reinforcement of Syrian troops. Judas also with his army encamped at Adarna, four miles from Bethoron. The battle was fought the thirteenth day of the month Adar, when Nicanor's army was intirely routed, and himself slain. The Jews cut off Nicanor's head, and his right hand, which he had sacrilegiously stretched out against the temple; these they brought, and hung them up in the sight of Jerusalem, and ordered that for the future, this day should be celebrated as a festival by all Israel. A. M. 3843, *ante* A. D. 161.

The second book of the Maccabees relates at length this last expedition of Nicanor against Judæa, 2 Macc. xiv.

II. NICANOR, one of the first seven deacons, who were chosen and appointed at Jerusalem soon after the descent of the Holy Ghost, on occasion of a division among the believers, into those who spoke Greek, and those who spoke Hebrew, *i. e.* Syriac, Acts vi. 5, &c. Nothing particular is known of Nicanor. The Roman martyrology says, he obtained the crown of martyrdom January 10, in the island of Cyprus. The Greeks keep his feast August 27, with that of the saints Procorus, Timon, and Parmenus. Dorotheus says he was put to death with many others the same day as St. Stephen; which insinuates that he suffered martyrdom at Jerusalem, and not in Cyprus. His name is found in the Menæa, December 28.

III. NICANOR, or Nicator. Demetrius Nicator, king of Syria, ascended the throne in A. M. 3854, *ante* A. D. 150. See DEMETRIUS.

NICHES. It is said by the prophet Amos, v. 25. that the Israelites in their wanderings in the wilderness, "bore the *tabernacle* of their Moloch, and Chiun their images, the star of their gods, which they made to themselves." St. Stephen, Acts vii. 43. upbraids them with the same. It is thought, with great probability, that Moloch, and those other Pagan deities, which they carried with them in the desert, were borne in *niches* upon men's shoulders, or drawn about in covered carriages, as we know the heathen carried their idols in procession, or in public marches. Some believe that those silver temples of the goddess Diana, which were made and sold at Ephesus, were also these *niches*, or portable temples, for the devotion of pilgrims. We must a little farther illustrate this piece of antiquity.

The custom of carrying the images of the gods under tents, and in covered litters, came originally

originally from the Egyptians. Herodotus speaks of a feast of Isis, wherein her statue was carried on a chariot with four wheels, drawn by her priests. The same author speaking of one of their deities, says, they carried it from one temple to another, inclosed in a little chapel made of gilt wood. Clemens of Alexandria speaks of an Egyptian procession, wherein they carried two dogs of gold, a hawk, and an ibis. The same Father quotes the words of Menander, who rallied those vagrant divinities, that could not continue in one place. Macrobius says, the Egyptian priests carried the statue of Jupiter of Heliopolis on their shoulders, as the gods of the Romans were carried in pomp at the games of the Circus. Philo of Biblos relates, that they used to carry Agrotas, a Phœnician deity, in a covered *niche* upon a car drawn by beasts. *Euseb. Prep. lib. i.*

The Egyptian priests placed Jupiter Ammon in a little boat, whence hung plates of silver, by the motion of which they inferred the will of the Deity, and made their responses to such as consulted them. The Egyptians and the Carthaginians, as Servius reports, had little images, which were carried on chariots, and gave oracles by the motion they communicated to those carriages. The Gauls, as we are told by Sulpicius Severus, carried their gods abroad into the fields, covered with a white veil. Tacitus speaks of an unknown Goddess, who resided in an island of the ocean. They keep for her a covered chariot, which none dare approach but her priest: and when he says that the goddess is entered therein, two heifers are harnessed to it, who draw the chariot where they think fit, and then bring it back into her grove. They wash the chariot, also the veils that cover it, and drown the slaves that were employed in the service. Here therefore are examples of gods carried in *niches* and in chariots. [Comp. FRAGMENTS, Nos. CCXIII. DIII. also PLATES of INDIA, No. 3. SIDON, Nos. 8. 9. The car of *Jaganauth*, and others in the East Indies, will press themselves on the mind of the intelligent reader.]

We must also give some examples of little temples of metal. Diodorus Siculus speaks of two small temples of gold. There was at Lacedæmon, one entirely of brass, and therefore called *Chalcotoichos*, or the house of brass. Victor in his description of Rome gives instances of some of the same metal in that city; but I should rather think, that the little temples of Diana of Ephesus, which were made and sold by Demetrius the silversmith, were either small models of the temple of this goddess, or *niches* wherein the goddess herself was represented. Comp. PLATES, MEDALS of EPHEBUS.

NICODEMUS, Νικόδημος, *innocent blood*; from νῆσι *naki*, *innocent*, and αἷμα *dam*, *blood*. According to the Greek, *victory of the people*; from νικάω, *to conquer*, and δῆμος, *the people*.

NICODEMUS, a disciple of Jesus Christ; by nation a Jew; by sect a Pharisee, John iii. 1. The gospel calls him *a ruler of the Jews*; and our Saviour entitles him *a master in Israel*. When Jesus began to manifest himself by his miracles at Jerusalem, at the first passover after his baptism, *Nicodemus* came to him by night, for further information. Jesus among other things, observed, that no one could see the kingdom of heaven, except he were born again. *Nicodemus* taking this literally, answered, How can a man that is old, be born again? Can he enter the second time into his mother's womb? Jesus proceeded to explain the nature of this new birth: alluded to the history of the brazen serpent in the wilderness, and hinted at his salutary mission to redeem mankind.

After this conversation *Nicodemus* became a disciple of Jesus Christ, and no doubt attended to hear him, as often as our Saviour visited Jerusalem. When the priests and Pharisees had sent officers to seize Jesus, who returning to them, reported, that never man spoke as he did; the Pharisees replied, "Are you also of his disciples? Is there any one of the elders or Pharisees that has believed in him?" Then *Nicodemus* thought himself obliged to answer, saying, Does the law permit us to condemn any one before he is heard? To which they replied, Are you also a Galilean? Read the Scriptures and you will find, that never any prophet came out of Galilee." The council broke up suddenly. *Nicodemus* declared himself openly a disciple of Jesus Christ, when he came with Joseph of Arimathea to pay the last duties to the body of Christ crucified, which they took down from the cross, embalmed, and laid in the sepulchre. So far Scripture relates: But, some say—

Nicodemus received baptism from the disciples of Christ, but it is uncertain whether before or after Christ's passion. The Jews then deposed him from his dignity of senator, excommunicated him, and drove him from Jerusalem. Photius, *Cod.* 171. It is said also, that they would have put him to death, but that in consideration of Gamaliel, who was his uncle or cousin-german, they contented themselves with beating him almost to death, and plundering his goods. Gamaliel conveyed him to his country-house, provided for his support; and when he died, buried him honourably near St. Stephen. His body was discovered in 415, with those of St. Stephen and Gamaliel, and the Latin church pays honour to all three together, August 3. Vide Lucian, *de St. Steph. invent.*

There is extant an apocryphal gospel under the name of *Nicodemus*, which in some MSS. is entitled *the Acts of Pilate*. But it is very certain this is not what is cited by the ancients under the name of "the Acts of Pilate," which he sent to Tiberius; being modern, and deserving no consideration. At the end of this spurious gospel are these words, which sufficiently shew its falsity. "In the name of the Holy Trinity here end the Acts of our Saviour Jesus Christ, which were found at Jerusalem by Theodosius the Great, in the Pretorium of Pontius Pilate, in the public Acts which were written in the nineteenth year of the emperor Tiberius, and the seventeenth year of Herod, son of Herod, king of Galilee, the eighth day before the kalends of April, which is the twenty-third day of March, in the year of the two hundredth and second Olympiad, under the chief priests Joseph and Caiaphas. Which were brought to the form of a history by *Nicodemus*, and written in Hebrew after the crucifixion and passion of our Saviour."

NICOLAS, Νικόλαος, Νικολαίται, *victory of the people*; from νικάω, *to overcome*, and λαός, *the people*.

I. NICOLAS, of Damascus, a peripatetic philosopher, poet, and historian, surnamed *of Damascus*, because a native of that city. He lived in the time of Augustus, a little before the birth of Jesus Christ. He had a great share in the favour of that emperor, and also of Herod the Great, king of the Jews, who employed him in several affairs of consequence, [he was Herod's ambassador to Rome.] of which he always acquitted himself very honourably. Josephus often quotes his history; but in several places accuses him of disguising the truth, in favour of Herod, to whom he had devoted his pen. He wrote a general history, and Josephus quotes something from it, which he had said of Antiochus Epiphanes. Suidas reckoned only eighty books of the history of *Nicolas of Damascus*. Josephus cites the 124th, and Athenæus reckons as far as 144. He composed several other works. Henry de Valois, published at Paris in 1634, in Greek and Latin, the collection made by Constantine Porphyrogenetus, of the several works of *Nicolas of Damascus*. These collections belonged to M. de Peiresc, who had caused them to be purchased in the sale of Cyprus.

II. NICOLAS, a proselyte of Antioch, i. e. converted from Paganism to the religion of the Jews. Afterwards he embraced Christianity, and was among the most zealous and most holy of the first Christians; so that he was chosen for one of the seven first deacons of the church at Jerusalem, Acts vi. 5.

His memory has been tarnished in the church by a blemish, from which it has not been possible to clear him, hitherto. Certain heretics were called *Nicolaitans*, from his name; and though perhaps he had no share in their errors, nor their irregularities, yet he is suspected to have given some occasion to them. This is what the ancients inform us in this matter. He had a wife who was very handsome, and in imitation of those who aimed at a great degree of perfection, he left her, to live in a state of continence. Epiphanius says he did not persevere in this resolution, but took his wife again, and in order to justify this conduct, he advanced principles contrary to truth and purity. He plunged himself into irregularities, and gave beginning to the sect of the *Nicolaites*, to that of the Gnostics, and to several others, who followed the bent of their natural passions, to crimes and wickednesses.

Epiphanius is supported in this by Irenæus, Tertullian, Hyppolytus, Hilary, Gregory of Nyssa, Phylaster of Bressa, Jerom, Cassian, Gregory the Great, Pacian, pope Gelasius, Gildas, and several moderns, who say that *Nicolas* the deacon was head and author of the impious and infamous sect of the *Nicolaitans*.

But Clemens Alexandrinus, who is more ancient than Epiphanius, expresses much esteem for *Nicolas*; and relates the affair otherwise, *Strom. lib. iii.* The apostles, says he, having made some reproaches to *Nicolas*, as being too jealous of his wife, he introduced her before them, and declared that any one might espouse her that pleased. This declaration, made in pure simplicity, and without reflection, was only designed as a proof that his attachment and passion for his wife did not overcome him; and in reality, adds Clement, I have been informed, he never cohabited with any other woman. His son and his daughters, who lived very long, always remained single. But such as were glad to catch at the pretence of his authority, screened themselves under what he had done; in order to palliate and vindicate their irregularities.

These heretics grounded themselves, says the same Clement, on a word that *Nicolas* let fall, that "the flesh ought to be abused." By which he meant nothing else, but that we ought to controul and suppress our inclinations to sensuality and concupiscence; the passions, and the impetuosities of the flesh; whereas, these disciples of pleasure explained the words according to their own sensuality, and not according to the meaning of this apostolical man. Eusebius having related, that the *Nicolaites* gloried in having *Nicolas* the deacon as the author of their sect; he confutes them by this passage of Clemens Alexandrinus. Theodoret does the same, and

declares still more openly for the sentiment of Clemens. For, excusing the permission of *Nicolas*, by which he allowed any one to marry his wife, he says, that the deacon had, in fact, no inclination to realize it, but only intended by this voluntary offer, to confute the murmuring raised against him. St. Austin, Victorinus Petaviensis, Isidorus, and the council of Tours acquit him, likewise. The Apostolical Constitutions, and the interpolated letters of St. Ignatius the martyr, affirm that the *Nicolaitans* falsely assumed his name.

Cassian says, that some distinguish *Nicolas* founder of the sect of the *Nicolaitans*, from *Nicolas* one of the seven deacons. Jesus Christ, Rev. ii. 6, 15. condemns the actions and the doctrine of the *Nicolaitans*. He says he hates them; he makes it a merit in the bishop of Ephesus that he abhors them; and he reproaches the bishop of Bergamus that some of his church adopted their doctrine. In all these passages St. John intimates no excuse for *Nicolas*, nor does he attempt to clear him from the accusation of being the author of the sect of the *Nicolaites*; and we see that no Christian church has ever paid any honour to the memory of *Nicolas*, which is a great circumstance against him: [nevertheless, if *Nicolas* the deacon, were not the same *Nicolas* as the founder of the sect, this observation is of no force: and it is quite as strong taken the other way: for St. John does not hint at his ever having been in any honourable office, and subsequently behaving unworthily, or becoming depraved, &c. which probably he would have done, had this *Nicolas* been the deacon.]

[The story of *Nicholas* the deacon introducing his wife to the Apostles, does not hang well together, since no decent man could act so, and no decent woman would bear it. Such words might drop from him, hypothetically; but, the fact reported must be false. Nor could this *Nicholas* give beginning to the sect of the Gnostics; that sect undoubtedly, arose from other causes. The *Nicolaitans* seem to be assimilated in the Revelations, to those who held the doctrine of Balaam, and of Jezebel, which surely could not be said of *Nicholas* the deacon.]

NICOLAITES, or NICOLAITANS. They were frequent in Asia from the end of the first century: since Jesus Christ expressly condemns them, in the Revelations. St. Irenæus says, that fornication, and the use of meats offered to idols, were held as indifferent things among them. Victorinus Petaviensis says, that they ate these meats after having exorcised them, and forgave fornicators eight days after their offence. Theodoret says, that the two distinguishing characters of this heresy were libertin-

ism and folly. Epiphanius gives a long account, of their infamous actions, and their extravagant opinions concerning God and the creation. St. Austin says, that they have women in common, and make no scruple to conform to all the Pagan superstitions. They tell a number of fables about the creation and disposition of the world, intermingling many barbarous names of angels and princes, to amaze their auditors; though to people of understanding they are rather subjects of mirth than of terror. Through all their disguises it is easy to perceive, that they hold, the world was not created by God, but was the work of certain powers, whom they feign with an insupportable temerity, or whom they take for granted, on the credit of others, with a credulity not less blameable.

Irenæus calls them a branch of the Gnostics, and says, it was against them St. John wrote his gospel. Clemens Alexandrinus says, they had a certain book on the authority of which they relied, and by which they imputed to God himself the infamous actions they committed. They continued but a very little time, according to Eusebius; at least, the name of *Nicolaites* did not continue long: but their errors were adopted by other sects, and Tertullian says, by the Cainites. See CAINITES. The *Nicolaites* were revived under the reign of *Lewis le Debonaire*, about A. D. 852, as Sigebert of Gemblours says in his *Chronicon*; and again in the eleventh century, under pope Urban II. The *Nicolaites* were certain priests, deacons, and subdeacons, who maintained that marriage was allowed them. They were condemned by the council of Placentia in 1095. *Hæresis Nicolaitarum, id est, incontinentium subdiaconorum, diaconorum et præcipue sacerdotum, irretractabiliter damnata est, etc.* [This allusion to the marriage of the Clergy, seems to point out the true cause of giving the name of *Nicolaitans* to those who held it to be lawful. Is it possible, that something similar, misunderstood, might be the origin of the aspersion cast on *Nicholas* the deacon?]

NICOPOLIS, Νικόπολις, the city of victory, or victorious city; from νικάω, to conquer, and πόλις, a city.

I. NICOPOLIS, a city of Epirus, on the gulph of Ambracia; here St. Paul passed his winter A. D. 64. He wrote to Titus, then in Crete, to come to him hither, Tit. iii. 12. Some are of opinion, that the *Nicopolis*, where St. Paul then was, was not that of Epirus, but that of Thrace, on the borders of Macedonia, near the river Nessus [but, the former is the prevailing opinion.]

II. NICOPOLIS, otherwise *Emmaus*, a city of Palestine. See EMMAUS. It began to bear the name

name of *Nicopolis* under the emperor Alexander, son of Mammæus. Julius Africanus, an ecclesiastical author, famous for his *Chronicles*, was sent to the emperor to solicit the re-establishment of this city, which before was called *Emmaus*. It is doubted whether this *Emmaus* be the same as that mentioned in the gospel. See Reland, *Palestine*, lib. ii. cap. 6. also, lib. iii.

NIDDUI, נִדְּוִי, *separated, excommunicated*.

NIDDUI. This was (it is said) the lesser sort of excommunication used among the Hebrews. He who had incurred this, was to withdraw himself from his relations, at least to the distance of four cubits. It commonly continued thirty days. If it was not then taken off, it might be prolonged for sixty, or even ninety days. But if within this term the excommunicated person did not give satisfaction, he fell into the *cherem*, which was the second sort of excommunication; and thence into the third sort, called *schammatha*, the most terrible of all. See EXCOMMUNICATION, and CHEREM.

NIGER, surnamed *Simon*, Acts xiii. 1. He was a prophet and teacher, and one who laid his hands on Saul and Barnabas, for the execution of that office to which the Holy Ghost had appointed them. Some believe he is that *Simon the Cyrenian*, who carried the cross of Christ to Mount Calvary: but this opinion is founded only on a similitude of names. *Epiphanius* speaks of one *Niger* among the seventy disciples of our Saviour. The church makes no mention of *Simon Niger* in its offices, nor in its martyrologies.

[It is not "*Niger* surnamed *Simon*," but *Simon* surnamed *Niger*, of whom we read Acts xiii. 1. i. e. the *swarthy*, or *dark complexioned*, which agrees extremely well with a native of Cyrene in Africa: this accords also, with what the Evangelist had already told us, chap. xi. 20. that many Christians of Cyrene had been dispersed by persecution, and had preached the gospel in distant parts, and in Antioch. It is remarkable, that this *Simon* is placed immediately after Barnabas, who was sent by the Apostles; before Luke, before Manahen, and before Paul. Probably, this was the order of their ages; if so, *Simon* was well advanced in years; which agrees with the notion of his being *Simon the Cyrenian*, then in robust life, when he assisted Jesus in carrying the cross; as does the notion of his being the "father of Alexander and Rufus," men of eminence in the church, with the precedence assigned him among the teachers of the faithful at Antioch.]

NIGHT. The ancient Hebrews began their artificial day in the evening, and ended it the next evening; so that the night preceded the

day, whence it is said, Gen. i. 5. *evening and morning one day*. They allowed twelve hours to the night, and twelve to the day. The hours of the day and those of the night were not equal, except at the equinox. At other times, when the hours of the night were long, those of the day were short, as in winter; and contrary-wise, when the hours of the night were short, as at Midsummer, the hours of the day were long in proportion. See Plates WATCHES and HOURS.

Night is put for a time of affliction and adversity, Psal. xvii. 3. "Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me;" that is, by adversity and tribulation. And Isaiah xxi. 12. "the morning cometh, and also the night." The morning is come, and behold the night; we expected peace, but we are overwhelmed with troubles and disasters. Vide FRAG. No. CLXXXVIII.

Night is also put for the time of death, John ix. 4. "The night cometh wherein no man can work." I must fulfil, says Christ, the duties of my mission while it is day, while I am yet alive. And St. Paul says, 1 Thess. v. 2. that "the day of the Lord cometh as a thief in the night." It is thought the end of the world, and the day of Judgment, will come in the night time. [This can be understood only of the inhabitants of some certain place of the earth; because when it is night in one part of the earth, it is day in another part.]

Children of the day, and *children of the night*, in a moral and figurative sense, denote good men and wicked men, Christians and Gentiles. The disciples of the Son of God, are *children of light*: they belong to the light, they walk in the light of gospel truths; while *children of the night* walk in the darkness of ignorance and infidelity, and perform only works of darkness. "Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. v. 5.

The ancient patriarchs, as also the heroes in the heroical ages, rose very early in the morning, and even by night, before day break. Hence it is, that to rise in the night to do any business, is put for being careful and diligent. God says, that he rises early to call his people, by the voice of his prophets; he has omitted nothing that might reform them. See DARKNESS.

NIGLISSOR, or NIGLISAR, or NERIGLISSOR, or NERIGLISSOROR, successor of Evil-merodach in the kingdom of Chaldea. Josephus speaks of *Niglissor*: *Antiq. lib. x. cap. 12*, He says *Evil-merodach* being dead, after he had reigned eighteen years, [months?] *Niglissor* his son succeeded to the kingdom, and having reigned forty years, [q. an error for four?] he died, and left

left his kingdom to *Laborosoarchod* his son. He reigned but nine months, and had *Balthasar* for his successor, whom the *Babylonians* call *Naboandel*. *Cyrus* and *Darius*, king of the *Medes*, made war against him, &c. In the first book against Appion, he cites the historian *Berosus*, who speaks of him thus in his third book. After the death of *Nebuchadnezzar*, *Evil-merodach* his son succeeded him in the kingdom of *Chaldæa*. *Evil-merodach* having given himself up to all sorts of irregularities and debaucheries, was treacherously killed by his brother-in-law *Niriglissor*, after he had reigned two years. His assassin usurped his throne, and held it for two years. After his death, his son *Laborosoarchod* ascended the throne, though he was but a child, and reigned only nine months. His courtiers made him away, because he appeared to have evil inclinations. Those that put him to death having consulted together, resolved to translate the government to a *Babylonian* called *Nabonides*. In the seventeenth year of his reign came *Cyrus* to attack *Babylon*, &c. [The reader will observe that the emendations suggested above are only conjectural.]

Megasthenes, quoted by *Eusebius*, says, that *Nebuchadnezzar* having disappeared from among men, had *Evil-merodach* for his successor, who was treacherously killed by his brother-in-law *Niriglissor*: he left a son named *Labassoarach*, who also ended his life by a violent and tragical death. After his death, they set upon the throne *Nabannidoch*, who was not of the royal family, nor did he belong to it in any manner. *Cyrus* having subdued all *Babylonia*, gave *Nabannidoch* the government of *Carmania*.

It is not easy to reconcile these accounts. *Josephus* seems only to have followed *Berosus*; for Scripture says nothing of *Niglissor*, or *Laborosoarchod*, or *Nabonides*; but only of *Nebuchadnezzar*, of *Evil-merodach*, and of *Belshazzar*. *Usher* endeavours to regulate the history thus:—*Nebuchadnezzar* dies A. M. 3442. *Evil-merodach* reigns after him, and is killed 3444 by *Niriglissor*, who succeeds. He dies in 3448, and *Laborosoarchod* follows him. He holds the empire but nine months, and has *Belshazzar* for successor, who is called *Nabonides* by *Berosus*, *Labynites* by *Herodotus*, and *Nabannidoth* by *Abydenus*. *Berosus* and *Ptolemy* allow him seventeen years at *Babylon*.

Several skilful interpreters believe, that Scripture mentions only *Nebuchadnezzar*, *Evil-merodach*, and *Belshazzar*, because these only were lawful heirs to the crown of *Chaldæa*, the others being usurpers and intruders. But

I doubt the sufficiency of this reason. Scripture, as well as other histories, mentions indifferently, lawful kings and usurpers, those of the royal family, and those who are not. The laws of history do not require, that the historian should judge of the rights of princes; but record their actions and successions. [Yet Scripture sometimes mentions only princes who had some share in Jewish affairs, omitting others who intervened, but had no such share.]

M. Du Pin proposes to reconcile sacred and prophane history, by the following system. After *Nebuchadnezzar*, who reigned forty-three years, succeeded his son, *Evil-merodach*, who reigned two years complete, and begun the third year. This, says he, is the *Belshazzar*, so often called son of *Nebuchadnezzar*, in *Daniel*. (It is to be observed, that the name *Evil-merodach* is not in that prophet; which may confirm the conjecture that *Evil-merodach* and *Belshazzar* are the same person.) *Evil-merodach* is killed by *Niriglissor* his brother-in-law, who reigns four years: he also may pass for a son of *Nebuchadnezzar* the Great, being his son-in-law, by having married his daughter. *Laborosoarchod*, his son, reigned nine months, and was killed by a conspiracy of *Babylonian* nobles, who set up in his stead one of the conspirators, named *Nabonides*, being sixty-two years old; a *Babylonian* indeed, but a *Mede* by descent, and son of *Ahasuerus*. He is called *Nabonides* by the *Babylonians*, but *Darius* by the *Medes*. He reigned seventeen years.

But this system is incumbered with great difficulties. 1st, It confounds *Evil-merodach* with *Belshazzar*. 2dly, It confounds *Nabonides* with *Darius* the *Mede*. 3dly, Lastly, it reconciles *Josephus* neither with Scripture, nor with *Berosus*, especially in that duration of eighteen years, which this historian assigns to *Evil-merodach*, and in that of forty years, which he allows *Niriglissor*. So that we must own it is absolutely impossible, to reconcile things so directly contrary to each other, and to extricate historical facts which are so extremely perplexed.

NILE, שַׁחַר, *black, muddy, dark, or the morning*; from שַׁחַר *shachar*. Rather from נַחַל *nahal*, a river, a brook.

NILE, a river of Egypt, whose fountains are in the upper Ethiopia. It proceeds from two springs, or two eyes, which are not far distant from each other. The largest of them is worshipped by the inhabitants of the country, who are idolaters. Its depth is something more than five and twenty palms; the other spring is about sixteen palms deep. Its course is first toward the north; afterwards it winds about to the east, and passes into a great lake. Coming out

out of this lake, it proceeds toward the south. It waters the country of Alata, where it has several falls. It continues its course far into the kingdom of Goiam. Then it winds about again, from the east to the north: at length, running northward, it enters Egypt at the *cataracts*, which are water falls made by meeting with rocks, of the length of two hundred feet.

After passing these rocks the *Nile* flows through the valley of Egypt. Its channel, according to Villamont, is about a league broad. Eight miles below Grand Cairo, it is divided into two arms, which make a triangle, whose base is at the *Mediterranean sea*, and which the Greeks call the *Delta*, because of its figure Δ . These two arms are divided into others, which discharge themselves into the *Mediterranean*, whose distance from the top of the *Delta* is about twenty leagues. These branches the ancients commonly reckoned to be seven mouths: —*SeptemPLICIS ostio Nili*. Ptolemy makes them nine, others four, others eleven, others fourteen. Others maintain, that there are no more than the mouths of Damietta, of Rozetta, and of the two canals, one of which passes by Alexandria, and the other is very small.

Several have thought that the *Nile* was the Gihon, one of the four rivers mentioned by Moses, as flowing from the terrestrial paradise. But this opinion is not to be supported, since the other rivers are too far from the *Nile*. Yet the inhabitants of the kingdom of Goiam, call this river *Gihon*. The Abissins call it *Ab Euchi*, *Abay*, or the father of rivers. The Negroes call it *Tami*. Homer, Diodorus Siculus, and Xenophon testify, that its ancient name was *Egyptus*, and Homer mentions it by no other name. Diodorus says, it took the name of *Nilus* after a king of Egypt, called by that name. Pliny relates the opinion of king Juba, who affirmed that the *Nile* had its source in Mauritania, that it appeared and disappeared in different places, first hiding itself under ground, and then shewing itself again; that in this country it was called *Niger*, and in *Æthiopia* it had the name *Astapus*; that about Meroë it was divided into two arms, of which the right was called *Astusapes*, and the left *Astaborus*; and lastly, that it obtained the name of *Nile* only below Meroë.

Pliny, Plutarch, Dionysius the geographer, and some others, testify, that it was also named *Siris*. Dionysius says, that the Ethiopians call it *Siris*, and that after it passes Syena, it has the name of *Nilus*. It is probable, that the name *Siris* comes from the Hebrew *Sihor*, which signifies *trouble*; and that *Nilus* comes from the Hebrew, *Nahal*, which signifies *river*, or

torrent. In Scripture the *Nile* has seldom any other name but *the river of Egypt*. Joshua and Jeremiah express it by the name *Sihor*, or the river of troubled water. "What hast thou to do in the way of *Egypt*, to drink the water of *Sihor*?" says Jeremiah. The Greeks give it the name of *Melas* which also signifies *black*, or troubled. And indeed travellers inform us, that the water of this river is generally something maddy, but it is easily fined by throwing into it some almonds or skinned beans. Servius, explaining that verse of Virgil, where speaking of the *Nile* he says: *Georg. iv. 291.*

Et viridem Ægyptum nigra fecundat arena.

observes, that the ancients called the *Nile*, *Melo*: *Melo* in Hebrew signifies *full*, which may well agree with the *Nile*, because of its great floods, which continue for about six weeks in the heat of summer, and overflow Egypt.

Diodorus Siculus observes, that the most ancient name by which the Grecians knew the *Nile*, is *Oceanus*. It had also the name of *Aigle*, afterwards of *Ægyptus*, and lastly of *Nilus*, from king *Nileus*. The *Ægyptians* paid divine honour to the *Nile*, and called it *Jupiter Nilus*:

Te propter nullos tua tellus postulat imbres,
Arida nec fluvio supplicat herba Jovi.

Perhaps for this reason, the Lord in the prophets sometimes threatens to smite *the river of Egypt*, to dry it up, and kill its fishes; as it were, to shew the *Egyptians* the vanity of their worship, and the impotence of their pretended deity. *Isaiah xi. 15. Ezek. xxix. 3, 4, &c.*

Scripture marking the limits of the Land of Promise, sometimes puts the *river* or the *stream of Egypt* for its southerly limits. "From the entering in of *Hamath*, unto the river of *Egypt*," 2 Chron. vii. 8. Or, "from the channel of the river (*Euphrates*) unto the stream of *Egypt*," *Isai. xxvii. 12.* Some interpreters doubting whether the dominion of the Israelites extended to the *Nile*, have imagined that the *stream of Egypt* was a stream that fell into the *Mediterranean sea*, between *Rhinocorura* and *Gaza*, which is called in Scripture *the river of the wilderness*, *Amos. vi. 14.* But it is certain, that the Land of Promise was to reach the *Nile*. Joshua shews it plainly, chap. xiii. 3. xv. 4. compared with 1 Chron. xiii. 5.

The Arabians and other Orientals often give the *Nile* the name of a *sea*, and the surname or epithet of *Faidh*, which is common also to the *Euphrates*, because these two rivers by their overflowing increase the fertility of the countries they pass through. They also give it the name of

of *Mobarek*, [blessed] as well because of the fruitfulness it occasions to the land, as the fecundity it is thought to procure to the women.

When the *Nile* rises only to the perpendicular height of twelve cubits, a famine necessarily follows in Egypt; nor is the famine less certain, if it should exceed sixteen cubits, as Pliny says; so that the just height of the inundation is between twelve and sixteen cubits.

The *Nilometer* is a pillar erected in the middle of the *Nile*, on which are marked degrees measuring the ascent of the water. There were several of these in different places.—At this day there is one in the island, which divides the *Nile* into two arms, one of which passes to Cairo, and the other to Gizah. M. d'Herbelot notices several others, built or repaired by the reigning Caliphs. The ancients have preserved the memory of the *Nilometer* in their monuments. See *Antiquity Explained*, tom. iii. p. 185. Heretofore they kept the measure of the rising of the *Nile* in the temple of Serapis, as a sacred relic; and the emperor Constantine had it transported to the church of Alexandria. The Pagans then affirmed, that the *Nile* would not overflow any more; but Serapis being provoked, would be revenged of Egypt, and would cause a sterility there. However, the *Nile* overflowed, and rose to its usual height, the years following.

The *Nile* overflows yearly in the month of August, in the higher and middle Egypt, where it hardly ever rains. But in lower Egypt the flood is less sensible and less necessary, because it frequently rains there, and the country is sufficiently watered. It is less sensible, because they make fewer dikes there, or receptacles for the water, and the inundation spreading itself equally over the country, does not rise higher than a cubit through the whole *Delta*. Whereas in higher and middle Egypt, they have deep canals, to receive the waters of the river. They make a breach in these dikes by authority of the *Bacha*, and when one district is sufficiently watered, the dike is stopped up, and another is opened. The Egyptians have often contentions, village against village, which shall have the first distribution of the waters; and when the overflowing comes as they desire, they celebrate a great festival throughout the country.

When the waters are subsided, the culture of the land is easy. The seed is cast on the mud, and with little tillage produces great plenty. The mud which the *Nile*, brings is earth washed away from the banks in its course; which same mud covering the land marks and furrows of the fields, obliges the proprietors to have re-

course to the line and the measuring-rod, to measure out their lands and inheritances every year anew.

[We shall add an extract or two from late travellers into Egypt.

“Some descriptions of Egypt would lead us to think that the *Nile*, when it swells, lays the whole province under water. The lands adjoining immediately to the banks of the river are indeed laid under water, but the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reservoirs formed to receive water from the river, when at its greatest height, which is thus conveyed every where through the fields, and reserved for watering them, when occasion requires.” NIEBUHR'S Travels, Vol. I. p. 87,

“It is to be remarked, that though this water becomes thick, by washing off the clayey soil over which it passes, it appears, when drank, as light and limpid as the clearest; the Egyptians themselves believe it nourishing, and say, whoever drinks of the river will never remove to any great distance from its banks.

“The divine honours which the ancient Egyptians paid to the *Nile*, and for which the plenty it occasions may be some justification, are, in a manner, still preserved under the Mahometans; they give this river the title of *Most Holy*, they likewise honour its increase with all the ceremonies practised by Pagan antiquity.” Baron du TOTT, Vol. II. p. 24, Part. 4.

“This mud, likewise is only washed off by the *Nile* from its two banks, with the clayey part of which it becomes loaded. Its lightness, together with the motion of the waters, keep the particles suspended, till, at length, the sandy part sinks down, and appears in heaps, after the decrease of the inundation. These, the industry of the husbandman turns to his advantage, tempering the dryness of the sands with pigeon's dung, and the seeds of water melons, which he sows in it, and gathers an abundant harvest, before the returning floods again destroy these fields, and form others in their stead.” *Ib.* p. 31.

“The Egyptians still retain a religious veneration for the *Nile*: they called it *holy*, *blessed*, *sacred*; and, on the appearance of the new waters, that is, on the opening of canals, mothers are seen plunging their children into the stream, from a belief that these waters have a purifying and divine virtue, such as the ancients attributed to every river.

“For six months of the year the water of this river is so thick, that it must have time to settle before it can be drank: and during the three months which precede the inundation, re-

duced

duced to an inconsiderable depth, it grows heated, becomes green, fetid, and full of worms, and it is necessary to have recourse to that which has been before drawn and preserved in cisterns. At all times, people of delicacy take care to perfume it, and cool it by evaporation.

"Bitter almonds are made use of to purify the water, with which the vessel is rubbed, and the water then becomes really light and good.

"Earthen vessels unglazed, are kept carefully in every apartment, from whence the water continually transpires. This transpiration produces the more coolness, in proportion as it is more considerable; for which reason, those vessels are often suspended in passages where there are currents of air, and under the shade of trees. In several parts of Syria they drink the water which has transpired; in Egypt they drink that which remains; beside, in no country is so much water used. The first thing an Egyptian does on entering a house, is to lay hold of the *kolla* (the pitcher of water) and take a hearty draught of it, and, thanks to their perpetual perspiration, they feel no inconvenience from the practice." VOLNEY'S Travels, Vol. I. p. 19.

The superior veneration paid to the east branch of this celebrated river appears from the variety of names given to it, as well as from the import of these names; of which Mr. Bruce gives a full account, but of which we shall only quote a part. By the Agows it is named *Gzeir*, *Gersa*, or *Seir*; the first of which terms signifies a *god*. It is likewise called *Ab*, father; and has many other names, all implying the most profound veneration. In Gojam it is named *Abay*, which signifies *overflowing*. By the Gongas on the south of mounts Dyre and Tagla, it is called *Dakli*; by those on the north, *Kowass*, both of which imply *dog star*. Formerly, the *Nile* had the name of *Siris*, both before and after it enters Beja, which the Greeks imagined was given to it on account of its *black* colour during the inundation; but Mr. Bruce assures us that the river has no such colour. He affirms, with great probability, that this name in the country of Beja imports the river of the *dog-star*, on the vertical appearance of which, this river overflows: "and this idolatrous worship (says he) was probably part of the reason of the question the prophet Jeremiah asks:—What has thou to do in Egypt to drink the waters of *Seir*, or, the water prophaned by idolatrous rites?" The inhabitants of the Barabra call it *Bahar el Nil*, the *sea of the Nile*, in contradistinction to the Red Sea, for which they have no other name than *Bahar el Molech*, or the *Salt Sea*. The junction of the three great rivers, the *Nile*, flowing on the west side of Me-

VOL. II. PART XX Edit. IV.

roë; the *Tacasse*, which washes the east side, and joins the *Nile* at Maggiran in N. Lat. 17°; and the *Mareb*, which falls into this last something above the junction, gives the name of *Triton* to the *Nile*. The ancient name *Egyptus* given it in Homer is supposed to have been derived from its *black* colour; but Mr. Bruce derives it from *Y Gyp*, the name given to Egypt in Ethiopia, i. e. *the Country of Canals*.

We shall also quote from Mr. Bruce what he has said concerning the natural operation by which the tropical rains are produced; which are now universally allowed to be the cause of the annual overflowing of this and other rivers. "The air is so much rarified by the sun, during the time he remains almost stationary over the tropic of Capricorn, that the winds loaded with vapours rush in upon the land from the Atlantic ocean on the west, the Indian ocean on the east, and the cold Southern ocean beyond the Cape. Thus a great quantity of vapour is gathered, as it were, into a focus; and as the same causes continue to operate during the progress of the sun northward, a vast train of clouds proceeds from south to north, which are sometimes extended much farther than at other times.—In April all the rivers in the south of Abyssinia begin to swell, and greatly augment the *Nile*, which is further enlarged by the vast quantity of water poured into the lake Tzana. In the beginning of June the rivers are all full, and continue so while the sun remains stationary in the tropic of Cancer. This excessive rain, which would sweep off the whole soil of Egypt into the sea, were it to continue without intermission, begins to abate as the sun turns southward; and on his arrival at the zenith of each place, on his passage towards that quarter, they cease intirely. Immediately after the sun has passed the line, he begins the rainy season to the southward.

"There are three remarkable appearances attending the inundation of the *Nile*. Every morning in Abyssinia is clear, and the sun shines. About 9 a small cloud, not above 4 feet broad, appears in the east, whirling violently round as if upon an axis; but, arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all the opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its form on the collection of clouds opposite; and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows,

with rain: after some hours the sky again clears, with a wind at N. and is always disagreeably cold when the thermometer is below 63°. The second thing remarkable is the variation of the thermometer. When the sun is in the southern tropic, 36° distant from the zenith of Gondar, it is seldom lower than 72°; but it falls to 60°, and 63°, when the sun is immediately vertical; so happily does the approach of rain compensate the heat of a too scorching sun. The third is that remarkable stop in the extent of the rain northward, when the sun, that has conducted the vapours from the line, and should seem now more than ever to be in possession of them, is here overruled suddenly; till, on his return to Gorri, again it resumes the absolute command over the rain, and reconducts it to the line, to furnish distant deluges to the southward."

"The river passing through the kingdom of Senaar, the soil of which is a *red* bole, becomes coloured with that earth; and this mixture, along with the moving sand of the deserts, of which it receives a great quantity when raised by the wind, precipitates all the viscous and putrid matters which float in the waters; whence Dr. Pococke judiciously observes, that the *Nile* is not wholesome when the water is clear and *green*,—but when so *red* and turbid that it stains the water of the Mediterranean."

This *redness* of the waters of the *Nile*, as the reader will observe, is noticed in Egypt. The following account is from Father Vansleb, whose remarks were made at Cairo.

"This is remarkable of *Nilus*: 1. That it begins to increase and decrease on a certain day precisely. 2. That when it first increaseth it grows *green*. 3. That afterwards it appears *red*; and 4. That it changeth its channel sometimes.

"The day in which it begins to increase is yearly the 12th day of *June*, on which day they observe the feast of St. Michael, the Arch-Angel:—on this day the drops fall. Now these drops are nothing else, according to the judgment of the inhabitants, but the mercies and blessings of God. As soon as this dew is fallen, the water begins to be corrupt, and assumes a *greenish* colour; this colour increaseth more and more, till the river appears as a lake covered all over with moss. This colour is to be seen not only in its great channel, but also in all the ponds and branches that come from thence: only the cisterns keep the water pure. Some years this *green* colour continues about 20 days, and sometimes more, but never above 40. The Egyptians call this time, when the river is *green*, *il chad raviat*, for they suffer much, because the water is corrupt, without taste, and unwholesome; and good water is very rare.

"As soon as the *green* colour is gone, the river *Nilus* begins to become *red*, and very muddy: 'tis then no doubt but the fermentation is passed, and that the waters of Ethiopia are arrived in Egypt, which are of that colour, because of the *red earth* which the furious torrents from the mountains carry into the river; for it is not possible that the land of Egypt, which is very *black*, should give it that colour. In the year 1673, in the beginning of July, the water began to be *red*, and so continued till the end of December, the time when the river returns to its ordinary dimensions.

"The Egyptians believe that the river *Nilus* decreaseth also at a certain day; Sept. 24.

"The waters of this river cause an itch in the skin, which troubles such as drink of them when the river increases. This itch is very small, and appears first about the arms, next upon the stomach, and spreads all about the body, which causeth a grievous pain. This itch comes not only upon such as drink of the river; but such as drink of the waters of the cisterns filled with the river water. It lasts about six weeks.

"When the river runs over, it makes a great destruction; it carries away not only great pieces of the bank, but destroys sometimes towns and villages near to it."

The prophet Nahum calls this river by the name of a *sea*, when describing the rampart of populous No, which, says he, "was the *sea*, and her wall was from the *sea*."

This may appear extraordinary to British readers; but, the account of Ibn Haukal, who uses the same phraseology, will justify it.

He thus writes, Sir W. Ouseley's *Trans.* p. 34. "In this *sea* there are *islands*, to which one may pass in boats or vessels. Of these islands are *Teneis*, and *Damiat*. In each of these, agriculture is practised, and cattle are kept: and the kind of clothes called *rekia* come from these places.

"The waters of this *sea* are not very considerable, and vessels move on it by the help of men.... From the borders of this *sea*, to those of the sea of Syria, it is all sand."

In these passages the mouths of the *Nile*, the lakes adjacent to them, the marshes, &c. appear to be called *seas*, in the Arabic; as such collections of water also are in the Hebrew.

"The *Nile*," says Ibn Haukal, Sir W. Ouseley's *Trans.* p. 31. "produces *crocodiles*, and the fish *sekenkour*: and there is also a species of fish called *raadak*, which if any person take in his hand, while it is alive, that person will be affected by a trembling of his body: when dead this fish resembles other fishes. The crocodile's skin

skin is so hard, that it resists the blows of all weapons when stricken on the back: they therefore wound him under the arm-pits and between the thighs. The *sekenkour* is a species of that fish, (the crocodile) but the crocodile has hands and feet: and they use the *sekenkour* in medicinal and culinary preparations."

It deserves notice that the crocodile is here reckoned a fish, though it is, as we well know, a lizard; and the *sekenkour*, or *skinkore*, or *skink*, of European naturalists, is referred to the same genus, i. e. of fishes, though that also is a lizard, is amphibious, and is found in various countries of the East.

It appears that the ancient Hebrews also included lizards in the division of TANNIM, which comprised not only fishes but amphibia; creatures using the water, generally; and even serpents. The crocodile, therefore, being called a fish by this Arab writer, we need not hesitate to admit the same idea among the learned Hebrews. Comp. *Aquatics*. NAT. HIST.]

NIMRAH, נמרה, Νεμβρωδ, leopard; from נמר namer: otherwise, bitterness, or rebellion; from מרר marar, bitterness, or מרה marah, rebellion: or change; from מור mur.

NIMRAH, or NEMRA, a city of Gad, or rather of Reuben, east of the Dead Sea, Numb. xxxii. 3. Eusebius on the word *Nebra* says, there is a large village in Batanea called *Nabara*. I make no doubt but *Nemra*, *Nimra*, *Nimrim*, *Nemrim*, and *Beth-nemra*, are the same city. Jeremiah, xlviii. 34. speaks of *Nimrim* and its pleasant waters. Isaiah, xv. 6. also mentions the waters of *Nimrim*. Jerom says, that *Nimrim* is situated on the Dead Sea, and takes name from the bitterness of its waters, which have this quality since the desolation of the city, as had been denounced by the prophets Isaiah, and Jeremiah; [whence some incline to derive its name from copious streams, according to the Arabic, rather than from a leopard. But, as I suppose that the term *Beth* implies a temple, wherein the leopard was a symbol, whether accompanying a figure or not, so I incline to derive the name from some sacred establishment by the ancient inhabitants of the country. Leopard Town: Leopard Temple.—*Beth-nimra*.]

NIMROD, נמרד, Νεμβρωδ, rebellion, or sleep of descent, or of him that rules; from מרה marah, or מרד marad, rebellion, and נם num, sleep, slumbering, and רד radad, descent: or dominion; from רדה radah. [TIGER. Arab.]

NIMROD, or NEMBROD, son of Cush, "a mighty hunter before the Lord," Gen. x. 8, 9. He began to monopolize power on the earth, and gave occasion to the proverb, "like Nimrod, the great hunter before the Lord." His hunting

was not only of wild beasts, but also to subdue men, to reduce them under his dominion. Ezekiel, xxxii. 30. gives the name of hunters to all tyrants. The foundation of the empire of Nimrod was at Babylon; and, very probably, he was among the most eager undertakers of the Tower of Babel, and he built Babylon at, or near, that famous tower. From thence he extended his dominion over the neighbouring countries, and Erech, Accad, and Calneh, in the land of Shinar.

Moses adds: "out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city." This, Bochart understands still of Nimrod, and translates "From this place he went out to go into Assyria, where he built Nineveh, Rehoboth, Calah, and Resen." i. e. when Nimrod had established the beginning of his empire at Babylon, and in the land of Shinar, he advanced towards Assyria, where he built powerful cities, as so many fortresses, to keep the people in subjection. Comp. FRAGMENTS, No. DXXVIII.

Some Rabbins take in a good sense what is said, that Nimrod was a mighty hunter before the Lord, saying he had a particular address and dexterity in hunting; and what game he took he offered to the Lord. It must be owned the words *before the Lord*, are commonly taken favourably, as heightening the good qualities of any one; but in this place most interpreters take them in a bad sense, in the same manner as when it is said of the men of Sodom, that they were great sinners before the Lord, Gen. xiii. 13.—Also of Er the eldest son of Judah, that he was very wicked before the Lord, Gen. xxxviii. 7.

Some have confounded Nimrod with Belus, founder of the kingdom of Babylon, and with Ninus, founder of that of Nineveh: but these are much later than Nimrod. Profane authors have embellished the history of Bacchus, with several circumstances taken from that of Nimrod. The name *Nebrodeus* or *Nebrodes*, given to Bacchus, is evidently derived from *Nembrod*, or *Nimrod*, though the Greeks derive it from a goat-skin, with which they pretend Bacchus was clothed. The name *Bacchus* may also be derived from *Bar-chus*, "son of Cush;" because Nimrod was indeed the son of Cush. The Greeks give to Bacchus the name of hunter, just as Moses gives it to Nimrod. The expeditions of Bacchus into the Indies are formed on the wars of Nimrod in Babylonia and Assyria. To Nimrod is imputed the invention of idolatrous worship paid to men.

The history of Nimrod is adorned with fables
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by the Persian authors. Some confound him with Zabac, the first king of the Dynasty of those princes which reigned immediately after the deluge. Others will have Nimrod to be the same as Caioacus, the second king of the second Persian Dynasty, called that of the *Caianaidæ*.

It is supposed that Moses makes Nimrod the immediate son of Cush. The Persians make him son to Canaan, and brother to Cush. Eutychius, patriarch of Alexandria, says, that Nimrod was the first author of the religion of the Magians, and the worshippers of fire.

NIMSHI, נִמְשִׁי, *rescued from danger*; from נִמַּשׁ, or מִשָּׁה *mashah*: otherwise, *that touches*; from מִשׁ *mush*. Father of Jehu, king of Israel, 1 Kings xix. 16.

NINEVEH, נִנְוֶה, *Ninevê*, *handsome, agreeable*; from נָחַה *naah*: otherwise, *dwelling*; from נָוָה *navah*.

NINEVEH, capital of Assyria, founded by Ashur, son of Shem; or by Nimrod, son of Cush; for in Gen. x. 11. Moses, according to some has relation to Nimrod, who was mentioned before. *Vide* NIMROD. [Comp. FRAG. No. DXXVIII.] It must be owned, Nineveh was one of the most ancient, the most famous, the most potent, and most extensive cities of the world. It is very difficult to assign the time of its foundation; but it cannot be long after the building of Babel. It stood on the banks of the Tigris; and in the time of the prophet Jonah, who was sent thither under Jeroboam the second, king of Israel, and, as we judge, under the reign of Pul, father of Sardanapalus, king of Assyria; its circuit was three days journey. Diodorus Siculus, *lib.* ii. says, it was one hundred and fifty stadia in length, fourscore and ten stadia in breadth, and four hundred and fourscore stadia in circuit; *i. e.* about seven leagues long, three leagues broad, and eighteen leagues round. Its walls were a hundred feet high, and so broad, that three chariots could drive abreast upon them. Its towers, of which there were fifteen hundred, were each two hundred feet high.

Some place it on the west, others on the east bank of the Tigris. At the time of Jonah's mission Jonah iv. 11, it was reckoned to contain more than six score thousand persons, *who could not distinguish their right hand from their left*: this is generally explained of young children, which had not attained the use of reason. By this reckoning, there ought to have been then in Nineveh more than six hundred thousand persons.

Nineveh was taken by Arbaces and Belesis, A. M. 3257, ante A. D. 747, under the reign of

Sardanapalus, in the time of Abar, king of Judah, about the time of the foundation of Rome. It was taken a second time by Astyages and Nabopolassar, from Chinatadan, king of Assyria, A. M. 3376, ante A. D. 626. Nineveh no more recovered its former splendor. It was intirely ruined in the time of Lucian of Samosata, (in *Επιτομ.* p. 346) who lived under the emperor Adrian. However, it was rebuilt under the Persians, but was destroyed by the Saracens about the seventh century. See Marsham's *Canon Egypt. sæculo xviii. tit. Nini excidium*, and Usher, A. M. 3257 and 3378.

Modern travellers say, that the ruins of ancient Nineveh may still be seen on the eastern bank of the Tigris. The city of Mosul or Mozil, which many do not distinguish from Nineveh is on the western side. Prophane histories say that Ninus founded Nineveh. The sacred authors make frequent mention of Nineveh, and its kings, Tiglath-pileser, Sennacherib, Shalmanezzar, and Esar-haddon. Tobit lived in this city. Nahum and Zephaniah foretold its ruin in a very particular and pathetic manner; which Tobit repeated. The behaviour of Jonah at Nineveh is well known; with the signal repentance of the *Ninevites*; which is even commended in the gospel, Matt. xi. 41. Luke xi. 32. *Vide* FRAGMENTS, No. III.

[*Nineveh, i. e.* "Mosul," says Otter, "the capital of the district of Dgeziré, is situated on the western bank of the Tigris. It has a wall, ditches, and a rampart by the side of the river. The caravanserais, palaces, and other edifices, built of hard stone, are beautiful enough. The air is good in spring, which is the most advantageous season for this country. The heat is great in summer, the cold severe in winter, and fevers prevail in autumn. The city is rich, and the inhabitants are brave. They commonly speak four languages,—the Arabic, Turkish, Persian, and Kurd. A great commerce is carried on here, especially in cotton cloths, black and white, manufactured in this city. Indian commodities brought from Bosra, are also sold here: and cloths and other European articles are procured by the way of Aleppo." Otter, *Vol. I.* p. 137.

Michaelis has nothing to add to what is generally known in relation to this city.

The best account of Nineveh is given by Niebuhr, *vol.* ii. p. 286, &c. French edit. He mentions the site of the ancient *Nineveh*, now called *Nunia*, as opposite, across the river, to the present Mosul: and here he was shewn on a hill, a mosque, in which the prophet Jonah is said to be interred. The Tigris is about 300 feet in width. It sometimes rises very rapidly. The number

number of houses in Nineveh is calculated at from 20,000 to 24,000. It has fifteen *okas*, or places of public resort, where strangers may lodge. The number of Christians may amount to 1200 families: about one fourth of whom are Nestorians, the rest are Jacobites. Few of those born in the city speak the Syriac language; but it is still used in the country villages. The books of devotion are written in the ancient dialect. The Christians and Turks live in remarkable harmony together. The Jews are about 150 families; they are despised, and ill-treated. In general, the country around is fertile; yet the miseries of famine have been severely felt. The terrible winter of 1756, when the Tigris was frozen over for many days, succeeded by the locusts of 1757, reduced this district to a deplorable condition.

Mr. Rich, Resident at Bagdad, has lately favoured the public with accounts of the ancient *Nineveh*, which contain particulars well worthy of notice, and promise further discoveries.

"Opposite the town of Mousoul is an inclosure of a rectangular form, corresponding with the cardinal points of the compass; the eastern and western sides being the longest, the latter facing the river. The area, which is now cultivated and offers no vestiges of building, is too small to have contained a town larger than Mousoul; but it may be supposed to answer to the Palace of Nineveh. The boundary, which may be perfectly traced all around, now looks like an embankment of earth or rubbish, of small elevation; and has attached to it, and in its line, at several places, mounds of greater size and solidity. The first of these forms the south-west angle; and on it is built the village of *Nebbi Yunus* (described and delineated by Niebuhr as *Nunia*), where they show the tomb of the prophet Jonas, much revered by the Mahometans.

"The next, and largest of all, is the one which may be supposed to be the monument of Ninus. It is situated near the centre of the western face of the inclosure, and is joined like the others by the boundary wall;—the natives call it *Koyunjuk Tepé*. Its form is that of a truncated pyramid, with regular steep sides and a flat top: it is composed, as I ascertained from some excavations, of stones and earth, the latter predominating sufficiently to admit of the summit being cultivated by the inhabitants of the village of Koyunjuk, which is built on it at the north-east extremity. The only means I had at the time I visited it of ascertaining its dimensions was by a cord which I procured from Mousoul. This gave 178 feet for the greatest height, 1850 feet the length of the summit east and west, and 1147 for its breadth north and south.

"Out of a mound in the north face of the boundary was dug, a short time ago, an immense block of stone, on which were sculptured the figures of men and animals. So remarkable was this fragment of antiquity, that even Turkish apathy was roused, and the Pasha and most of the principal people of Mousoul came out to see it. One of the spectators particularly recollected, among the sculptures of this stone, the figure of a man on horseback with a long lance in his hand, followed by a great many others on foot. The stone was soon afterwards cut into small pieces for repairing the buildings of Mousoul, and this inestimable specimen of the arts and manners of the earliest ages irrecoverably lost. To this day stones of very large dimensions, which sufficiently attest their high antiquity, are found in or at the foot of the mound."

The Turks employ these stones in their public buildings, as the Bridge, &c. but, it is earnestly to be hoped that those containing Sculptures, or inscriptions, will be preserved.]

I. NINUS, son of Belus the Assyrian, founder of the Assyrian monarchy, A. M. 2737, ante A. D. 1267; about the time of the government of Deborah and Barak in Israel. Herodotus says, *lib. i. cap. 95.* that for a hundred and twenty years this monarchy was in possession of Upper Egypt. Ctesias, and after him Diodorus Siculus, *lib. ii.* Trogus, also Justin, *lib. i.* say, that Ninus brought into subjection all the princes of Asia, except those of India. Zoroaster, king of the Bactrians opposed him, but at last was subdued. Julius Africanus assigns to this prince a reign of fifty-two years; but Dionysius of Halicarnassus, in the first book of his *Roman Antiquities*, shews, that the first kings of Assyria possessed but a small part of Asia.

II. Ninus, surnamed *the younger*, succeeded Sardanapalus, in the kingdom of Assyria. Sardanapalus having been compelled to burn himself in Nineveh, Arbaces and Belenis, on the dissolution of the Assyrian monarchy, founded two others, that of the Medes, and that of the Babylonians. The empire of Assyria, reduced to very narrow limits, was continued to Ninus, called in Scripture *Tiglath-pileser*, 2 Kings xv. 29. xvi. 7, 10. and *Thilgamus* by Elian, *Hist. Animal. lib. xii. cap. 21.* Eusebius in his *Chronicon*, after Castor of Rhodes, allows him a reign of nineteen years: from A. M. 3257, to 3276. His successor was Salmanezzar.

NISAN, נִסַּן, *flight*; from נִסַּן *nus*: or *standard*; from נִסַּן *nasas*: or *proof and temptation*; from נִסַּן *massah*.

NISAN, a Hebrew month, answering to our *March*; and which sometimes takes from *February* or *April*, according to the course of the moon.

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moon. It was the seventh month of the civil year; but was made the first month of the sacred year, at the coming out of Egypt. Exod. xii. 2. In Moses it is called *Abib*. The name *Nisan* is only since the time of Ezra, and the return from the captivity of Babylon.

The first day is the *Neomenia*. A fast for the death of the sons of Aaron, Lev. x. On the tenth day a fast for the death of Miriam, sister of Moses; also, every one provided himself with a lamb for the passover. On this day the Israelites passed over Jordan under Joshua. Josh iv. 19. On the fourteenth day in the evening they sacrificed the paschal lamb, and the day following, being the fifteenth, was held the solemn passover, Exod. xii.* 18, &c. On the sixteenth they offered a sheaf of the ears of barley, as first-fruits of the harvest of that year, Levit. xxiii. 9. The twenty-first was the octave of the passover, which was solemnized with particular ceremonies. The twenty-sixth the Jews fasted in memory of the death of Joshua. On this day they began their prayers to obtain the rains of the spring. On the 29th they call to mind the fall of the walls of Jericho.

NISROCH, נִסְרוֹךְ, *Nesopàx, 'Asopàx, flight, or standard, or proof and temptation, tender, or delicate; from נוּס nus, to fly; or from נָסַס nasas, standard; or from מָסַח massah, temptation, and רַךְ rac, tender, delicate. The root of this word is not in the Hebrew.*

NISROCH, or **NESROCH**, a god of the Assyrians. Sennacherib was killed by one of his sons, while worshipping his god *Nisroch* in his temple, 2 Kings xix. 37. It is not known who this god *Nisroch* was. The Seventy call him *Nes-rach*, Josephus calls him *Araskes*. The Hebrew of Tobit published by Munster calls him *Dagon*.

The name of this deity may be traced in the words *Sarac*, and *Sargon*, kings of Assyria: and perhaps *Sarac* is the same as *Sarak*. But nothing of this informs us who this god *Nisroch* was.

NITOCRIS. Herodotus, *lib. ii. cap.* 186, 187. speaks of queen *Nitocris*, mother to king Labyrinthus, from whom Cyrus took Babylon: but Scripture tells us, that the king from whom Cyrus took Babylon, was Belshazzar, son or grandson to Nebuchadnezzar; it seems to follow, that *Nitocris* was queen to Nebuchadnezzar the Great, and the same as Amytta, daughter to Astyages, king of the Medes.

Nitocris is celebrated by Herodotus as a heroine. While the king her son abandoned himself to pleasures, she sustained the burthen of government, and did all that human prudence could do, for the security of the empire. She completed with incredible diligence the works

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that Nebuchadnezzar had left unfinished, particularly the walls of Babylon, the quays along the river, &c.

In the last year of Belshazzar's reign, while Babylon was besieged by Cyrus, Dan. v. that king made a feast for his wives and concubines, at which he prophaned the holy vessels of the temple of Jerusalem; then there appeared on the wall of the room, over against the candlestick, a hand that wrote these words, *Mene, Mene, Tekel, Upharsin*. The sight of this prodigy terrified the king and all his company. *Nitocris*, the queen-mother, went into the hall, and told the king, that Belteshazzar excelled in explaining difficulties. Daniel was sent for, who gave the explication of it. Comp. FRAGMENTS, No. CCV.

NITRE. A sort of salt, or of salt-petre, common in Palestine, Arabia, and Egypt. The Hebrews call it *Nether*, and use this word to express a salt proper to take spots out of cloth, and even from the face. The wise man says, Prov. xxv. 20. "As he that taketh away a garment in cold weather, and as vinegar upon *nitre*; so is he that singeth songs to a heavy heart." Music is as serviceable in dispersing sorrow, and in restoring a cheerful temper, as *nitre* dissolved in vinegar is useful in taking away blemishes from the face, or from cloth. They always dissolved the *nitre* in vinegar when they applied it to this use. [The above seems to me to miss the true sense of the passage in Proverbs. I have always taken it otherwise—He makes bad worse who deprives the shivering wretch of a garment in cold weather; so doth he, which sings to a heavy heart: vinegar produces ebullition;—merriment, jollity and song are equally out of time, unsoothing, unsuitable to a mind overwhelmed by profound grief.] Jeremiah speaking to his people under the image of a faithless and abandoned spouse, says, "Though thou wash thee with *nitre*, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Thou art too much polluted in my eyes ever to be made clean. This passage proves the use of *nitre*, to purify from outward spots and blemishes. [N. B. The *nitre* common among us, from which gunpowder is made, is not the *nitre* of the Scriptures: it is nearer, I believe, to *sal-ammoniac*.]

NO, or NO-AMMON, a city of Egypt, which Jerom always translates by *Alexandria*. But it is rather the city of *Diospolis* in the Delta, between Busiris to the south, and Mendesium to the north. See Jeremiah xli. 25. Ezek. xxx. 14, 15, 16. Nahum iii. 8. Comp. DIOSPOLIS and AMMON No. Also the FRAGMENTS.

No-armor

No-ammon signifies the habitation of Ammon. Several are of opinion, that *Ammon* is the same as *Ham* son of Noah, who, they say, fixed his dwelling in Egypt.

NOACHIDÆ. This name is given to the children of Noah, and in general, to all men not of the chosen race of Abraham.

The Rabbins pretend, that God gave Noah and his sons certain precepts, which contain the natural duty common to all men; the observation of which, alone, will be sufficient to save them. The Hebrews would not suffer any stranger to dwell in their country, unless he would conform to them.

THE NOACHICAL PRECEPTS.

I. Obedience is due to judges, magistrates, and princes.

II. The worship of false gods, superstition, and sacrilege, are absolutely forbidden.

III. Also, cursing the name of God, blasphemies, and false oaths.

IV. Likewise, all incestuous and unlawful conjunctions or copulations.

V. Also, the effusion of the blood of all sorts of living animals, murder, wounds, and mutilations.

VI. Also, theft, cheats, lying, &c.

VII. The parts of a living animal are not to be eaten: as was practised by some Pagans, says Arnobius, *contra Gentes, lib. v. Caprorum reclamantium viscera cruentatis oribus dissipant.*

Maimonides says, that the first six of these precepts were given by Adam; the seventh was added by Noah. What inclines us to doubt of their antiquity, is, that no mention is made of these precepts, in Scripture, in Onkelos, in Josephus, or in Philo; nor in any ancient father.

NOADIAH, נֹאדִיָּה, *Nwadia*, witness; from נָדָה *hadad*: or assembly, or ornament of the Lord; from נָדָה *hedah*, &c. and יָה *jah*, the Lord.

NOADIAH. A false prophetess employed by the enemies of Nehemiah, to endeavour to intimidate him. But Nehemiah, accomplished his undertaking. Neh. vi. 14. ante A. D. 454.

NOAH, נֹחַ, *Nsa*, that quavers or totters; from נָח *nuah*. Daughter of Zelophehad, Numb. xxvi. 33. [*Wandering*; Josh. xix. 13.]

NOAH, נָח, *repose*, or *rest*; from נָח *nuach*: otherwise, *consolation*; from נָחַם *nacham*, by cutting off the *mem*.

NOAH, or **NOE**, son of Lamech, was born A. M. 1056, ante A. D. 2948. Amidst the general corruption of mankind, *Noah* found favour in the eyes of the Lord. God seeing that all men had corrupted their ways, said to *Noah*; "The end of all flesh is resolved on before

me; the earth is filled with the iniquities of men; and I will destroy them from the face of the earth. Make an ark of wood, &c. for thy preservation, and that of animals, plants, &c.

This *Noah* performed; and, A. M. 1656, ante A. D. 2348, God caused all the animals to come to *Noah*, into the ark; after which he ordered him to go in himself, with his wife, his three sons, and their wives. (*Noah* was then six hundred years old.) Presently the waters of the deluge began to fall, insomuch that whatever had life on the earth, or in the air, was destroyed; except such animals as were with *Noah* in the ark.

The Lord remembering *Noah*, caused the waters to diminish; so that the ark rested on the mountains of *Ararat*, says the Hebrew. The tenth day of the tenth month, the tops of the mountains began to appear. After forty days *Noah* let go a raven, who went out of the ark, and returned, according to the Hebrew; or returned not, according to the Septuagint and the Vulgate; or he went out, and went and came, flying about the ark, and alighting upon its roof. Afterwards, *Noah* sent forth a dove, which not finding a place to set his foot, returned into the ark. Seven days after, he sent it out again, and it returned in the evening, bringing in its mouth a branch of an olive-tree, having green leaves on it, which the tree had shot out since the assuaging of the waters. See FRAGMENTS, No. DXVIII. He staid yet seven days longer; then he uncovered the roof of the ark; and observing the whole surface of the earth was dry, he received orders from the Lord to go out of the ark, with all the animals. He therefore came out in his six hundred and first year.

Then he offered as a burnt sacrifice to the Lord one of all the pure animals that were in the ark; and the Lord accepted his sacrifice, and promised to bring no more a deluge over the earth; of which promise the sign he gave to *Noah* was the rainbow.

Noah being a husbandman, cultivated the vine; having made wine and drank thereof, he unwarily intoxicated himself, and falling asleep in his tent, happened to expose himself. Ham the father of Canaan discovering him in this condition, made sport of him, and jeered with his two brothers: but they, instead of sporting, going backwards, covered their father's nakedness, by throwing a mantle over him. *Noah* awaking, and knowing what Ham had done, foretold the doom of slavery to Ham, and his posterity: [*vide* FRAGMENTS, No. XIX. XX.] while he blessed his other sons.

Noah lived after the deluge three hundred and fifty years; his whole life was nine hundred and

and fifty years. He died A. M. 2006, ante A. D. 1998. He left three sons, Shem, Ham, and Japheth, (*vide* their Articles) and according to the common opinion, he divided the whole world among them. To Shem he gave *Asia*; to Ham, *Africa*; and to Japheth, *Europe*. Euseb. *Græc. Chronic. seu Thesauri tempor.* p. 10. Philastr. *de Hæres* cap. 70. Some insist, that besides these three sons, he had several others. The spurious Berosus gives him thirty, called *Titans*, from their mother *Titæa*. Some say, that the Teutons or Germans are derived from a son of Noah called *Thurscon*. The false Methodius also makes mention of *Jonithus* or *Jonicus*, a pretended son of Noah. Consult the Scholastic History of Peter Comestor, *lib. i. cap. 37.* and Tostat on *Genesis*.

St. Peter calls Noah a preacher of righteousness, 2 Peter ii. 5. because, before the deluge he was incessantly declaring to men, not only by his discourses, but by his unblameable life, and by building the ark, in which he was employed six score years, the coming of the wrath of God. *Vide* Matth. xxiv. 37. We find among the verses of the pretended Sybils, a description of mankind before the deluge, and Noah's preaching to them. Theophilus of Antioch, *lib. iii. ad Autolyc.* p. 129, seems to believe, that the name *Deucalion*, who is the same as Noah, comes from the Greek *Deute*, and *calein*, come and call; because Noah speaking to men before the deluge, used the words, *Come, God calls you to repentance.*

St. Peter says, "For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." 1 Pet. iii. 18, 19, 20. Several of the ancient fathers took these words literally: as if Christ after his resurrection [death] had really preached to those men, who before the deluge were disobedient to the preaching of Noah. Others by *prison* understand the body, which is, as it were, the prison of the soul. Others, that Jesus Christ, by his spirit, with which Noah was replenished, preached by the mouth of that patriarch to the unbelievers before the deluge, whose souls were then in the prison of the body; but at the time when St. Peter wrote were in the prison of hell. Other interpretations also are given to this passage.

[It is certain, that the term "*he went and preached*"—may signify only "*he preached*,"

as Eph. ii. 15, "*he came and preached peace to you who were afar off*,"—not in person; but by his agents, his apostles. In this sense Noah in his day, was an agent of Christ, being actuated by his Spirit. It is likely, that as fallen angels are described as being held in *chains of darkness*, unto judgment, so disobedient human spirits may be described as being in *prison*, i. e. reserved to future judgment. Comp. Job xxvi. 5. as usually understood.]

The eastern people had a notion, that Noah received orders from God to take the body of Adam, and put it in the ark, to preserve it from the waters of the deluge; and that when he found himself near his death, he called his son Shem to him, entrusted him with this *depositum*, and bid him carry it to Melchisedech, the priest of the Most High, that they might bury it in such place as the angel of the Lord should shew them. Shem went therefore to Melchisedech, and they buried Adam on mount Calvary, which is the middle of the earth.

A prayer which, it is said, Noah repeated daily while he was in the ark. "O Lord, thou art truly great, and there is nothing so great as that it can be compared to thee. Look upon us with an eye of mercy, and deliver us from this deluge of waters. I entreat this of thee for the love of Adam thy first man, for the blood of Abel thy saint, for the righteousness of Seth, whom thou hast loved. Let us not be reckoned in the number of those who have disobeyed thy commandments, but still extend thy merciful care to us, because thou hast hitherto been our deliverer, and all thy creatures shall declare thy praise. Amen."

Several learned men have observed, that the Pagans confounded *Saturn*, *Deucalion*, *Ogyges*, the god *Cælus*, or *Ouranus*, *Janus*, *Protheus*, *Prometheus*, *Vertumnus*, *Bacchus*, *Osiris*, *Vadimon*, and *Xisuthrus*, with Noah. See Bochart, *Geog. Sacr. lib. i. cap. 1.* Huet, *de concord. Rat. et Fidei, lib. ii.* Grot. *de verit, Relig. Christ. lib. i.* Natalis Comes, *Mytholog. lib. viii. cap. 17.* Octav. Falconer, *Dissert. de Nummo Apameas.* Dickinson, *Delphi Phœnicizantes.* Also Fabricius, *Apochryph. V. T.* p. 247, &c. also FRAGMENTS, *passim.*

[This proposition has been more strongly enforced, and more distinctly elucidated, by the late learned JACOB BRYANT, in his *Mythology*, &c. than by any or all of the former writers.]

Several writings have been ascribed to Noah. Some Hebrews have thought, that Moses quotes a work composed by Noah, when he says, Gen. vi. 9. "These are the generations of Noah." And elsewhere, Gen. x. 1. "Now these are the generations of the sons of Noah." The false Berosus

Berosus ascribes also a book to him, *Of the Secrets of Natural Things*; and the Cabalists maintain, that this book was stole from Noah by his son Ham, and given to Mizraim. W. Postel speaks of it in the title of his book called, *De Originibus, seu de varia ac potissimum Orbi Latino ad hanc diem incognita, aut inconsiderata historia, etc. Ex libris Noachi, et Hana-chi, etc.* Lambecius in his Catalogue of the Emperor's Library, speaks of a book with this title: "The Method which was revealed to the Prophet Noah by the Angel of the Lord, to discover sixteen figures, proper to foretel what shall come hereafter." But all these are justly ranged among fables and impostures. There is no proof that Noah ever wrote any thing; much less that any thing of his is preserved to our times. [in the form in which he left it; but the *Institutes of Menu* are possibly repetitions of maxims by which he desired his posterity should be governed.]

The eastern people think that Noah came out of the ark on the tenth day of the first month of the Arabian year, called *Meharram*; and that this patriarch instituted a fast on that day, which they still observe, in commemoration of deliverance from the waters of the deluge. Then Noah was appointed of God as a new Adam, to re-people the world. All nations derive their origin from him. From *Shem* the Hebrews, the Arabians, the Persians, the Syrians, and the Greeks; from *Japheth* the Scythians, the Moguls, the Getæ, the Tartars, the Chinese, the Turks, the Hyperboreans, Gog and Magog: from *Ham* the Indians, the Africans, the Blacks, &c. [But certainly, Noah had also other posterity, after the deluge: Possibly the Chinese, eastward.]

Besides these three sons of Noah, the Orientals have given him a fourth, called *Maghestan*, unknown to the sacred books of the Hebrews. They say moreover, that God sent ten books to Noah, which signifies, according to their way of speaking, that when he died he left ten volumes behind him, in which were written the revelations, and commands he had received from God. But these books, if ever they were at all in being, are now lost. [unless the *Sanscrit* retains memorials of them; as already observed.]

The fable of Deucalion and his wife Pyrrha, *Appollodor. lib. i.* is manifestly derived from the history of Noah. Deucalion by the advice of his father built an ark, or vessel of wood, in which he stored all sorts of provisions necessary for life, and entered it, with his wife Pyrrha; to secure themselves from a deluge, that drowned nearly all Greece. All the people almost of this country were destroyed, none escaped but those who took refuge on the tops of the highest mountains. When the flood was over,

VOL. II. PART XXI. Edit. IV.

Deucalion came out of his ark, and found himself on mount Parnassus. There he offered sacrifices to Jupiter, who sent Mercury to him, to know what he desired. He requested that he might become the restorer of mankind, which Jupiter granted him. He and Pyrrha were ordered to cast stones behind them, which immediately became so many men and women.

The Pagans struck medals to preserve the memory of this famous event. Octav. Falconerii, *Inscript. Athlet. Rom.* 1568. Kircher, *de Arca Noe*, p. 138. Vide APAMBA, and PLATES of NOAH'S ARK; also DAGON, &c.

NOAH'S WIFE, is called *Noriah* by the Gnostics; *Barthenos* or *Bathenos* by Epiphanius; *Noema* or *Tethiri*, by some ancient Rabbins. But this has as little certainty, as what we have mentioned of Noah's works.

[The name *Nuraito* given to the wife of Noah by the Syro-Chaldee, is derived from the Syriac, נורא, which signifies fire; hence *Pyrrha* (fire) is, by the Greeks, said to have been the name of the wife of Deucalion; and so far the Grecian story rests on authority more oriental than itself. Epiphanius, *cont. Gnost. sect.* xxvi. has a reference to this derivation: he calls her "*Noria*, said to be the wife of Noah, whose name is by interpretation, *Pyrrha*." There is also, much allegory couched under the names of Deucalion's father, Prometheus (*foresight*) by whom he was advised to build a vessel, and Pyrrha's father, Epimetheus, whose wife was Pandora, accomplished by gifts from all the gods, with her box of evils, in which when opened, remained only Hope, &c. &c.]

NOB, נוב, Noβa, *discourse, prophecy*; [otherwise, *fruitful*, or *germinating*.] Neh. xi. 32.

NOB, or NOBE, or NOMBA, a sacerdotal city of Benjamin or Ephraim. Jerom says, in *Epitaphio Paulæ*, (*Vide Euseb. in locis, voce, Nom-bra.*) that in his time it was intirely destroyed, and that the ruins of it might be seen, not far from Diospolis. When David was driven away by Saul, he came to *Nob*, and asking the high-priest Abimelech for food, he gave him the bread which had been lately taken off the holy table: also he gave him the sword of Goliath. Saul being informed of this by Doeg, caused all the priests of *Nob* to be slain, and destroyed their city, 1 Sam. xxii. 9, &c. xxi. 6, 7, 8, &c.

[The Rabbins say that Jerusalem might be seen from this town. The tabernacle resided some time at *Nob*; after this town was destroyed that structure was removed to Gibeon; "and the days of *Nob* and Gibeon," says Maimonides, "were fifty-seven years,"]

NOBAH, נבה, Naβa, *that barks or yelps*; from נבא nabach.

NOBAH, or NOBE, or CHANATHA, or CANATH, a city

N O D

a city beyond Jordan. It took the name of *Nobah* from an Israelite who conquered it, Numb. xxxii. 42. Gideon pursued the Midianites to this city, Judg. viii. 11. Eusebius mentions a forsaken place of this name, about eight miles from Heshbon, south. But that could not be this *Nobah*, because this was much farther north.

[As the Arabic root of these names, *Nob*, and *Nobah*, implies *height*, it is thought that these towns stood on elevations, and derived their name from that circumstance. Heights, High Town.]

[**NOBLE**, a person distinguished by dignity. *Nobility* is not hereditary in the East; nevertheless, the pride of descent from *noble parentage* is not unknown there. All Jews considered themselves as *noble*, being descended from Abraham, &c.

Nobles signify the chiefs, heads of tribes, or of families, &c. so we read of the *nobles* of Judah, Neh. vi. 17. the *nobles* of Israel, Exod. xxiv. 11. Numb. xxi. 18.

Noble is given as a title of office, like "your excellency" among us, to Felix, Acts xxiv. 3.

Noble is used to signify a liberal, candid, generous disposition of mind: the Bereans were more *noble* than those of Thessalonica, and therefore searched the Scriptures daily, &c. but some think this also refers to descent, they were of superior rank, had greater advantages, were more given to liberal studies. Acts xvii. 11.]

[**NOBLEMAN**, John iv. 46. This was probably an officer of king Herod's court, and of considerable distinction; not an hereditary *nobleman*. The word βασιλικός signifies a *servant of the king*; as the Syriac and Arabic versions render it. Many have conjectured that this *nobleman*, or royal servant, was Chuza, Herod's steward, whose wife is thought to have been converted on this occasion, and afterwards to have become an attendant on Jesus. Luke viii. 3.]

NOD, נֹד, *vagabond*: or a country so called.

NOD, or the land of *Nod*. Hither Cain withdrew after his fratricide, Gen. iv. 16. The LXX. and Josephus, read *Naid* instead of *Nod*, and have taken it for the name of a place. It cannot be easily known what country this was, unless perhaps it was *Nyse*, or *Nysea*, towards Hyrcania. Jerom and the Chaldee have taken the word *Nod* in the sense of an appellative, a *vagabond*, or *fugitive*.

[The Samaritan reads *Nad*: a wanderer, or trembler in the land. Nevertheless, taken as the name of a country it imports *wandering*, or *exile*, perhaps *wildness*, or the *wilds*: as we say a *stragglng* country: meaning, one wherein animals or men may stray, and lose themselves with little hope of recovery.]

N O P

NODAB, נֹדָב, *Nádaß*, *he that vows*: or *liberal*; or *prince*, or *chief*; from נָדָב *nadab*.

NODAB, a country bordering on Iturea and Idumea, but now unknown. We read, 1 Chron. v. 19. that the tribe of Reuben, assisted by Gad and Manasseh, had a war against the Hagarites, the Jeturites, and the people of Nephith and of *Nodab*, in which the Israelites had the advantage.

NOGAH, נֹגַה, *Nayè*, *brightness, splendour*. A son of David, 1 Chron. iii. 7. xiv. 6.

NOHAH, נֹחַה, *Nsà*, *he that rests*; from נָח *nuah*: *chief, manager*; from נָחַח *nachah*, to *manage*. Fourth son of Benjamin, 1 Chron. viii. 2.

[**NOON**. The middle time of the day, when the sun is highest in his daily course: in modern language when he is direct south, on the meridian of any place, 1 Kings xviii. 27. Psalm lv. 17. This time of the day being the brightest, is made a subject of comparison in several places of sacred Scripture. Vide Job v. 14. Psalm xxxvii. 6. The apostle Paul says, the brightness in which he beheld the Lord Jesus, was superior to that of the sun at *noon*, Acts xxvi. 13.]

[**NOPH**, a city of Egypt, Isaiah xix. 13. Jer. ii. 16. xlv. 1. xlv. 14. Ezek. xxx. 13, 16.

It is generally believed to have been the same with *Moph*, i. e. Memphis. Vide MEMPHIS. Hiller deduces its name from the *slightness of the rains*, which reach so far into the country from the sea, as Philo observes, *De Vita Mosia*, cap. 1. which idea he compares with that of the Hebrew root, importing to *drop*, to *distil*; and the Ethiopic, to *descend gently as dew*; heavy dews being equivalent to small rains. Vitringa on Isaiah, xix. 13. thinks *Moph*, written for *Menuph*, means the land, or place, of *Meni*, from a king named *Menes*, who built it, says Herodotus, lib. ii. Comp. AMMON-NO.]

NOPHAH, נֹפַח, *that breathes*; from נָפַח *naphach*: otherwise, *that chains, or ties up*; [*entangling*,] from נָפַח *puach*: or *that fears*; from נָפַח *pachad*: otherwise, *that speaks, or murmurs*; from נָפַח *japhach*.

[Probably, a place exposed to gales of wind; wherein the wind blows freely: *well ventilated*.]

NOPHAH, or **NORNE**, a city of the Moabites, which afterwards belonged to the Amorites, and lastly to the Israelites, Numb. xxi. 30. *Nephah* was near to Medebah. There is some probability that it is the *Nephiz*, Esdr. v. 21. or *Nebo* or *Nabo*, Neh. vii. 31, Ezra ii. 20. The situation agrees perfectly well. *Nebo* is joined with Medeba in Isaiah, xv. 2. xlv. 1.

NOPHET, נֹפֶת, *honey-comb*; from נָפַח *naph*; or *sieve*, or *that drops*: from the same.

NOPHET,

NOPHET, Josh. xvii. 11. and elsewhere, is taken for a district, or province. Often it is joined to *Dor*, as *Nophet-dor*, Josh. xi. 2. xii. 23, the district round the city Dor, on the Mediterranean, south of Mount Carmel, and north of Caesarea of Palestine. Two thirds of it was possessed by Zebulun, and one third by Manasseh.

[**NORTH**. As it was customary for the Hebrews to consider the cardinal points of the heavens in reference to a man whose face was turned toward the east, the *north* was consequently to his *left hand*.

The *north wind* dissipates rain, Prov. xxv. 23. this must depend on the situation of a place; as in different places the same wind has different effects.]

NOSE. *Narus, Nares*. The Hebrews commonly place the seat of anger in the nose. "There went up a smoke out of his *nostrils*," 2 Sam. xxii. 9. Psalm xviii. 8. "The anger of the Lord and his jealousy shall smoke against that man," Deut. xxix. 20. And Job, "Out of his *nostrils* goeth smoke," Job xli. 21. The ancient Greek and Latin authors speak pretty much after the same manner :

— Ἀνὰ ῥίνας δέ οἱ ἦδη
Δρυμὲ μενύος προὔτυψε.

HOMER, *Odys.* xxiv.

Οἱ αἰ δρυμῆα χολὰ ποτὶ ῥινὴ κάθηται.
Sharp anger always sits on his nostrils.

THEOCRITUS. *Idyll.* i.

Thus Persius,

Diace, sed ira cadat naso, rugosaque sanna.

And Plautus,

Fames et mora bilem in naso conciant.

The eastern women in several places wore golden rings in their *nostrils*. Solomon alludes to this custom when he says, Prov. xi. 22. "As a jewel of gold in a swine's snout, so is a fair woman without discretion." And Ezekiel, xvi. 12. "And I put a jewel on thy forehead [Heb. *nose*,] and ear-rings in thine ears, and a beautiful crown upon thine head."

They also put rings in the *nostrils* of oxen and camels, to guide them by. "I will put my hook in thy *nose*, and my bridle in thy lips," 2 Kings xix. 28. And Job xli. 2.

NOTHING, *Nihilum*, is sometimes put in opposition to body, solidity, or mass. It is also put for vacuity, and for what is not sensible. Job says, xxvi. 7. "He stretcheth out the north over the empty place, and hangeth the earth upon *nothing*," upon the vacuum. Isaiah says,

xl. 22. *Vulg.* "God spreads out the heavens as *nothing*," *extendit tanquam nihilum cælos*; he extends them in the air, in invisible space. The wise man says, *Wisd.* ii. 2. *Vulg.* we are born of *nothing*, and in some sense shall return to *nothing* again: *Ex nihilo nati sumus, et post hoc erimus tanquam non fuerimus*. We shall disappear from the face of the earth, as if we had never been there. And Isaiah says, xli. 24. "Behold ye are of *nothing*, and your works of nought; an abomination is he that chooseth you."

Idols are often called *nothings*, non-entities. "Ye which rejoice in a thing of nought," Amos vi. 13. And Esther, *Apoc.* xiv. 11. "O Lord, give not thy sceptre unto them that be *nothing*;" deliver not over thy people to those gods that are *nothing*. And St. Paul, "we know that an idol is *nothing* in the world." 1 Cor. viii. 4.

To bring to *nothing*, i. e. to exterminate, to destroy, utterly to root out any thing.

NOVICE, or **NEOPHYTE**. *Νεόφυτος*, from *νεός*, *novus*, and *φύς*, *plantatus, satus*, literally *newly sown, or planted*. This name was given to new converts to Christianity, or to those newly baptized. St. Paul advises, 1 Tim. iii. 6. that a *novice* should not be made a bishop, for fear, says he, "lest being lifted up with pride, he fall into the condemnation of the devil." As Lucifer, being puffed up with those eminent qualities he possessed, became proud and insolent, and was therefore precipitated into hell, so a man who finds himself suddenly exalted in dignity, easily flatters himself, and conceits that he has more real worth than others, that there is great occasion for his services, &c. Hence arise presumption and pride, and then follows the judgment of God, who always humbles the proud. [The term *Neophyte* continued to be used among the primitive Christians during several ages, as appears from the tombstones of children, &c. who died when recently baptized.]

NUMBER. This word is sometimes taken to signify a *small number*, such as is soon reckoned; sometimes it signifies the contrary. We are but few in *number*, says Jacob to his sons, when they had assaulted Shechem, Gen. xxxiv. 30. literally, *Ego autem viri numeri*, "I being men of *number*." And Moses says, Deut. iv. 27. "Ye shall be left few in *number* among the heathen." And Job, "when a few years are come," Heb. *years of number*. And the Psalmist, cv. 12. "When they were but a few men in *number*:" literally, *men of number*.

Number sometimes stands for a *great number*, or a multitude. Thus, Psalm cxlvii. 4. "He telleth the *number* of the stars," or their multi-

tude, as the Septuagint and Vulgate translate it. Solomon says, Eccles. ii. 3. *Quo facto opus est sub sole, numero dierum vite sue.*

The number of the beast, or number of the name of the beast, Rev. xiii. 17, 18. stands for the numerical value of the letters that compose his name. *Vide* ANTICHRIST.

NUMBERS. The book of *Numbers* is the third of the Pentateuch. The Hebrews call it וַיְדַבֵּר *Vajedabber*, *And he spoke*, because in the Hebrew it begins with these words. Some Jews call it בְּמִדְבָּר, *Bemiddebar*, *In the desert*, because it includes the history of the Israelites' journeying in the wilderness. The Greeks, and after them the Latins, call it the book of *Numbers*, because the first three chapters contain the numbering of the Hebrews and Levites, which was performed separately, after the erection and consecration of the tabernacle.

The people having departed from Sinai on the twentieth day of the second month of the second year after their coming out of Egypt, went to the wilderness of Paran, and thence to Kadesh, whence they sent spies to view the Land of Promise. At their return the people were discouraged; for which God condemned them to die in the desert. And having journeyed thirty-nine years in the wilderness, they arrived at last at the plains of Moab, beyond Jordan. What happened during this interval is recorded in the book of *Numbers*.

NUMENIUS, Νυμνίος, *new-moon, new month, or the first day of the month.* See NEOMENIA.

NUMENIUS, son of Antiochus, was sent by Jonathan Maccabæus to renew the alliance made by the Jews, with the Romans and Lacedæ-

monians. He was again commissioned for the same purpose some years after, by Simon Maccabæus, brother of Jonathan. It is not easy to know who this *Numenius* was, but he appears to have been a person of great capacity, since he was employed in such important negotiations, which he always managed with address. Josephus also mentions letters of the Roman senate in favour of John Hyrcanus, given in the ninth year of his high priesthood, wherein *Numenius*, son of Antiochus, is named as ambassador from the Jews.

NUN, נון, *son.* Son of Elishamah, and father of Joshua, of the tribe of Ephraim. The Greeks give him the name of *Nave* instead of *Nun*.

[*Nun*, should seem to import *augmentation, assistance*; so Joshua was *assistant* to Moses: but some think, an *adopted son*; and suppose Joshua to have been *adopted* by Moses: others say, the reading of the LXX. alludes to *dwelling, or rest*: as if Joshua were a man to be *relied on*, in whom confidence might *reside* safely.]

NUTS, a fruit well known and very common. The only passage in which mention is made of *nuts*, is Cant. vi. 11. "I went down into the garden of *nuts*," or of *nut-trees*.

NYMPHAS, Νύμφα, *spouse*; from νύμφη.

NYMPHAS. St. Paul, Coloss. iv. 15. salutes *Nymphas*, and the church in his house. Some Latins have thought, that *Nymphas* was the name of a woman: but the Greek text shews plainly it must be a man. The Greeks keep his feast, Feb. 28, and give him the name of an apostle: they add, that he died in peace.

O

[**OAK.** The religious veneration paid to this tree, by the original natives of our island in the time of the Druids, is well known to every reader of British history. We have reason to think that this veneration was brought from the east; and that the Druids did no more than transfer the sentiments their progenitors had received in Oriental countries. It should appear that the patriarch Abraham resided under an *oak*, or a grove of *oaks*, which our translators render the plain of *Mamre*; and that he planted a grove of this tree, Gen. xxi. 23. In fact, since in hot

countries nothing is more desirable than shade, nothing more refreshing than the shade of a tree, we may easily suppose the inhabitants would resort for such enjoyment to

Where'er the Oak's thick branches spread,
A deeper darker shade.

Oaks, and groves of *oaks*, were esteemed proper places for religious services; altars were set up under them, Josh. xxiv. 26. and probably, in the east as well as in the west, appointments to meet at conspicuous *oaks*, were made, and many affairs were transacted, or treated of, under their shade,

shade, as we read in Homer, Theocritus, and other poets.

It was common among the Hebrews to sit under *oaks*, Judg. vii. 11. 1 Kings xiii. 14. Jacob buried idolatrous images under an *oak*, Gen. xxxv. 4. Deborah, Rebekah's nurse, was buried under an *oak*, xxxv. 8. *Vide* 1 Chron. x. 12. Abimelech was made king under an *oak*, Judg. ix. 6. Idolatry was practised under *oaks*, Isaiah x. 29. lvii. 5. Hosea iv. 13. Idols were made of *oaks*, Isaiah xlv. 14.

There are several kinds of *oak* in the east; as Tournefort observes: one of which he calls "the fairest species of *oak* in the world:" he describes it as growing in the isle of Zia, *vol.* ii. p. 16. he says also, of Anatolia, *vol.* iii. p. 268. "Beside the common *oaks*, and that which bears the *Velanede*, we saw several other kinds in the valleys." And it is very reasonable to suppose, that more than one kind is mentioned in Scripture.

Aleh, אֵלֶךְ, is a species of *oak*, which occurs frequently; *Alun*, אֲלֹן, is another species: the Chaldee *Ailun*, אֵלֶן seems also to be a species of *oak*, Dan. iv. 7, &c. *Ashal*, אֶשֶׁל, also appears to be an *oak*, 1 Sam. xxxi. 13, compare 1 Chr. x. 12. This is the tree which Abraham planted, Gen. xxi. 33. This word is rendered *grove* in our version, but probably it was a kind of *oak*, of which a number were planted together.

The famous oracle of Dodona stood among *oaks*; the *oak* was sacred to Jupiter, who often on medals, &c. wears an *oaken* garland: *sacra Jovi Quercus*: the asylum of Romulus at Rome stood between two sacred groves of *oaks*, Dion. Halic. *lib.* ii. *cap.* 15.]

OATH. God has prohibited all false *oaths*, and all useless and customary swearing in ordinary discourse: but when the necessity or importance of a matter requires an *oath*, he allows to swear by his name; but not in the name of any false god, or in the name of inanimate things, whether on earth or in heaven, or by the stars, or by the life of any man. Our Saviour forbids all kinds of *oaths*, Matt. v. 33. and the primitive Christians understood and observed this command in a literal sense, as may be seen from Tertullian, Eusebius, Chrysostom, Basil, Jerom, &c. However, it must be acknowledged, that neither the apostles nor fathers absolutely condemned swearing, or the use of *oaths*, on every occasion, and on all subjects. There are circumstances wherein we cannot morally be excused from it. But we ought not to swear except on urgent necessity. We ought to live with such integrity and veracity, as not to need an *oath* in confirmation of what we say; but that our word may be taken equal to an *oath*: nor

must we ever swear but with a strict regard to justice and truth. See St. Austin, *Ep.* 157. n. 40. and the commentators on Matthew. v. 33, 34.

[We ought to remember that anciently an *oath* was administered by the judge, who stood up, and abjured the party who was to be sworn: to this mode of administering an *oath* Moses alludes, when he says, Lev. v. 1. "if a person sin, hearing the voice of swearing, i. e. of adjuration, being called on to witness, whether he hath seen or known of the transaction then in judgment, &c. And this I take to be the true import of Prov. xxix. 24. "Whoso is partner, accomplice, even after the fact—with a thief, hateth his own soul: he heareth the voice of cursing, i. e. the adjuration by the judge, when inquiry is making after the truth of a fact, but does not discover his knowledge of the matter: consequently, he is guilty of perjury. *Vide* THIEF; also 1 Kings viii. 31. 2 Chron. vi. 22.

In this manner our Lord was *adjured* by Caiaphas, Matth. xxvi. 63. Jesus had remained silent under long examination, when Caiaphas rising up, knowing he had a sure mode of obtaining an answer, said, "I *adjure* thee by the living God, that thou tell us whether thou be the Christ, &c." To this *oath*, thus solemnly administered, Jesus confessed a good confession. That the high-priests had this power, *vide* Ex. xxii. 11. Lev. v. 1, Prov. xxix. 24. xxx. 9. Probably, they might thus interfere only on occasions of some moment; and when the most solemn kind of *oath* was necessary.

An *oath* is a solemn appeal to God, as to an all-seeing witness, and an almighty avenger, if what we say be false, Heb. vi. 16. It is an act of religious worship; whence God requires it to be done in his name, Deut. x. 2. and points out the manner in which it ought to be administered, and the duty of the person who swears, Psalm xv. 4. xxiv. 4. Jer. iv. 2. An *oath* in itself is not unlawful, either as it is a religious act, or as God is called on to witness. *Comp.* FRAGMENTS, No. CCLXXVII.

God himself is represented as confirming his promise by *oath*, Heb. vi. 13, and thus conforming himself to what is practised among men, v. 16, 17. The *oaths* forbidden, Matth. v. 34, 35. Jam. v. 12. refer only to the unthinking, hasty, and vicious practices of the Jews; otherwise, Paul would have acted against the command of Christ, Rom. i. 9. 2 Cor. i. 23. Neither atheists nor Epicureans, who deny, the former the being, the latter the providence, of God, can take an *oath* administered, and be bound by it, from the very form of an *oath*, which declares the omniscience and vindictive justice of God. That person is obliged to take an *oath*, whose duty

duty requires him to profess the truth. As we are bound to manifest every possible degree of reverence towards God, the greatest care is to be taken that we swear neither rashly nor negligently in making promises: to neglect performance is perjury: unless the promise be contrary to the law of nature; in which case no *oath* is binding. A person is guilty of perjury, who takes an *oath* in a sense different from that in which it is (lawfully) tendered: such simulation and dissimulation, or mental reservation, is contrary to the law of nature, because a violation of duty. To swear by a creature is simply unlawful, from the nature of an *oath*, which implies omniscience and omnipotence in the party appealed to, and sworn by, perfections incompetent to any creature. *Oaths* are either assertory, in which we affirm something as true, as in the case of bearing testimony; or promissory, Gen. xxix. 3. Josh. ix. 15. The former regards past or present, the latter future time.

We find Joseph using an extraordinary kind of *oath*, as it appears to us, Gen. xlii. 15. "*As Pharaoh liveth,*" or, *by the life of Pharaoh.* This custom of swearing by the king still continues in the East. The most sacred *oath* among the Persians is "by the king's head," says Hanway, *Trav. Vol. I.* p. 313. and among other instances of it, we read in the Travels of the Ambassadors, p. 204. "There were but sixty horses for ninety-four persons. The *Mehemander*, (or conductor) swore *by the head of the king* (which is the greatest *oath* amongst the Persians) that he could not possibly find any more." And Thevenot says, *Trav. p.* 97. Part ii. "his subjects never look upon him but with fear and trembling, and they have such respect for him, and pay so blind an obedience to all his orders, that how unjust soever his commands might be, they perform them, though against law both of God and nature. Nay, if they swear *by the king's head*, their *oath* is more authentic and of greater credit, than if they swore by all that is most sacred in heaven and upon earth."

These instances seem allied to that very common *oath* in Scripture, "as the Lord liveth:" and it should seem, that as this *oath* could not be taken without naming the name of God, which the later Jews regarded as a profanation, that they gradually introduced the custom of swearing (not judicially) by sacred things, as heaven, the temple, the gold of the temple, the altar, &c. all which our Lord forbids, and refers *oaths* to the great object of swearing, God; or, if the subject in debate be too trivial to call upon God about, then swear not at all—use no subterfuge, no lesser *oath*, but either affirm, or deny, simply.

Our Lord further says, thou shalt not swear by *thy head*, as some we see are accustomed to do by *the king's head*. The apostle Paul observes; "men verily swear by a greater than themselves;" as those no doubt understood they did, who swore by the king.

Grievous curses are promulgated against false swearers, and false *oaths* are among the greatest abominations before both God and man.

That a person swear lawfully, he must swear by the Most High God, since only the Most High God can judge of the sincerity of his affirmation, which is the essence of an *oath*: to swear by any person or thing not omniscient to know, and omnipotent to remunerate, is to trifle with an *oath*. 2. The veracity of an *oath* is its essence: to preserve this veracity we should swear only on due deliberation, only on actual knowledge, only agreeably to justice and equity: openly, candidly, with due circumspection, and if necessary, with due enquiry and explanation. 3. The end of an *oath* is to glorify God, by acknowledging his attributes of holiness, justice, truth, knowledge, &c. and to appease man, by determining controversy, clearing the innocent, satisfying our brethren, or discharging our own consciences: and an *oath* should be "an end of all strife!"—If such be the essence and nature of *oaths*, what apology shall be made for profane swearing? swearing without an object, and to no avail; for who credits such asseverations beyond what they would credit simple assertion?]

OB, a spirit of *Ob*, or Python. See PYTHON.

OBADIAH, עֲבַדְיָה, Ὀβδίας, Vulgate, *Obdias*. A slave, or labourer of the Lord; from עָבַד *kabad*, a servant, slave, or labourer; and יָהּ *jah*, the Lord.

I. OBADIAH, or OBDIAH, second son of Uzzi, of Issachar, 1 Chron. vii. 3.

II. OBADIAH, son of Arnan, and father of Shechaniah, 1 Chron. iii. 21.

III. OBADIAH, son of Azel, of the race of Saul, 1 Chron. viii. 38.

IV. OBADIAH, son of Shemaiah, of the race of the Levites, 1 Chron. ix. 16.

V. OBADIAH, a valiant man of David's army, who joined him in the wilderness, 1 Chr. xii. 9.

VI. OBADIAH, one whom king Jehoshaphat sent into the cities of Judah, to instruct the people, 2 Chron. xvii. 7.

VII. OBADIAH, a principal man of Judah, who signed the covenant, Neh. x. 5.

VIII. OBADIAH, the prophet. He foretold the return from the captivity in these terms according to the Vulgate, Obad. 20. The army of the children of Israel, who had been transplanted out of their own country, shall possess all the land

land of the Canaanites as far as Sarepta, and the cities of the south shall be in subjection to those that had been carried away from Jerusalem as far as the *Bosphorus*." The Hebrew [and English translation] read it thus: "The captivity of this host of the children of Israel shall possess that of the Canaanites even unto *Zarephath*; and the captivity of Jerusalem which is in *Sepharad*, shall possess the cities of the south." Some Hebrews by the name of Canaanites here understand Germany, and France by the name of *Zarephath*, and Spain by the name of *Sepharad*. The Jew that taught Jerom Hebrew, by *Sepharad*, understood the *Bosphorus*, which he connected with the preposition *ב*, *b*, signifying *within*, and made but one word of them. But it is better to follow the reading of the Septuagint. The Israelites at their return from the captivity shall possess the land of the Canaanites, or of the Phœnicians, as far as the city of Sarepta, which was near to Tyre and Sidon, the capital of Phœnicia. And the captives that should return to Jerusalem shall possess the country from Ephrata towards the south of the Land of Promise.

[IX. OBADIAH, governor of the house, or steward, to Ahab king of Israel. He had feared the Lord from his youth; and had secreted a hundred prophets of the Lord from the fury of Jezabel. He was sent by Ahab in search of grass for the cattle in the time of famine; and met Elijah the prophet; whose presence he announced to his master. 1 Kings xviii. 3.]

OBAL, עֹבֵל, *inconvenience of old age*, or of the *flux*: from בָּלָה *balah*, to grow old, or from בָּלָה *jahal*, *flux*, and חָוָה *havah*, *naughtiness*. In the Arabic, *he that walks*; from חָבַל *hubal*.

[But some think *fat*, *very fat*. He is written עֹבֵל, 1 Chr. i. 22, and עֹבֵל, Gen. x. 28, but here the Samaritan has also עֹבֵל. The names of his brothers *Abimael*, which from the Arabic imports *father of fat*, and *Ophir*, which also imports *fatness*, (whence Bochart, *Phaleg*, lib. ii. cap. 27. supposes it imports *opulence*, as the name of a country) appear to justify this derivation. Probably, the family was naturally bulky, fat. So among the Latins *Crassus*, *Opimus*, *Opimius*, &c. Mount *Ebal* is allied to this root; but rather in the sense of *round*, *thick*, or *something*.]

OBAL, or EBAL, eighth son of Joktan, Gen. x. 28. generally thought to have peopled a part of Arabia.

OBED, עֲבָד, a servant, or diligent labourer.

I. OBED, son of Boaz and Ruth; father of Jesse, grandfather of David, Ruth iv. 17.

II. Obed, son of Ephthal, father of Jehu, of Judah. 2 Chron. ii. 37.

OBED-EDOM, עֲבָד-עֲדֹם, *the slave of Edom*, or *the Idumæan*: or *labourer of the man, of red*, or *earthy*; from עָבַד *abad*, a slave, and from עֲדָם *adam*, man, or Edom, Idumæan.

OBED-EDOM, son of Jeduthun, a Levite, 1 Chron. xvi. 38. He had a numerous family, says 1 Chron. xxvi. 4. because the Lord blessed him. After the death of Uzzah, David, terrified at that accident, durst not remove the ark into the apartment he had provided for it in his palace, but left it in the house of *Obed-Edom*, near the place where Uzzah was struck. The presence of the ark became a blessing to *Obed-Edom*, which encouraged David some months afterward to remove it to the place he had appointed for it. Afterwards, *Obed-Edom* and his sons were assigned to the keeping of the doors of the temple, 1 Chr. xv. 18, 21. In 2 Sam. vi. 10. *Obed-Edom* is called the *Gittite*, probably because he was of *Gath Rimmon*, a city of the Levites beyond Jordan, Josh. xxi. 24, 25.

[OBER E NAHR, Vide MAWR E NAHAR.]

OBIL, אֹבִיל, 'Αβιλ, *that weeps*, or *deserves to be bewailed*; from אָבַל *abal*: otherwise, ancient; from בָּלָה *balah*: otherwise, *who is brought*; from יָבַל *jabal*.

[It may be questioned whether this name be any thing more than an expression of this man's profession,—CAMEL-HERD; as we have among ourselves *Shep-herd*, i. e. keeper of sheep, *Cow-herd*, keeper of cows, &c. Such appellations were common among the Greeks, the Latins, and indeed in all nations. Comp. Eustathius on Homer, *Iliad* B. and among the Romans *Agaso*, *Agricola*, *Arator*, *Bubulcus*, &c.]

OBIL, or UBIL, an Ishmaelite, master of the camels to king David, 1 Chron. xxvii. 30. probably, because these people knew better than others the manner of rearing and managing these animals, which were very common in their country.

OBLATION. See SACRIFICE.

OBOTH, אֲבוֹת, *spirits of Python*, *false oracles*; or *bags*, goat-skins serving for vessels to put liquors in; [*skin bottles*: Vide FRAGMENT, No. LXVIII.] from אָב *ob*: otherwise, *desires*; from אָב *ab*.

[The place of skin bottles, i. e. where bottles of this kind might be filled with water. Hiller, in his *Onomast*, p. 899, derives it from the Arabic, which imports "water there"—hither and thither water is found. Query, a place where skin bottles were made?]

OBOTH, an encampment of the Hebrews in the wilderness. From Pausa they went to *Oboth*, and from *Oboth* to *Je-abarim*, Numb. xxi. 10. xxxiii. 43. Ptolemy speaks of a city called *Oboda*, or *Eboda*, in Arabia Petraea; Pliny

Pliny and the geographer Stephanus mention it also. Stephanus assigns it to the Nabatheans, and Pliny, *lib. vi. cap. 28.* to the Helmodeans, a people of Arabia. At *Oboth* they worshipped the god *Obodos*; which Tertullian joins with *Dusares*, another king of this country, *Ad Nation. lib. ii. cap. 8.*

OBSCURE, is put for adversity, see **NIGHT** and **DARKNESS**. An *obscure*, dark, or sad countenance is opposed to a serene and open one. Jesus Christ upbraids the Pharisees, that they had *obscure* or sad aspects, *Matt. vi. σκύδωποι*, when they fasted. And Nahum, *ii. 10.* speaking of the destruction of Nineveh, says, their faces were as black as a pot, *Heb.* as if they had blacked their faces with soot. Some travellers, as Tavernier, *Voyage of Persia, lib. ii. cap. 7.* affirm, that by way of mourning the Orientals daub their faces with the black of a kettle. Joel alludes to this custom, *ii. 6.* All faces shall gather blackness. Isaiah *xiii. 8.* Their faces shall be as flames. And Ezek. *xx. 47.* All faces from the north to the south shall be burned. *Vide* **FRAGMENT**, No. CCCV.

Obscure places denote the grave, Psalm *cxliii. 3.* "The enemy hath made me to dwell in darkness, as those who have been long dead." In Psalm *lxxiv. 20.* we read, "The dark places of the earth are full of the habitations of cruelty," which some understand of the *obscure* places of prisons, wherein tyrants often keep the weak and unfortunate; because the *obscure* of the earth, the poor Israelites, are reduced to captivity in the houses of the Babylonians. Solomon speaks of the *obscure*, the poor, as opposed to the great and rich. *Prov. xxii. 29.* "Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men." *Heb. coram obscuris.*

In great calamities, the sun is said to be *obscured*, and the moon covered with darkness, *Matt. xxiv. 29.* *Luke xxiii. 45.* *Vide* also *Nah. iii. 19.* *Jer. xiv. 2.* [Political convulsions.]

Obscurity of the heart and mind, according to St. Paul, is put for the wilful ignorance and hardness of the Jews. *Rom. i. 21.* *Eph. iv. 18.*

OBSERVATION. To *observe* the commandments of the Lord, his laws, his solemnities, his covenant, &c. are expressions that occur very frequently in Scripture. *Exod. xxiii. 21.* *Observe* him, and hear his voice: *Heb.* be on your guard in his presence, and fear him. You shall not *observe* dreams, *Levit. xix. 26.* לֹא תִרְאֶה חֲזוֹן. Some translate, you shall use no sorcery; others, you shall cast no nativities; or, you shall not enchant the eyes; or, you shall use no auguries by the flight of birds.

Observare custodias. To keep guard in the

temple, at the gate of a prince, in a camp, or even to keep watch over a flock that lies out in the field, *1 Sam. ii. 22.*

To *observe* the mouth of any one, to be a spy on his words, in order to surprize him. The Babylonians *observed* Daniel, that they might find opportunity to accuse him to the king. The Pharisees *observed* Jesus Christ, and endeavoured to catch him in his discourses. Solomon, *Eccl. viii. 2.* advises to *observe* the mouth of the king, to keep his ordinances, to be obedient to his commands; but *Eccl. xi. 4.* says, he that *observes* the winds shall not sow. St. Paul reproves the Galatians, *iv. 10.* for *observing* days and months; imitating the Jews in their superstitious distinctions of days. Ezekiel says, *xxxiii. 4, 5.* that he who does not *observe* himself, who takes no care of himself, shall die by the sword. Psalm *cxxx. 3.* "If thou Lord shouldst mark (or *observe*) iniquities, O Lord, who shall stand?" If thou shouldst enter into a rigorous observation of our faults, who can bear such a scrutiny, who can abide such enquiry?

OCRAN, עָרָן, *disturber*; or *that disorders*; from עָרָר *hucar*, to trouble. Father of Pagiel, of Asher, *Numb. i. 13.*

ODALIA, a Levite, *Neh. ix. 5.* [*Hodajah.*]

ODED, דָּוָד, to sustain, to hold, to lift up; from דָּוָד *hoded*.

I. **ODED**, father of the prophet Azariah, called *Obed* in some ancient bibles and Latin concordances, *2 Chron. xv. 1.*

II. **ODED**, a prophet of the Lord, *2 Chron. xxviii. 9.* who being at Samaria, when the Israelites returned from the war against Judah, with their king Pekah, and brought 200,000 captives; he went to meet them, and remonstrated effectually with them; so that the principal men in Samaria took care of them, gave them clothes, food, and other assistances, with horses, because the greater part of them were exhausted, and unable to walk. Thus they conducted them to Jericho, on the confines of Judah.

ODONARKES, 'Οδοῦνκας, or **ODAREN**, song of praise; from דָּוָד *hod*, praise, and רָנָן *ranan*, a song: otherwise, witness of the ark; from דָּוָד *hud*, witness, and אֲרוֹן *aron*, ark. An ally of Bacchides, killed by Jonathan Maccabæus, with other Syrians, *1 Macc. ix. 66.* A. M. 3846, ante A. D. 158.

[**OFFENCE**, vide **SCANDAL**.]

Offence may be either active or passive; we may give offence by our conduct, or we may receive offence from the conduct of others. We should be very careful to avoid giving just cause of offence, that we may not prove impediments to others in their reception of the truth, in

in their progress in sanctification, in their peace of mind, or in their general course toward heaven. We should abridge or deny ourselves in some things, rather than by exercising our liberty to the utmost, give uneasiness to Christians weaker in mind, or weaker in the faith, than ourselves. *Vide* 1 Cor. x. 32. On the other hand, we should not take offence without ample cause; but endeavour by our exercise of charity, and perhaps by our increase of knowledge, to think favourably of what is dubious, as well as honourably of what is laudable.

It was foretold of the Messiah, that he should be "a stone of stumbling, and a rock of offence." Perhaps predictions of this kind are among the most valuable which Providence has preserved to us: as we see by them, that we ought not to be discouraged because the Jews, the natural people of the Messiah, rejected him, and still reject him; since their very offence, the offence they take at his humiliation, death, &c. is in perfect conformity to, and fulfilment of, those prophecies, which foretold, that however they might profess to wish for the great deliverer, yet when he came they would overlook him, and stumble at him.]

OFFERINGS. The Hebrews had several kinds of offerings, which they presented at the temple. Some were *free-will offerings*; others were of obligation. The first-fruits, the tithes, the sin-offerings were of obligation: the peace-offerings, vows, offerings of wine, oil, bread, salt, and other things, made to the temple, or to the ministers of the Lord, were offerings of devotion. The Hebrews called offerings in general *Corban*, קרבן. But the offerings of bread, salt, fruits, and liquors, as wine and oil, presented to the temple, they called *Mincha*, מנחה. Sacrifices are not properly offerings; nor commonly included under this name.

Offerings of grain, meal, bread, cakes, fruits, wine, salt, oil, were common in the temple. Sometimes these offerings were alone; sometimes they accompanied the sacrifices. Honey was never offered with sacrifices,—but it might be presented alone, as first-fruits, Levit. ii. 11, 12.

These were the rules observed in presenting those offerings called *Mincha*, or *Korban Mincha*: Levit. ii. 1. קרבן מנחה, LXX. δῶρον θυσίας, Vulg. Oblationem sacrificii. There were five sorts of these offerings. 1. Fine flour, or meal. 2. Cakes of several sorts, baked in the oven. 3. Cakes baked on a plate. 4. Another sort of cakes baked on a plate with holes in it. 5. The first-fruits of the new corn, which were offered either pure and without mixture,

VOL. II. PART XXI Edit. IV.

or roasted, or parched in the ear, or out of the ear.

The cakes were kneaded with oil-olive, or fried in a pan, or only dipped in oil after they were baked. The bread offered to the altar, was without leaven; for leaven was never offered on the altar, nor with the sacrifices, Levit. ii. 11, 12. But they might make presents of common bread to the priests and ministers of the temple.

These offerings were appointed in favour of the poor, who could not afford the charge of sacrificing animals. Those also who offered living victims were not excused from giving meal, wine, and salt, which were to accompany the greater sacrifices. Those who offered only oblations of bread, or of meal, offered also oil, incense, salt, and wine, which were in a manner their seasoning. The priest in waiting received the offerings from the hand of him who brought them, laid a part on the altar, and reserved the rest for his own subsistence, as a minister of the Lord. Nothing was wholly burnt up but the incense, of which the priest retained none. See Lev. ii. 2, 13. Numb. xv. 4, 5.

When an Israelite offered a loaf to the priest, or a whole cake, the priest broke it into two parts, setting aside that part he reserved to himself, and broke the other into crumbs, poured on it oil, salt, wine, and incense, and spread the whole on the fire of the altar. If these offerings were accompanied by an animal for a sacrifice, this portion was all thrown on the victim, to be consumed with it.

If these offerings were ears of new corn, (wheat or barley) these ears were parched at the fire, or in the flame, and rubbed in the hand, and then offered to the priest in a vessel; over the grain he put oil, incense, wine, and salt, and then burnt it on the altar, first having taken his own portion. Levit. ii. 14, 15.

The greater part of these offerings were voluntary, and of pure devotion. But when an animal was offered in sacrifice, they were not at liberty to omit these offerings. Every thing proper was to accompany the sacrifice, and what served as seasoning to the victim. In some cases the law required only offerings of corn, or bread; as when they offered the first-fruits of harvest, whether offered solemnly by the nation, or as the devotion of private persons.

As to the quantity of meal, oil, wine, or salt, to accompany the sacrifices, I cannot easily see that the law determines it. Generally the priest threw a handful of meal, or crumbs, on the fire of the altar, with wine, oil, and salt in proportion, and all the incense. The rest belonged to himself

himself, the quantity depended on the liberality of the offerer. I observe, that Moses appoints an *assarón*, or the tenth part of an *ephah* of meal, for those who had not wherewithal to offer the appointed *sin-offerings*. See Levit. v. 11. xiv. 21. In the solemn *offerings* of the first-fruits for the whole nation, they offered an intire sheaf of corn, a lamb of a year old, two tenths or two *assarons* of fine meal mixed with oil, and a quarter of a hin of wine for the libation. Lev. xxiii. 10, 11, 12, &c. Numb. v. 15.

In the sacrifice of jealousy, when a jealous husband accused his wife of infidelity, the husband offered the tenth part of a *satum* of barley meal; without oil, or incense, because it was a sacrifice of jealousy.

Offerings of fruits of the earth, of bread, of wine, oil, and salt, are the most ancient of any that are known. Gen. iv. 3, 4. Cain offered to the Lord fruits of the earth, the first-fruits of his labour. Abel offered firstlings of his flock, and of their fat. The heathen religion has nothing more ancient, than these sorts of *offerings* made to their gods. They offered clean wheat, flour, and bread:

*Farra tamen vertebres jaciebant, farra metebant,
Primitias Cereri farra resecta dabant.*

OVID. *Fast.* ii.

Numa Pompilius, the Romans' legislator, who established their religious rites, taught them to offer to the gods, fruits, corn, meal, or the crumb of bread, with salt, wheat roasted or parched. *Numa instituit fruge Deos colere, & molâ salsâ supplicare, atque, ut author est Hemina, far torrere*, Pliny, *lib.* xviii. *cap.* 2. Before the use of bloody sacrifices they offered only corn:

*Ante Deos homini quod conciliare valeret,
Far erat, & puri lucida mica salis.*

OVID. *Fast.* i.

Theophrastus, *apud Stobæum*, observes, that among the Greeks, meal mingled with wine and oil, which they call *Thylemata*, was the ordinary sacrifice of the poor.

The difference between the *offerings* of meal, wine, and salt, with which the Greeks and Latins accompanied their bloody sacrifices, and those used by the Hebrews in their temple, consisted, chiefly, in that the Hebrews cast these oblations on the flesh of the victim, being already offered and laid on the fire, whereas, the Greeks put them on the head of the victim while alive, and just going to be sacrificed. See LIBATION.

OG, *ny*, a cake, bread baked in the ashes.

OG, king of Bashan, or of part of the Land of Promise, beyond Jordan, between the moun-

tains of Gilead east, Jordan west, Libanus and mount Hermon north, and the brook Jabok south. *Og* was a giant, of the race of the Rephaim. We may judge of his stature by the length of his bed, which was long preserved in Rabbath, the capital of the Ammonites, Deut. iii. 11. It was nine cubits long, and four cubits broad; fifteen feet four inches long, and six feet ten inches broad. *Vide FRAG. No. XIII.*

Moses says, Numb. xxi. 33. that after having conquered Sihon, king of the Amorites, he advanced toward the country of Bashan; wherein *Og* reigned, who marched against him to Edrei, with all his subjects. *Og* was conquered, and slain, with his children, and all his people. *Og* and Sihon were the only kings that withstood Moses. Their country was given to the tribes of Gad, Reuben, and to half the tribe of Manasseh.

OHAD, *חַד*, that praises; from *חָדַד* *jadah*, to praise. Third son of Simeon; went down into Egypt with Jacob his grandfather and Simeon his father, Gen. xvi. 10. A. M. 2298, ante A. D. 1706.

OHEL, *הֵיכָל*, 'Oðl, tent, tabernacle: otherwise, brightness; from *הִלּוּל* *hillul*. Son of Zerubbabel, and grandson of Josiah, 1 Chr. iii. 20.

[OINTMENT, *vide PERFUMES.*

As perfumes are seldom made up among us in the form of ointment, but mostly in that of essence, while ointments are rather medical, we do not always completely discern the beauty of those comparisons in Scripture, wherein ointments are mentioned. "Dead flies, though but small insects, cause the ointment of the apothecary—it should be—the fragrant unguent of the perfumer—to emit a foetid vapour; so does a small proportion of folly, or perverseness, overcome—prevail above—overpower by its foetor, the fragrance of wisdom and glory." Eccl. x. 1.

There is another passage where ointment is mentioned, which appears sufficiently strange; I am not sure that the following is the true sense of the allusion, but it may lead to it, Prov. xxvii. 15. *A continual dropping in a very rainy day, and a woman of fineries—delighting in fine clothes, are alike: (or, as LXX. drive a man out of his house:) Whoso hides—conceals—her from sight, confines the wind, —spirit: i. e. it is a very troublesome undertaking: (And, or) but, the fatness—abundance—accumulation—of his right hand—his labours—exertions, shall be emphatically glory: i. e. if he can check her vanity, and stop her expences, he shall acquire substantial wealth and honour.*

It is evident that our translators, like others, were perplexed by the expressions in this passage.

age; and perhaps to enquire what is the ointment of the right hand, by which they have rendered it, would only increase the perplexity.

We read of ointments for the head, Eccl. ix. 8. our own pomatums, some of which are pretty strongly essenced, may indicate the nature of these, as being their representatives in this country.

Ointments, and oils, were used in warm countries after bathing: and as oil was the first recipient of fragrance, probably, from herbs, &c. steeped in it, many kinds of unguents not made of oil (olive oil) nevertheless retained that appellation. As the plants imparted somewhat of their colour as well as of their fragrance, hence the expression green oil, &c. in the Hebrew.]

OLD, ancient. We say the *Old Testament*, by way of contradistinction from the *New*. Moses was the minister of the *Old Testament*, of the *old age* of the letter; but Jesus Christ is the Mediator of the New Testament, or of the new covenant, not of the letter, but of the spirit, Heb. ix. 15—20.

The *old man*, Rom. vi. 6. the *old Adam*, in a moral sense, is our derived corrupted nature, which we ought to crucify with Jesus Christ, that the body of sin may die in us. In Col. iii. 9. the apostle enjoins us, "to put off the *old man* with his deeds, and to put on the new man, which is renewed in knowledge after the image of him that created him." And Eph. iv. 22. we are to "put off the *old man* which is corrupt according to the deceitful lusts.

The *old leaven*, is concupiscence, and adherence to the literal and ceremonial observances of the law. St. Paul advises, 1 Cor. v. 8. "to keep the feast, not with *old leaven*, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Jesus Christ expresses almost the same thing, when he says, Luke v. 37. that "no man putteth new wine into *old bottles*, else the new wine will burst the bottles, and be spilled, and the bottles shall perish."

The *old fruits and the new*, which succeed one another, Levit. xxv. 22. xxvi. 10. and Cant. vii. 13. denote great abundance. You shall have so much, that to make room for the new, you shall be obliged to remove the old.

[OLD AGE, is promised as a blessing by God, to those who maintain obedience to his commands, and it is probable that Providence did, (and does) watch over and prolong the lives of eminently pious men. It was formerly thought a great blessing to come to the grave in a *good old age*, or "as a shock of corn fully ripe;" and though "they are not to be heard, which feign that the old fathers did look only

for transitory promises," yet I think we may venture to say they did on various occasions expect peculiar mercies from God, even in this life; and that their expectations were not disappointed.

Old age was entitled to peculiar honour, and no doubt, when men lived to the age of several hundred years, the wisdom they must needs have acquired, the influence they must needs possess over the younger part of the community, must have been much greater than they are among ourselves. Very venerable must have been the personal appearance of a patriarch of three or four hundred years, or even of half that age, in the eyes of his family, and of his descendants, whether immediate or remote.

There is nothing more decidedly recorded than the respect paid among the ancients to *old age*; of which Grecian story affords highly pleasing proofs; and that it was equal among the Orientals we learn from various allusions in the book of Job, the Proverbs, &c.]

There is some difficulty in St. Paul's description of himself, as *Paul the aged*, Philemon 9. if that epistle were written as supposed, A. D. 63. for since he is called *young* at the death of Stephen, about A. D. 34, he was then under 30 years of age, how much we cannot tell; but we can hardly suppose he would call himself *old* till sixty, unless indeed, the fatigues and sufferings he had undergone had enfeebled him, and made him old, as it were, before his time: the apostle therefore seems to use the word *old* with a latitude; and certainly some persons are older at 58 or 59, than others are at 64 or 65, which difference of four or five years is the whole; however St. Paul's age be calculated.

Old is spoken of what is decaying, Isaiah l. 9. Heb. viii. 13. of what has been destroyed, 2 Pet. ii. 5. of former times, Lam. i. 7.]

OLIVE-TREE. St. Paul in his epistle to the Romans, xi. 24. distinguishes two kinds of *olive-trees*; 1. the wild and natural; and 2. those under care and culture. The *cultivated olive-tree* is of a moderate height, its trunk knotty, its bark smooth, ash-coloured; its wood is solid and yellowish; the leaves are oblong, almost like those of the willow, of a green colour, dark on the upper side, and white on the under side. In the month of June it puts out white flowers that grow in bunches. Each flower is of one piece, widening upwards, and dividing into four parts; the fruit oblong and plump. It is first green, then pale, and when it is quite ripe, black. In the flesh of it is inclosed a hard stone, full of an oblong seed. The *wild olive* is smaller in all its parts.

When Noah sent forth the dove out of the ark,

ark, it brought back to him a small *olive-branch* with its leaves; Gen. viii. 11. which was a token to the patriarch, that the waters of the deluge were sunk away. In the temple of Jerusalem Solomon made of *olive* wood the cherubim, and the portal that parted the sanctum from the sanctuary, 1 Kings vi. 23, 33. Eliphaz in Job xv. 33. compares a wicked man to a vine which sheds its blossoms, and to an *olive* whose flowers fall before their season, and consequently it brings no fruit. The sacred writers often use similes taken from the *olive*.

OLIVES, *Mount of*, is situate east of Jerusalem, and separated from the city by the brook Kidron, and by the valley of Jehoshaphat. *Vide* the Map of JERUSALEM. On this mount Solomon built temples to the gods of the Ammonites and Moabites, out of complaisance to his wives, 1 Kings, xi. 7. Hence the *Mount of Olives* is called the Mountain of Corruption, 2 Kings xxiii. 13. הר המשוהית, Vulg. *Mons Offensionis*: or, *Mons Corruptionis*. Josephus, says, *Ant. lib. xx. cap. 6.* that this mountain is five stadia (or furlongs) from Jerusalem; 625 geometrical paces; a sabbath-day's journey, says St. Luke; about eight furlongs, i. e. to the top of it. Acts i. 12. The *Mount of Olives* has three summits, ranging from north to south; from the middle summit our Saviour ascended into heaven; on the south summit Solomon built temples to his idols; the north summit is distant two furlongs from the middlemost. This is the highest, and is commonly called Galilee. [rather *Viri Galilæi*, from the expression used by the Angels, *ye men of Galilee.*] *Vide* Reland, *Palæst. tom. ii. p. 338.*

In the time of king Uzziah, the *Mount of Olives* was so shattered by an earthquake, that half the earth on the western side, fell, and rolled four furlongs, or five hundred paces, toward the opposite mountain on the east; so that the earth blocked up the highways, and covered the king's gardens. Joseph. *Antiq. lib. ix. cap. 11.* Zech. xiv. 5.

This mountain is become an object of veneration among Christians, since from hence our Saviour ascended into heaven. Eusebius, *de Vita Constant. lib. iii. cap. 43.* assures us, that in the place of the ascension was a cavern, where, said tradition, our Saviour entered, to communicate to his disciples some of his most sacred mysteries; whether by these words may be understood the holy Eucharist, or a repast he took with them, mentioned Acts i. 4. or, particular instructions. The fathers inform us, that when our Saviour ascended into heaven, he left his footsteps imprinted on the earth [rock]; that they always subsisted, though the faithful con-

tinually took away the ground from [about] this place, by way of devotion. Thus is literally accomplished, Zech. xiv. 4. "his feet shall stand in that day on the *Mount of Olives.*"

It is added, that the empress Helena having caused a magnificent church to be built, in the midst of which was this rock, when they would have paved it with marble like the rest, they never could accomplish it; every thing that was put there by way of ornament removed from its place; so that they were forced to leave it as it was. To this day, it is said, the impression of our Saviour's left foot is visible, in the rock, three fingers breadth; also, that the stone, wherein was the impression of his right foot, was taken away at the time of the Crusades, and placed in the temple, which at present is one of the principal Turkish mosques, where some think it may still remain: for the Christians have not liberty to enter therein to inform themselves. Jerom, in *Epitaph. Paula, et alibi*, speaks of a great cross, set up on the *Mount of Olives*, which might be seen afar off. The same father assures us, that when they endeavoured to shut up the cave which answered to the place whence our Saviour ascended into heaven, —[the opening in the roof of the edifice]— they could never accomplish their design: but were forced to leave this part free and open. But observe, that the impressions of our Saviour's feet must have been sunk very deep into the mountain, and that the Christians must very nicely have observed the place, since the tenth Roman legion, encamped on this mountain, at the siege of the city by Titus, as Josephus says, *de Bello, lib. vi. cap. 3.* could not efface these sacred footsteps, nor erase them out of the memory of the faithful. [Query, are not these last expressions metaphorical, signifying that the memory and effect of our Lord's life and ascension were *perpetual*, and *indefeasible*? in which sense we may still justly say, the way he went to heaven continues open to all believers.] *Vide* ASCENSION.

ADDITION.

[Though this mount was named from its *olive-trees*, yet it abounded in other trees also. It was a station for signals, which were communicated from hence by lights and flames, on various occasions. They were made of long staves of cedar, canes, pine-wood, with coarse flax, which, while on fire, were shaken about till they were answered from other signals.

What is said in *Midras Tellim*, by Rab. Janna, is extremely remarkable: "The Divine Majesty stood three years and a half on *Mount Olivet*, saying, *Seek ye the Lord, while he may*

be found; call on him, while he is near." Is this the language of a Jew?

The names of the various districts of this mount deserve attention, as, 1. *Geth semani*, the place of oil-presses; 2. *Bethany*, the house of dates; 3. *Bethphage*, the house of green figs; and probably, other names in different places.

The Talmudists say, *Hier. Berac.* fol. 16. that on *Mount Olivet*, were shops, kept by the children of Canaan, of which shops some were in Bethany. They say, that under two large cedars which stood there, were four shops, where things necessary for purification were constantly on sale, such as doves or pigeons for the women, &c.

Probably, these shops were supplied by country persons, who hereby avoided paying rent for their sittings in the Temple. The mention of these residences implies that this mount had various dwellings upon it.

There was also a collection of water at Bethany, on this mount: which was by some used as a place of purification.

OLIVES, *Mount of*, is a very steep hill on the east of Jerusalem; the valley of Jehoshaphat lying between the mount and the city. The small building, erected over the Place of Ascension, is contiguous to a Turkish mosque, and is in possession of the Turks, who shew it for profit; and subject the Christians to an annual contribution for permission to officiate within it on Ascension-day. From the mosque we had a fine and commanding view of Jerusalem, Mount Sion, and the Dead Sea. Dr. WITTMAN, p. 168. See the PLATE of JERUSALEM. T.]

[The GARDEN OF OLIVET, (the scene of our Saviour's Agony) is at the foot of the *Mount of Olives*, near the origin of the brook Kedron. It contains eight large and extremely ancient olive trees. It were too much to affirm that these trees escaped the ravages of the soldiers of Titus, and are as old as his destruction of Jerusalem; yet, as a fresh olive tree springs from the old stump, these may be successors to those of antient date. The olive wood between Athens and Eleusis contains trees, perhaps of equal age, or apparently little short of it: Certainly, these in the garden of *Olivet*, date from before the conquest by the Turkish arms, as they pay a tax of only one *medine* to the Sultan; while all planted since the conquest, pay half their produce. They form, says Dr. E. D. CLARKE, "a grove of aged olive trees, of most immense size."

Dr. CLARKE found on the top of the *Mount of Olives*, a vast and very antient *Crypt*, in "the shape of a cone, of immense size; the vertex alone appearing level with the soil, and exhibiting by its section at the top, a small circular aperture; the sides extending below to a

great depth, lined with a hard red stucco." He thinks it to have been an idolatrous construction, perhaps as old as Solomon, and profaned by Josiah, 2 Kings xxiii. 13. The number of *Crypts* about Jerusalem, is well deserving attention. If Solomon built this *Crypt*, he might, as the Jews say he did, construct one of the same kind, for the reception of the ark, &c. in case of danger: but, this must continue undecided, till the "times of the Gentiles are fulfilled."

"So commanding is the view of Jerusalem afforded in this situation, (says Dr. CLARKE,) that the eye roams over all the streets, and around the walls, as if in the survey of a plan or model of the city. The most conspicuous object is the Mosque, erected upon the site and foundations of the Temple of Solomon." Hence the observation of the Evangelist, Luke xix. 37, that Jesus *beheld the city, and wept over it*, acquires additional force. "Towards the south appears the Lake Asphaltites, a noble expanse of water, seeming to be within a short ride from the city; but the real distance is much greater. Lofty mountains inclose it with prodigious grandeur. To the north are seen the verdant and fertile pastures of the Plain of Jericho, watered by the Jordan, whose course may be distinctly discerned." *Travels, Vol. II. p. 572.*

Compare Mr. MAUNDRELL's Account, April 7, in FRAGMENTS, No. CXXXVI. *et seq.*]

OLYMPAS, Ὀλυμπίας, ὀλυμπᾶν, from ὀλύμπιος, of *Mount Olympus*.

OLYMPAS, or OLYMPIAS; St. Paul, Rom. xvi. 15. salutes *Olympas*, a believer of distinguished virtue and merit. The particulars of his life are unknown. The Greeks honour him Nov. 10. and say he was beheaded at Rome the same day that St. Peter was crucified there.

OLYMPIAD, a space of four years. The Greeks commonly computed time by *Olympiads*. They began to reckon in this manner chiefly from the 28th *Olympiad*, in which Choroebus was victor; which was about one hundred and eight years after their first establishment by Iphitus. Before this they kept no exact register of the conquerors in the *Olympic* games; and it is thought that Timæus, in the age of Ptolemy Philadelphus, was the first historian who inserted the years of the *Olympiads* into his history. After him Eratosthenes and Polybius followed the same method. Before them the Greek historians were not very careful in the dates of their chronology. See Marsham's *Canon. Egypt. Sacul. 15.*

The *Olympic* games, celebrated at Elis every four years, with a vast concourse of people, began A. M. 3120, ante A. D. 884. But generally their beginning is taken only from the twenty-eighth

eighth *Olympiad*, wherein Choroebus was conqueror, A. M. 3228, ante A. D. 776. This is properly the epocha of historical time among the Grecians; previous to this their history has a great mixture of fable. *Vide* YEAR, ERA, &c.

OLYMPIAN. Jupiter Olympicus. The Grecians often gave to Jupiter, and to other gods, surnames from places where they had temples dedicated to them. Jupiter was called *Jupiter Idæus*, from Mount *Ida*, where he was educated:—*Cretensis*, from the island *Crete*, where he was born, and where his sepulchre was:—*Capitolinus*, because of his temple in the *capitol* at Rome:—*Fulminator*, because of his thunder:—*Hospitalis*, because he presided over hospitality; and so of others. Antiochus Epiphanes having profaned the temple of Jerusalem, caused the statue of *Jupiter Olympicus* to be set up there, where it remained three whole years, 2 Macc. vi. 2, till Judas Maccabæus removed it, and restored the worship of the Lord. This idol Daniel called *the abomination that maketh desolate*, Dan. xii. 11. At the same time the same *Jupiter* was set up in the temple of mount Gerizim in Samaria, under the name of *Jupiter Hospitalis*, 2 Macc. vi. 2. Josephus says, *Antiq. lib. xii. cap. 7.* Ἐλληνίς, that the Samaritans offered of their own accord to consecrate their temple of Gerizim to *Grecian Jupiter*.

OMAR, אֹמֶר, *he that speaks*; from אָמַר *amar*: otherwise, *bitter*; from מָרַר *marar*. Second son of Eliphaz, and grandson of Esau. Gen. xxxvi. 11, 15.

[**OMEGA**, Ω, the last letter of the Greek alphabet: *Alpha* Α, and *Omega* Ω, therefore include all; the first and the last. *Vide* ALPHA.]

OMER, or **GOMER**, עֹמֶר: LXX. Γόμορ; a measure of capacity among the Hebrews; six pints very nearly; the tenth part of an ephah. See ASSARON.

OMRI, אֹמֶרִי, *my words, my discourses*. Son of Imri, 1 Chron. ix. 4.

OMRI, עֹמֶרִי, Ὠμρί, with αὖ *hain*, *sheaf*, or *bundle of corn*; from עָמַר: or *rebellion*; from מָרַר *marar*: or *bitter*; from מָרַר *marar*. [*raised very high; or increasing, continually growing?*]

I. OMRI, or **AMRI**, general of the army of Elah, king of Israel. Being at the siege of Gibbethon, and hearing that his master Elah was assassinated by Zimri, who had usurped his kingdom, he raised the siege of Gibbethon, and, being elected king by his army, marched against Zimri, attacked him at Tirzah, and forced him to burn himself and all his family, in the palace wherein he had shut up himself. Zimri reigned but seven days, A. M. 3075, ante A. D. 929. 1 Kings xvi. 9.

After the death of Zimri, half of Israel acknowledged *Omri* for king, the other half adhered to Tibni son of Gineth: this division continued four years. When Tibni was dead, the people united in acknowledging *Omri* as king of all Israel, who reigned twelve years: six years at Tirzah, and six at Samaria.

Till then Tirzah had been the chief residence of the kings of Israel. But when *Omri* purchased the hill of Shomeron, 1 Kings xvi. 24. about A. M. 3080, ante A. D. 924, for two talents of silver, (£684) he there built a new city, which he called *Samaria*, from the name of the first possessor *Shemer* or *Shomer*; and there he fixed his royal seat. From which time Samaria was the capital of the kingdom of the ten tribes.

Omri did evil before the Lord, and his crimes exceeded those of his predecessors. He walked in all the ways of Jeroboam son of Nebat. He died at Samaria A. M. 3086, ante A. D. 918. His successor was Ahab.

II. OMRI, son of Becher, of the tribe of Issachar. 1 Chron. vii. 8.

III. OMRI, son of Michael, of Issachar. 1 Chr. xxvii. 18. chief of his tribe in the time of David.

ON, אֵן, *pain, force, iniquity*. Numb. xvi. 1. A city of Egypt. See HELIOPOLIS.

[**ON**, properly **AUN**, a mansion, or quiet residence, if from the Syriac, Arabic, or Greek; but, if from the Egyptian, the present Coptic has *light*, by metonymy for *the sun*: as we learn from Jablonski, *Diss. de Terra Gosen*. p. 44. May we not consider this appellation as the same with the Hindoo **AUM**, and in its Hebrew sense importing “the generative power:” personally, the great patriarch Noah, father of all mankind. Comp. FRAGMENTS, *passim*.

1. *Heliopolis*, a city of Egypt, by Ptolemy called *Onion*; q. *Aun-i-Aun*? light of light, Ezek. xxx. 17. called *On*, Gen. xli. 45. xli. 20. and *Beth Shemesh*, the temple of the sun, Jer. xliii. 13, which agrees with the Egyptian idea of the name.

2. A valley of Damascus, Amos i. 5. (Eng. Tr. plain.) noticed in *Museum Bremens*. vol. i. p. 282.

3. *Beth On*, or rather *Beth Aun*, the temple of rest, or quiet, say most commentators; but, if *Aun* alone implies the mansion of rest, a temple dedicated to this mansion appears to be an absurdity: there is, however, no absurdity in supposing a temple to the generative power, or great patriarch. It was a city of Benjamin, Josh. vii. 2. xviii. 12. 1 Sam. xiii. 5. xiv. 23. Hos. v. 8.

4. By a paranomasia, the prophet Hosea is usually understood to play on the name *Bethel*, which he changes [to *Beth Aun*, or *Aven*, intending

tending the temple of vanity, of a vain idol: Hos. iv. 15. x. 5. called simply *Aven*, x. 8. xii. 12. Amos. v. 5. But, if my conjecture be correct, there is no paranomasia here, the prophet merely repeating the name given by the heathen to one of their temples in this place: i. e. the temple of the generative power: or, taking *El* in the sense of *God*, as is regular, the great one, then *El* and *Aven* are of equal import, which certainly they were, among the idolaters.]

ONAM, אָנָם, 'אָנָם or 'אָנָם, *their trouble*; from אָנָם *anah*: otherwise, *their strength*, or *their iniquity*; from אָנָם *on*, or *aven*, according to different readings, and the pronoun אָנָם, *their's*. Son of Shobal, Gen. xxxvi. 23.

ONAN, אָנָן, 'אָנָן, *pain, strength, power, iniquity*. See ONAM.

ONAN, son of Judah, and grandson of the patriarch Jacob. Judah having given a young woman named Tamar to his eldest son Er for a wife, Er died without children. Judah then caused his second son *Onan* to marry Tamar, that he might raise successors to his brother. But *Onan* knowing that the children begotten by him would be deemed to belong to his brother, withheld from Tamar the means of becoming a mother. This was so displeasing to the Lord, that he caused him to die, Gen. xxxviii. 6. probably by an extraordinary [wasting] malady. The time of this affair is wholly uncertain. The Testament of the twelve Patriarchs, a book very apocryphal, says, that *Onan* lived a year with Tamar without consummating his marriage; Tamar complaining of this to Judah, he expostulated with *Onan*, who followed the counsel of his mother who was a Canaanite, and who had an aversion for Tamar.

ONESIMUS, 'Ονήσιμος, *useful*; from ὀνήσιμος. Philem. verse 10. Comp. verse 11.

ONESIMUS, a Phrygian by nation, slave to Philemon; having run away from his master, and also having robbed him, (Philem. verse 18. Chrysost. *Prolog.*) went to Rome about A. D. 61. while St. Paul was there in prison, the first time. As *Onesimus* knew him by repute, (his master Philemon being a Christian) he sought him out, acquainted him with his transgression, owned his flight, and did him all the service Philemon himself could have done, had he been at Rome. St. Paul brought him to a sense of the greatness of his crime, instructed him, converted him, baptized him, and sent him back to his master Philemon, with a letter inserted among St. Paul's epistles; which is universally acknowledged as his.

Philemon not only received *Onesimus* as a faithful servant, but as a brother and a friend; and after a little time, he returned him to Rome, that he might continue his services to St. Paul,

in his prison. After this, *Onesimus* carried such epistles as the apostle wrote at that time: as that to the Colossians, A. D. 62.

From this time *Onesimus's* employment was in the ministry of the gospel. The Apostolical Constitutions, lib. vii. cap. 46. report that St. Paul made him bishop of Berea in Macedonia. The martyrologies call him apostle, and say he ended his life by martyrdom. The Roman martyrology mentions him as being made bishop of Ephesus by St. Paul, after Timothy. Others add, that it was he whom Ignatius the Martyr speaks of, as bishop of Ephesus, A. D. 107: but this opinion has no solid proof. See Tillemont, *Note 70. on St. Paul*. The same martyrology places his feast Feb. 16, and says, that having succeeded Timothy in the bishopric of Ephesus, and having been charged by him with preaching the gospel, he was taken into custody and sent to Rome, where he was stoned for his faith in Jesus Christ. His body was buried there, but was afterwards taken up and carried to the place where he had been bishop. The Greeks celebrate his feast, Dec. 15.

ONESIPHORUS, 'Ονήσιφορος, *who brings profit*: from ὀνήσις, *usefulness*, and φόρος, *he that brings*. Compare ONESIMUS.

ONESIPHORUS, mentioned honourably by St. Paul, 2 Tim. i. 16. He came to Rome A. D. 65, while St. Paul was in prison there for the faith, and at a time when almost every one had forsaken him. See 2 Tim. i. 16, 18. and Theodoret, in 2 Tim. He arrived there from Asia, where he had already been very serviceable to the church. Having found St. Paul in bonds, after long seeking him, he repeatedly assisted him to the utmost of his power. For which the apostle wishes all sorts of benedictions on himself and his family. The Greeks place his festival April 29, and December 8. On April 29 they make him bishop of Colophon in Asia; and December 8. they make him bishop of Cesarea, without distinguishing which Cesarea. They place him among the seventy disciples, and seem to ascribe martyrdom to him. The Roman martyrology on December 16, says he suffered martyrdom on the Hellespont, where he went to preach the gospel with Porphyrius: that having been apprehended by command of the pro-consul Adrian, and carried into an idol temple, to offer incense, which he courageously refused to do; he was cruelly whipped with rods; then tied to a horse's tail, and drawn about till he expired.

ONIAS, 'Ονίας, *strength of the Lord, or the Lord is my strength*; from אָנָם *on*, and אָנָם *jah*, *the Lord*: otherwise, *ship of the Lord*; from אָנָם *ani*, and אָנָם *the Lord*.

I. ONIAS,

I. ONIAS, high priest of the Jews, son and successor of Jaddoa or Jaddus; Joseph. *Antiq. lib. xi. cap. ult. ad finem*. He was made high priest A. M. 3682, and governed the Hebrew republic twenty years, to A. M. 3702, ante A. D. 302. Onias had two sons, Simon, and Eleazar. Simon, surnamed the Just, succeeded him.

II. ONIAS, son of Simon the Just, high priest of the Jews, did not immediately succeed his father, who died A. M. 3711, because of his minority. Eleazar, his uncle by the father's side, succeeded Simon the Just, and held the high-priesthood near thirty years. He died A. M. 3744, and had for his successor, not Onias II. his nephew, who was lawful heir to this dignity, but Manasseh his great uncle, who died in 3771. Onias II. at last enjoyed the high-priesthood, and held it to 3785, ante A. D. 219. Josephus says, *Ant. lib. xii. cap. 3, 4*. that this Onias was a man of a mean spirit, and so sordidly covetous, that he had like to have lost his country by it. For the high priests, his predecessors, having been used to pay out of their revenue the tribute of the country to the king of Egypt, which was but twenty talents, (about £6,850) he refused to continue this custom.

Ptolemy Euergetes king of Egypt, incensed against Onias, sent a messenger to him, threatening that if he did not speedily pay what he owed to the king's treasury, he would give up Judea to his soldiers, and send thither other inhabitants instead of the Jews. The people were terrified at these threats; but the avarice of the high priest still rendered him insensible. Josephus, nephew of Onias, son of one Tobias, and of a sister of the high priest, obtained his leave to go in his name, and in that of the people, to remonstrate to the king of Egypt. Josephus coming to court, so well managed the tempers of the king and the queen, that he obtained from them all he desired.

Onias II. had for successor Simon II. his son, raised to the high priesthood in 3785. Some think it is Onias II. whose commendation is given by Jesus son of Sirach, chap. i. and whom he calls Simon: they say also that it was to him, the Lacedæmonians writ the letter mentioned by Josephus, *Antiq. lib. xii. cap. v*. But others with more reason refer it to Onias III.

III. ONIAS, son of Simon II. high priest of the Jews, was established in the priesthood A. M. 3805, ante A. D. 199. Josephus relates the succession of Onias III. very differently from the second book of the Maccabees, *Antiq. lib. xii. cap. 5*. The high priest Simon had three sons, Onias III.—Jason or Jesus,—Onias, otherwise called Menelaus. Onias III. at his death left a

son under age named Onias. As he was not capable of exercising the high-priesthood, king Antiochus Epiphanes conferred it on Jason brother of Onias III. But he did not long enjoy it, for falling into disgrace with this prince, he dispossessed him of the priesthood, and gave it to Menelaus, otherwise called Onias. So that the three sons of Simon the Just successively enjoyed this dignity; but the last two obtained possession of it to the exclusion of Onias IV. son of Onias III. to whom it belonged by right of succession. But, 2 Macc. chap. iii. iv. says, it was under the pontificate of Onias III. that the history of Heliodorus happened, who having been sent by king Seleucus to take away the treasure from the temple of Jerusalem, was repelled by angels. In consequence of which, Onias having been accused to the king of Syria, by one Simon, as a traitor to his country, and author of the disturbances at Jerusalem when Heliodorus came thither; he thought fit to take a journey to Antioch, to vindicate himself to the king. While this was doing king Seleucus died, and his brother Antiochus Epiphanes succeeded him, at his return from Rome, A. M. 3828, ante A. D. 176. Then Jason brother to Onias came to Antioch, offered money to Epiphanes for the high-priesthood, and obtained it. He returned to Jerusalem while Onias continued at Antioch, disappointed of his dignity.

Three years afterwards Jason having sent Menelaus, brother of Simon, to Antioch, (observe he does not call him brother of Jason, or of Onias) to carry money to the king, and to consult him on some affairs of importance; Menelaus insinuated himself into the king's favour, obtained the sovereign priesthood from him, for which he offered three hundred talents above what Jason had given. Jason being thus deprived of his dignity, was obliged to retire into the country of the Ammonites. But as Menelaus was not able to pay what he had promised the king so soon as was expected, his brother Lysimachus was substituted in this office. In the mean while, Antiochus Epiphanes being obliged to depart in haste for Cilicia, to suppress a rebellion of some cities there, he left as governor, at Antioch, one Andronicus, who, corrupted by the money given him by Menelaus, put to death Onias III. the lawful high priest. 2 Macc. iv. 32. A. M. 3834, ante A. D. 170.

The unjust death of so holy a man filled with indignation, not only the Jews, but even the Pagans, themselves. As soon as the king returned, they complained to him of this murder. The king, though naturally little inclined to favour the Jews, could not refrain from tears, remembering

remembering the wisdom and the moderation of *Onias*. He caused Andronicus to be stripped of the purple he wore, made him walk in disgrace through the streets of Antioch, and ordered him to be put to death in the same place where he had killed *Onias*. Thus the Lord brought upon him that punishment he had so justly deserved.

There are few persons to whom greater praises have been given than to *Onias* III. It is thought that to him Areus king of the Lacedæmonians wrote the letter, 1 Macc. xii. 20, 21. But we have assigned reasons which render it more probable that it was sent to *Onias* I. See LACEDÆMON.

Jonathan Maccabæus sending ambassadors to Rome A. M. 3860, ordered them at their return to take Lacedæmon in their way, and to renew the alliance with the Lacedæmonians as they had done with the Romans; and in his letter to the Lacedæmonians, he recites that of king Areus. Josephus also gives it intire, *lib.* xii. *cap.* 5. but changes the terms and manner of expression. For the character given to the high priest *Onias* III. See 2 Macc. iii. iv. xv. 12, 13. where we read that *Onias* appeared to Judas Maccabæus, accompanied by the prophet Jeremiah, who presented a sword to Judas.

IV. ONIAS, son of *Onias* III. never enjoyed the high-priesthood. The ambition of his uncles Jason and Menelaus, with the injustice of the kings of Syria, kept it from him. However, he had hopes of obtaining it, till the death of his uncle Menelaus: but when after that he saw that Antiochus Eupator appointed as his successor, Alcimus or Jacinus, who was indeed of the race of Aaron, but not of the family of *Onias*; and that Lysias, regent of the kingdom of Syria, had advised the king no longer to continue the high-priesthood in this family: *Onias* IV. perceiving his utter exclusion, took refuge in Egypt with Ptolemy Philometor, where he obtained permission to build a temple to the true God, in the prefecture of Heliopolis, 2 Macc. xiii. Joseph. *Antiq. lib.* xii. *cap.* 15. A. M. 3842. *ante* A. D. 162. This temple was not built till A. M. 3854, *ante* A. D. 150: it was called *Onion*. See ONION.

Josephus in his second book against Appion, says, that Ptolemy Philometor and Cleopatra his queen, placed so great confidence in *Onias* and in Dositheus, both Jews, that they intrusted them with the command of their army. And after the death of king Philometor, Cleopatra being desirous to secure the kingdom to her son, who was the lawful heir of Philometor, but this being opposed by Ptolemy Euergetes, or *Physcon*, the queen employed *Onias* IV. to

VOL. II. PART XXI. Edit. IV.

make war against him. *Onias* advanced towards Alexandria with a small army of Jews, and appeased a sedition there. But Ptolemy having compelled the queen to marry him, put to death all who were in the interest of the young prince, and killed him in the arms of his mother the very day of their marriage, in the very midst of the solemnity. It is not said whether *Onias* was put to death on this occasion; but it is very probable.

V. ONIAS, called otherwise *Menelaus*, whom Josephus, *Antiq. lib.* xii. *cap.* 4, 5. describes as son to Simon the Just, and brother of *Onias* III. and whom 2 Macc. iv. 23. describes as brother to a certain Simon of Benjamin, an enemy and accuser of *Onias* III. This *Menelaus*, or *Onias* V. was created high priest A. M. 3882, and put to death in 3842, *ante* A. D. 162. Jason the usurper of the high-priesthood having sent *Menelaus* to Antioch, to carry money to king Antiochus Epiphanes, and to receive his answer to some important queries; *Menelaus* managed the king's temper so dexterously, that he acquired his confidence, and obtained the high-priesthood for himself, by offering three hundred talents more than Jason had sent for it: and having received the king's sanction, he returned to Jerusalem, puffed up with his new dignity. Jason was forced to withdraw into the land of the Ammonites.

But *Menelaus* not sending punctually to the king the money he had promised, though Sos-tratus governor of the castle had urged the payment; they were both summoned to appear before the king, who conferred the high-priesthood on Lysimachus, brother of *Menelaus*. In the mean time Antiochus having been obliged in great haste, to go to quell an insurrection of some cities in Cilicia, *Menelaus* took the opportunity to engage Andronicus, governor of Antioch in the absence of the king, to put to death *Onias* III. But at the return of Antiochus he was convicted of this crime, and punished in an ignominious manner.

Menelaus supported himself yet some time. Lysimachus, whom Antiochus Epiphanes had appointed high priest, having by advice of *Menelaus* committed many disorders, and violences in the temple, the people mutinied, and several of his attendants were wounded, some slain, and himself was killed on the spot. *Menelaus* was accused as the author of these disorders. But Antiochus coming to Tyre, *Menelaus* by a large sum gained to his interest Ptolemy, son of Dorimenes; and by his means he not only escaped the death he deserved, but even obtained the condemnation of the deputies sent by the Jews, to accuse him. He returned

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to Jerusalem more insolent than ever, increasing in malice, and continually laying snares for the citizens. In the interim, Antiochus went into Egypt, and a report was spread of his death; on this Jason the intrusive high-priest, with a thousand men, besieged Jerusalem, which he shortly took, and forced *Menelaus* to retire into the citadel, to the Syrian garrison. But this report proving false, Jason was obliged to withdraw, and *Menelaus* was re-established at Jerusalem with new authority, by which he distressed the citizens.

After the death of Antiochus Epiphanes, his son Antiochus Eupator, under the conduct of Lysias regent of the kingdom, marched against Jerusalem. *Menelaus* was with the army, and pretended to intercede with Eupator in favour of the Jews his countrymen, flattering himself that he should soon recover his authority at Jerusalem. But Lysias having acquainted Eupator, that *Menelaus* was the cause of all the troubles in Judæa, the king caused him to be apprehended, and secured till his return. Being come to Berea, he was carried to the top of a tower fifty cubits high, wherein had been collected a great quantity of ashes, into which *Menelaus* was thrown, and died miserably.

ONION. This name was given to the temple built by *Onias* IV. in Egypt, about A. M. 3854, ante A. D. 150. *Onias* IV. retiring into Egypt, obtained the favour of Ptolemy Philometor, and Cleopatra his queen: of which taking advantage, he asked leave to build a temple in Egypt, after the model of that at Jerusalem, and therein to settle priests and Levites of his own nation. Joseph. *Antiq. lib. xiii. cap. 6.* What determined him to this, was chiefly, a passage of the prophet Isaiah, who more than six hundred years before had foretold, that the Lord should one day have a temple in Egypt, by means of a Jew, who should build it there.

Josephus does not quote the words of Isaiah, but the following is received as the passage, chap. xix. 18, 19. "In that day shall five cities in the land of Egypt speak the language of Canaan, (the Hebrew) and swear to the Lord of hosts; one shall be called the city of destruction" (or of cursing, or of *Heres*, i. e. the Sun, עיר חרם *Gnir Hacherem*, *Civitas Anathematis*, Aquila, Sym. Theodoret: but the Vulgate reads עיר חרם *Gnir Hacheres*, *Civitas Solis*. Perhaps, it was this that suggested to *Onias*, to build or consecrate this temple in the canton of *Heliopolis*.) "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts, in the land of Egypt."

Onias built at Bubaste a temple, resembling that at Jerusalem, but not so large or magnificent. He found also priests and Levites as little scrupulous as himself, who engaged in the service of this temple, and observed the same ceremonies there, as were customary in the temple of Jerusalem. Josephus describes this temple as having a tower like that of Jerusalem, sixty cubits high, built with very large stones: The altar of the same structure as that at Jerusalem: The building adorned with gifts and precious offerings, given by the Jews of Egypt: but instead of the candlestick which was in the temple of Jerusalem, a golden lamp, suspended, enlightened the *Onion*. The circumference of the temple was inclosed by a wall of brick, with gates of stone. King Philometor endowed it with large revenues and much land. The Jews and priests of Jerusalem could not see this temple without vexation; and it was always a subject of division between them and the Jews of Egypt.

After the ruin of the temple at Jerusalem by the Romans, A. D. 70. there was reason to fear, that the expatriated Jews, might retire into Egypt, and meeting in the temple, *Onion*, might occasion new revolts. For which reason Lupus, governor of Alexandria, and prefect of Egypt, having informed Vespasian of what had passed on occasion of the Jewish assassins which had resorted to Egypt: that prince gave him orders to demolish the temple. But Lupus satisfied himself with shutting it up, about A. D. 73, about 226 years after its foundation. Paulinus, who succeeded him shortly after, took away all its ornaments and riches, and closed up the whole. Such was the end of the temple *Onion*. Joseph. *de Bello, lib. vii. cap. 37.*

ONKELOS, the famous author of the *Chaldee* paraphrase on the Pentateuch. The Jews pretend that *Onkelos* was a Gentile by birth and religion; that he was converted to Judaism while Hillel was alive, who lived some time before our Saviour. His paraphrase is, without dispute, the best, the most sensible, and the most literal, of any among the Jews; and it were to be wished that he had explained all the Hebrew books of the Old Testament, as he has done the Pentateuch. Father Morin suggests that this paraphrase is much more modern than the Jews report. He thinks it dates before the Talmud of Babylon, but after the Talmud of Jerusalem: that Jerom knew nothing of it, and very likely, that it was composed after his time.

Some Jews have pretended, that *Onkelos* was son to the emperor Titus; others, that he was his nephew, a son of his sister. Others think, the author of the paraphrase was more ancient than

than the time of *Titus*. Several Rabbins have maintained, that *Onkelos* the paraphrast was the same as *Aquila*, the famous Greek interpreter of Scripture. But F. Morin, who reports all these particulars, has well confuted them in his *Exercit. 8. cap. 6.*

The reasons which have induced some to believe that *Onkelos* was the same as *Aquila* of Pontus, are 1. The similitude of names; for *Onkelos* and *Aquila*, or *Akilas*, are the same. 2. *Aquila* as well as *Onkelos*, was a proselyte. 3. They lived about the same time; A. D. 150. To these reasons it may be answered; 1. That the difference between the names *Onkelos* and *Aquila*, is sufficient to prove them distinct persons. 2. That the character of a proselyte given to *Onkelos* is not well grounded. 3. That *Aquila* lived in the second century of the Christian church, whereas *Onkelos* lived in the time of Hillel, some years before *Jesus Christ*. It is true, they say he lived till after the death of Gamaliel the grandson of Hillel, who died eighteen years before the destruction of Jerusalem; but this is distant enough from the time of *Aquila*. It is true, also, that the author of *Bereshith Rabba* wrote a Rabbinical Commentary on Genesis, and some Rabbins after him mention the *Targum* of *Aquila*; but this *Targum* is the Greek version of *Aquila*. *Targum* may be taken either for a version, or a paraphrase.

The *Targum* of *Onkelos* has always been greatly esteemed among the Jews. Elias Levita says, that the Jews think themselves obliged to read a section of the law every week in their synagogues, which is the lesson of the week. They read this section twice, first in the Hebrew original, afterwards in the *Targum*, i. e. in Chaldee; and for this they use the *Targum* of *Onkelos*. Thus it was read in his time, i. e. in the beginning of the sixth century. Hence, according to the observation of this author, this *Targum* was so well known among them, while the others were very scarce; insomuch that it was not easy to find a copy of the other *Targums* in a whole province, whereas copies of *Onkelos* were very common.

As to what Father Morin says, that the *Targum* of *Onkelos* was not composed till after the *Talmud* of Jerusalem; his reasons only prove, that some additions have been made to *Onkelos's* text, and some words inserted. But as to the body of the work, it cannot be doubted, but that it was wrote about the time of *Jesus Christ*. Jerom's silence is but a negative argument; he might not have known it, though it were in being; or he might have known it, and yet neither quote it, nor mention it.

In many copies of the Bible, the Jews inserted the *Targum* of *Onkelos*, after the original text; and put the same musical notes to it, as to the Hebrew; so that it might be read with a kind of chanting in their synagogues, at the same time as the original, and to the same tune.

Though *Onkelos* generally follows his original, word for word, very closely and justly: yet he explains some passages of the original which he thought required it. E. gr. in most of the passages, where the name *Jehovah* is found, he puts מִמְרָא דִּיהוָה *Memra, Verbum Jehovah*, the *Word of Jehovah*; and he distinguishes *Memra*, *Word*, from *pitgama*, which signifies *discourse*; ascribing to *Memra* all the actions of Supreme Deity. To *Memra* he ascribes the creation of the world; *Memra* appeared to Moses on Mount Sinai, and gave him the law: to him Jacob made his vow, saying: "If the *Word* shall conduct me, and bring me back to the house of my father, then he shall be my God." The same *Word* appeared to Abraham in the plain of Mamre. Jacob appealed to this *Word* as a witness between himself and Laban, &c. See *WORD*.

ONO, אֹנוֹ, his trouble, [grief] his strength, his iniquity; from אָן *on*, or *aven*, and וֹ, his.

ONO, a city of Benjamin: built, or at least rebuilt, by the family of Elpaal, of Benjamin, 1 Chron. viii. 12. It was five miles from Lod, or Lydda, also built by Benjaminites.

[In Nehem. vi. 2. we have mention of "The Valley of Ono," which probably was not far from the city.

Simon renders, *mansion*, i. e. the very safe abode of quiet.]

ONO, second son of Lod, Ezra ii. 33. where I take *Lod* to be *Lydda*, and *Ono* its daughter, as in Scripture villages are named daughters of the great cities, to which they owe their origin. Compare 1 Chron. viii. 12.

ONYCHA, or Onyx. This word is used in two senses in Scripture. 1. For an odoriferous nail or shell. 2. For a stone named *Onyx*. According to the etymology, *Onyx* signifies a nail of the finger, or toe. The Hebrew שְׁחֵלֶת *Shecheleth*, Exod. xxx. 34. which Jerom after the LXX. translates by the aromatic shell or nail, others understand of *Labdanum*, or of *bdellium*. But the greater part of commentators explain it by the *onyx*, or the odoriferous shell, a shell like that of the shell-fish *purpura*. The *onyx* is fished for in watry places of the Indies, where grows the *spica nardi*, which is the food of this fish, and what makes its shell so aromatic. They gather these shells when the heat has dried the marshes. The best *onyx* is found in the Red Sea, and is white and large. The Babylonian is black and smaller. So says Dioscorides.

ONYX, a precious stone so called, the eleventh in the high priest's pectoral. Exod. xxviii. 20. *שֹׁהֶם* *Shohem*, LXX. *Joseph. Aquil. Hieron. Jun. Lud. de Dieu, alii plures—Onychinus lapis*: But, Exod. xxviii. 9. the same term is translated by *Jerom, Sym. and Theodot. Onyx*, by the LXX. and many others, *Smaragdus*. We think its true signification to be the emerald. The *onyx* is a kind of *agate*, of a whitish black colour: and as the white therein has something of the colour of a man's nail, it has obtained the name of *onyx*, or the nail.

OPHEL, *פֶּהֶל*, Vulg. *tower*, or *elevated place*; from *פֶּהֶל* *hophel*; otherwise, *obscurity*; from *פֶּהֶל* *hiphah*. [or *clouds*, or *cloudy*.]

OPHEL. A wall, rather a tower so called at Jerusalem, [not far from the temple: a cliff, or *acclivity*, an ascent; a part of Mount Zion, on the east, say some, not far from Mount Moriah.]

Jotham, king of Judah, made several buildings on, or within, the wall of *Ophel*, 2 Chron. xxvii. 3. Manasseh, king of Judah, built a wall west of Jerusalem and the fountain Gihon, beyond the city of David, from the fish-gate to *Ophel*, 2 Chron. xxxiii. 14. At the return from the captivity, the Nethinim dwelt at *Ophel*, Neh. iii. 26. xi. 21; whence we guess, that this wall and tower were in the neighbourhood of the temple, since the Nethinim ought to be at hand, and ready at all times for their duty therein. Micah, iv. 8. mentions the tower of *Ophel*: "And thou, O tower of the flock, the strong hold of the daughter of Zion." Heb. And thou, tower of the flock, *Ophel*, daughter of Zion:"—though some translate *Ophel*—by bulwark, or strong hold. There was at Jerusalem a sheep-gate, and a tower of *Ophel*. Josephus, *de Bello*, lib. ii. cap. 18. vi. 6. vii. 13. speaks of *Ophlas*, which is the same as *Ophel*: and it seems to me, by what he says of it, that it must be near the temple.

OPHIR, *אֹפִיר*, *ashes*; from *אֹפִיר* *epher*.

[The Arabic root denotes *fat*, or *slippery*; Bochart thinks it imports *opulence*, Phaleg, lib. ii. cap. 27.]

The region of *Ophir* is mentioned 1 Kings ix. 28. on occasion of which history, Josephus, lib. viii. says, it was called the "golden land:" whence *Aurum Ophirizum*, or *Obrizum*, was descriptive of very fine gold.

The word also occurs, Job xxviii. 16. Psalm xlv. 10. Isaiah xiii. 12.]

I. **OPHIR**, son of Joktan. Moses says, Gen. x. 26—30. that the dwelling of the sons of Joktan extended from Mesha to Sephar, a mountain of the east. We think *Mesha* to be Mount *Masius* in Mesopotamia; and *Sephar* to be the country of the *Sepharvaites*, or *Saspires*, which di-

vided Media from Colchia. Scripture does not record the descendants of *Ophir*, nor what province was peopled by him between Mesha and Sephar; but it cannot be doubted that the country of *Ophir*, whatever country that was, was peopled by the posterity of *Ophir*, son of Joktan.

II. **OPHIR**, a country much celebrated in Scripture; about which critics have proposed a great number of conjectures. It is agreed, with great reason, that this country was peopled by *Ophir*, son of Joktan; and Moses says the thirteen sons of Joktan dwelt from Mesha to Sephar, a mountain of the east, Gen. x. 30. But as Mesha and Sephar are as much unknown as *Ophir* itself, we must take another method to discover *Ophir*. All the passages have been examined which mention this country, 1 Kings xxii. 48. compared with 2 Chron. xx. 36. also 1 Kings ix. 28. x. 22. and it has been observed, that the same ships that went to Tarshish, went also to *Ophir*; that these ships set out from Ezion-geber, a port of the Red-Sea, 1 Kings xxii. 49. ix. 26. x. 22.; that three years were required for Solomon's fleet to make the voyage of *Ophir*; that this fleet returned freighted with gold, peacocks, apes, spices, ivory, and ebony, 1 Kings ix. 28. x. 11, 12. compare 2 Chron. viii. 18. ix. 10, &c. lastly, that the gold of *Ophir* was in the highest esteem, and that the country of *Ophir* more abounded with gold than any then known. By these tokens interpreters have undertaken to search for *Ophir*, but almost all have taken different ways.

Josephus says, *Antiq. lib. viii. cap. 2*, that the country of *Ophir* is in the Indies, and is called the *Gold Country*. It is thought, he means *Chersonesus Aurea*, known now by the name of *Malacca*, a peninsula opposite to Sumatra. Lucas Holstenius, *notis in Ortelium*, after many enquiries, thinks we must fix on India generally, or on the city of Supar in the island of Celebes. Others place it in the kingdom of Malabar, or in Ceylon, i. e. the island of Taprobana, so famous among the ancients. Bochart has laboured to support this opinion. Eupolemus, *apud Euseb. lib. ix. cap. 30*. has placed *Ophir* in the island *Durphe* in the Red-Sea. Maffeus believed it was *Pegu*, and it is said the Peguans pretend to be descended from those Jews, whom Solomon sent to work in the mines of this country. Lipenius, who has composed a treatise concerning *Ophir*, places it beyond the Ganges, at Malacca, Java, Sumatra, Siam, Bengal, Pegu, &c. Others, as Arias Montanus, Genebr. Vatab. have sought for *Ophir* in America, and have placed it in Hispaniola. Christopher Columbus who first discovered this island, A. D. 1492, used

used to say he had found the *Ophir* of Solomon. He saw there deep caverns, extending under ground sixteen miles, whence he thought Solomon might have dug his gold. Postel and some others have placed it in Peru, a country famous for its gold. Others have sought it in Africa. They say that the inhabitants of *Melinda*, or *Sofala*, on the eastern coast of Africa, by tradition, and in books, affirm, that Solomon every three years sent his fleet thither, to fetch gold, there it abounds. Juan dos Santos relates, that in Monomotapa in a mountain called Fura, where are excellent mines; that on this mountain stands an old castle, which tradition says was the habitation of the queen of Sheba; and that this is the real *Ophir*. Others place it at Angola, still on the eastern coast of Africa; others at Carthage, in N. Africa, though this city was not built till long after Solomon. Others have placed it in Spain.

Grotius, on 1 Kings, ix. 28, conjectures, that Solomon's fleet did not perhaps go to the Indies, but only to a port of Arabia, by Arrian called *Aphar*, by Pliny *Saphar*, by Ptolemy *Sapphera*, and by Stephanus *Saphinira*. This city was situated on the coasts of Arabia that were washed by the ocean. That the Indians brought their merchandize thither, and that Solomon's navy went thither to meet and bring it home. Huetius in his Dissertation on the navigation of Solomon, says, that *Ophir* was *Zanguebar*, in Africa, E. that the name *Ophir* was given more particularly to the small country of *Sophala*, on the same coast; that Solomon's fleet went out of the Red Sea; that it doubled cape *Guadarfui*, and coasted along Africa to *Sophala*: that there was found in abundance whatever was brought to Solomon by this voyage. [Mr. BRUCE has laboured to support this opinion, by a variety of very ingenious arguments: especially the names of places on the coast, and the courses of the winds. Compare the MAP of AFRICA.]

Goropius Becanus and Bivarius, suppose Solomon's fleet did not depart from the Red sea, but from the Mediterranean. They pretend that the port of Ezion-geber was on this sea: that Ezion-geber, according to Scripture, was in Idumæa; that Idumæa bordered on the Mediterranean; that on this sea is found *Gaston-gabria* in Strabo, and *Beto-gabria* in Ptolemy; which is probably *Ezion-geber*. True it is, that Scripture places Ezion-geber on the Red-sea, or according to the Hebrew the sea of *Zuph*: but they pretend that this name may express in general the sea of limits, which agrees as well to the Mediterranean as to the Red-Sea. Hornius does not disapprove this opinion; but

it is easily confuted by two or three arguments.

1. The sea of *Zuph* is never taken for any other sea than the *Red-Sea*.

2. *Ezion-geber* was on the gulph of Elath, which is an arm of the *Red-Sea*.

3. Idumæa might extend to the Mediterranean in the time of Ptolemy the geographer; but in the time of Solomon, and long after, it extended into Arabia Petræa, towards Elath and Ezion-geber.

The abbé de Choisy, in his Life of Solomon, inclines to place *Ophir* in the kingdom of Siam. In this kingdom and about it, are found all those things, which Solomon's navy brought from *Ophir*; and the voyage is long enough for three years, between this place and Ezion-geber.

But we have taken a new course in quest of *Ophir*. We think that *Ophir*, the son of Joktan, with his brethren, peopled the countries between the mountain Masius and the mountains of Saphar, which are probably those of the *Tapires* or *Suspires*, towards Armenia, Media, and the sources of the Tigris and the Euphrates; for we do not pretend at this day to assign the limits of those countries. Eustathius of Antioch, in *Hexæmer*, as well as we, places *Ophir* in Armenia. The emperor Justinian divided Armenia into four parts, and one of these parts was called *Sophara*. Strabo, lib. xi. places on the Phasis a people called *Sarapenes*. Quadratus, apud Stephan. in *Ὠρήνη*, speaks of the *Qbarrenians* on the river Cyrus; and Pliny of the *Suarni*, situated between the *Caspia Porta*, the Gordian mountains, and the Euxine sea. The gold of *Pharvaim*, or of *Sepharvaim*, is the same as the gold of *Ophir*. 1 Kings ix. 26, 27, 28. compared with 1 Chron. xxix. 4:—an *S* has often been added to the beginning of words to mark their aspiration; the Septuagint also, sometimes read *Sophir* for *Ophir*. *Sepharvaim* has much relation to Mount *Saphar* mentioned by Moses.

Perhaps to this will be replied, First, that in the country where we place *Ophir* all the things are not to be found, that were brought to Solomon by his fleet. Secondly, that this country does not border on the sea, nor was it accessible to a fleet. Thirdly, that this could not be a three years' voyage. But I answer, that the fleet of Solomon in its voyage stopped at several harbours, in each of which it took in certain things. It took in apes, ebony, and parrots on the coasts of Ethiopia. It took in gold at *Ophir*, or at the place of traffic, whither the people of *Ophir* resorted. It might also find ivory there, or, if you please, in some of the ports of Arabia, where also it might be supplied with spices; it might trade on both sides of the Red-Sea;

on the coasts of Arabia and Ethiopia; and on the parts of Ethiopia beyond the *Straits*; when it had entered the ocean. Thence it passed up the Persian gulph, and might visit the places of trade on both its shores, and run up the Tigris or the Euphrates, as far as either river was navigable.

The ancients name several places of traffic on the Tigris and Euphrates, which were heretofore famous, before they had raised banks on the Tigris, or made out-lets in the Euphrates, which interrupted the navigation of those rivers, or made it more difficult. *Vide* Strabo in the first book of his Geography. Thus, though the countries were not maritime, yet they might trade with them by going up either river.

Before the reign of David the Hebrews did not much apply themselves to trade by sea. The Canaanites or Phœnicians were in possession of all the commerce of the Mediterranean; and as the Hebrews had little or no territory on the shore of this sea, and nothing on the ocean, it is not to be wondered at, that they did not think of making sea voyages. Beside, from Joshua's time to David, they had hardly any enjoyment of peace, and were not in condition of applying themselves to navigation. But after David had conquered Idumæa, and was master of Elath, and Ezion-geber, on the Red-Sea, (*Vide* 1 Kings ix. 26. 2 Chron. viii. 17. 1 Kings xi. 15, 16. 1 Chron. xviii. 13) he considered the advantage those ports afforded for trade on the ocean. He sent fleets, and very probably, from their voyages he obtained the three thousand talents of gold of *Ophir*, which he bequeathed to the building of the temple. 1 Chron. xxix. 4.

Solomon continued the adventure to *Ophir*, whence his fleet in one voyage, brought 450 talents of gold, 2 Chron. viii. 18. He improved and perfected what his father had begun at Elath and Ezion-geber, 2 Chron. viii. 17. He went in person to these cities, ordered ships to be built there, caused those two harbours to be fortified, and gave the necessary orders, not only that the trade of *Ophir* might be effectually carried on, but also might be extended to such other places, as the Red-Sea opened him access to. He also brought to these two harbours from the maritime places of Palestine, as many sea-faring people as he possibly could, especially Tyrians, with whom his friend and ally king Hiram supplied him. This was the chief source of the immense riches of king Solomon; in which, as well as in wisdom, he exceeded all the kings of his time.

Solomon's successors, the kings of Judah, who possessed Idumæa, carried on this traffic;

they used the port of Ezion-geber, down to the time of Jehoshaphat. But this king having here prepared a fleet to go to *Ophir*, in conjunction with Abaziah king of Israel, which fleet was there destroyed, it sunk the reputation of this harbour, at the entrance of which is a chain of rocks, upon which the fleet was driven by the winds, when it attempted to quit the port, and was there dashed to pieces. The year after, Jehoshaphat fitted out another fleet from the port of Elath, to go to *Ophir*, and would not let Ahaziah share in the undertaking. See 1 Kings xxii. 49. 2 Chron. xx. 36, 37.

Under Jehoram, son and successor of Jehoshaphat, 2 Kings viii. 20, 22, the Idumæans revolting against Judah, obtained their liberty, and the kings of Judah lost Elath and Ezion-geber, by which they had carried on commerce with *Ophir*, 2 Kings xiv. 22. 2 Chr. xxvi. 2. But Uzziah, or (*Azariah*) king of Judah, having recovered Elath at the beginning of his reign, fortified it anew, peopled it with his own subjects, and restored the trade of *Ophir*, which was continued to the reign of Ahaz. Then Rezin, king of Damascus, surprized Elath, drove out the Jews that were settled there, and put Syrians in their place, with design of promoting the trade with *Ophir*, and the south, for his own advantage. But the year following, Tiglath-pileser wrested Elath from Rezin, and, acquired the property of the trade. After this time the affairs of the Jews would no longer allow them to think of *Ophir*, or of extending their commerce by sea. Nor do I find so much as the name mentioned in their books, written after the captivity of Babylon.

[If the region of *Ophir* took its name from *Ophir*, son of Joktan, Gen. x. 29. as is usually supposed, we must, in order to ascertain where this region lay, discover where *Ophir* settled. Moses says expressly that the sons of Joktan dwelt between Mesha and Mount Sephar, a mountain of Kedem. If we place Kedem at or near the head of the river Indus, we shall find the land of *Havilah*, brother of *Ophir*, in the land of Cabul, *Cabilah*, in that region; and consequently we may seek *Ophir* not far from it.

To this agrees the sentiment of the Targumist on Eccl. ii. 5. who says, "I planted me all trees of spice, which the goblins and dæmons brought me out of India (*Hendica*)."
We know no more likely opportunity for this bringing to Solomon, than that by his *Ophir* fleet: and it certainly supposes an intercourse between Solomon and the regions where we have placed *Ophir*. The spice trees, we know, are natives of the hottest climates: and possibly the phrase "goblins and dæmons" may refer to the Tyrian sailors,

sailors, by whom Solomon's fleet was navigated; and to the deities they worshipped; with the rites they practised in their voyage. We can hardly suppose Solomon would let them erect their idols in conspicuous places in his ships: or consecrate them openly to their deities, as we know they did their own. Comp. FRAG. Nos. CCXIV. CCXXVI. But he could not prevent their customs out at sea; nor their giving any names they pleased, in a sailor's manner, to the vessels they navigated; even the names of goblins and daemons.

The former part of this article, exhibits the train of reasoning which induced the learned CALMET to place *Ophir* at the head of the Euphrates: but, had he considered the much readier way for Solomon to maintain an intercourse with that country by land, he would never have made him undertake a three years' voyage to that region. The case is different in trading to the Indus; because, this was a regular voyage from Egypt, and still is; also, from the coast of Malabar to Mocha, antiently to Berenice, Cosseir, &c. in the Red Sea, being a line of intercourse never wholly abandoned. With regard to the length of time, three years, I presume we are to take it according to the Hebrew manner of reckoning, for part of the first year, the whole of the second year, and part of the third year. If then we suppose with Mr. Bruce, that Solomon's fleet, following the course of the winds during June, July, August, September, and October, had sailed down the Red Sea for the ocean, say they passed the Straits of Babelmandel in October, they might then pass over to the Indus, spend one year in taking in their lading there, &c. and repass the Straits homeward in the months of November, December, January, February, March, and April. This the Hebrews would reckon three years, the space included being part of the first, and part of the third year. Supposing the fleet to be arrived at the mouth of the Indus, it could do no business except in places where commerce was carried on, nor could it procure gold, except in some capital trading city: it was therefore under the necessity of advancing up the river, to some of those famous marts which occupied its banks; and in this navigation a considerable portion of time must have been consumed: Or, it may be admitted, that the gold of *Ophir* was brought down the Indus, to a station, say the present Moulton, and that here the Tyrians exchanged their cargoes for it. If it be thought unlikely that the Jewish vessels should sail so high up the Indus, we may suppose that they went to the same places and ports as the Egyptian navigators afterwards

did: i. e. to *Musiris*, a harbour on the Malabar coast, now *Merjee*; or to *Barace*, now *Barcelore*. Pliny calls *Musiris* the first emporium in India; and stating the time occupied in the navigation between the two countries he informs us, that from Berenice, in Egypt, ships take their departure at Midsummer; in 30 days they reach the mouth of the Arabian Gulph; thence in 40 days to *Musiris*. They begin their voyage home early in December, and complete their passage in less than a year. We must understand, that at this time the vessels followed the coast, for the most part, to the mouths of the Indus, and from thence down the western shore of the continent to *Musiris*. But the object of these vessels was certainly commodities, not the gold of *Ophir*; for in quitting the mouths of the Indus they quitted the course to that country. We consider it, therefore, as very probable, that the difference of time was lost, either in ascending the Indus in those vessels which composed this fleet; or in transshipping into vessels of the country the goods they had brought, and receiving others in return.

That the river Indus was capable of receiving ships of burden is evident from the history of Alexander. The following extracts are from Mr. Arrowsmith's Large Map of the Course of the Indus, and agree perfectly with what we have suggested. It is the opinion of Major Rennell, that, under the Ptolemies, the Egyptians extended their navigation to the extreme point of the Indian Continent, and even sailed up the Ganges to *Palibothra*, now Patna. What Major Rennell supposes might be done in the Ganges, I suppose might be done in the Indus.

"The river Indus admitted of an uninterrupted navigation from the [sea up the] Gulph of Cutch, to Lahore; for vessels of near 200 tons: a distance of about 760 geographical miles." "Scylax built vessels and sailed down the Indus," on the *Cow*, or *Cowmull* River; which joins the Indus about lat. 32. 45. almost three degrees higher than the branch which communicates with Lahore. "Alexander built vessels on the Hydaspes, now the *Jhylum* or *Bebut* River," in about the same latitude, but on a branch of the Indus, which is but small in comparison with the main river. From lat. 33. to 34, the river Indus was three quarters of a mile, to a mile across, in July, 1783.

Attock Benares, probably the most antient university for learning, a city reckoned sacred by the Hindoos, and a city of great trade in antient time, is situated on the Indus at this part of the river.

This Attock Benares precisely answers our purpose

purpose as to a commercial town on the Indus. The streams which fall into the Indus, from the Caucasian mountains, would convey the productions of the land of *Ophir*. An idea of what these generally were, may be formed from Major Wilford's description of the land of *Chabila*, adjacent to *Ophir*. He mentions particularly *gold*, as found near the surface of the earth, but purer still by digging to a considerable depth; and that it might be procured in great quantities. Comp. FRAGMENTS, No. DVI. DVII. DXXVII. *et al.*]

OPIINI, עָפִי, 'Aphi, *who is weary*; from עַיַּי *jahaph*: or *that stools*; from הָפָה *huph*: according to the Syriac, *who is folded or plaited*.

OPHNI, a city of Benjamin, Josh. xviii. 24. עֲפִנִי *Ophni* or *Gophni*. Probably the same as *Gophni* or *Gophna*. For in Hebrew the letter *y* *Hain* is often pronounced as a *G*. *Gophna*, according to Josephus, was about fifteen miles from Jerusalem, towards Naplouse or Shechem, says Eusebius, *Onomastic. ad vocem φάραγξ βοτρυος*. He says, *in vocem Geba*, it was five miles from Geba, or Gabaa. Josephus often speaks of *Gophna*, and of the toparchy of *Gophna*, and all he says agrees very well with the position of Eusebius. He says, that Vespasian having subdued the country of *Gophna*, brought also Bethel and Ephraim into subjection, *de Bello, lib. v. cap. 8*: also, *lib. vi. cap. 1*. that Titus advancing from Samaria towards Jerusalem, passed by *Gophna*.

OPIIRAH, עֶפְרָה, 'Aphar, *dust, fawn*; from עָפָר *haphar*: otherwise, *lead*; from עֶפְרַת *hophereth*. A city, Josh. xviii. 23.

OPHRAH, אֶפְרָה, *a cow*: from פָּר *par*, [*q. a hind, or young deer?*] otherwise, *abounding in fruit*; from פָּרָה *parah*: otherwise, *ashes*; from אֶפֶר *apher*, *cinis*, [*or dust, or lead.*] Son of Meonothai, of Judah, 1 Chron. iv. 14.

[1. A city of Benjamin, Josh. xviii. 23. 1 Sam. xiii. 17.

2. In the prophet Micah, i. 10. we have a temple mentioned, as the *house of Ophrah*, where the paranomasia clearly points at *dust*, as the import of this name: "In the temple of *Ophrah* (*dust*) roll thyself in the *dust*." But this phrase might be adopted by the prophet, by reason of the similarity of *sound*, though not of *sense*, between the two words.

3. *Ophrah*, a city of Manasseh, the birth-place of Gideon. Judg. vi. 11. viii. 27. ix. 5.

The soil adjacent to these places might be light and *dusty*.]

[OPPRESSION, is the spoiling or taking away of men's goods or estates by constraint, terror, or force, without having any right thereto; working on the ignorance, weakness, or

fearfulness of the *oppressed*. Men are guilty of *oppression*, when they offer violence to the bodies, estates, or consciences of others; when they crush or overburden others, as the Egyptians did the Hebrews, Exod. iii. 9. there may be *oppression* which maligns the character, or studies to vex another, yet does not affect his life: as there is much persecution, for conscience sake, too, which is not fatal, though distressing.]

OPPRESSOR, vide DOVE, and FRAGMENTS, No. CCLXIX.

ORACLE. Jerom often translates by *oraculum*, what in many other places he calls *propitiatorium*. The Hebrew (Exod. xxv. 18, 20. xxxvii. 6, *et passim*.) is כַּפֹּרֶת *Caphoreth*, LXX. Ἰλαστήριον [*Mercy-Seat*, Eng. Tr.] it comes from the verb *caphar*, to expiate, to pardon sins, to cover, to harden any thing. This word may be rendered, a covering; and indeed it was the cover of the ark of the covenant, or of the sacred chest in which the laws of the covenant were contained. At each end of this cover was a cherub of beaten gold; these stretching out their wings towards each other, formed a kind of throne, upon which the Lord was considered as sitting. Hence they invoked him sometimes as, he *Who sitteth upon the cherubim*. And perhaps, by translating *Caphoreth* by *propitiatory*, [*or mercy-seat*] it may be insinuated, that from thence the Lord hears the prayers of his people, and pardons their sins: while, by translating it *oracle* they would shew, that from hence he manifested his will and pleasure, and gave responses: as he did to Moses.

[From the similitudes connected with this term in the N. T. it is scarcely possible to attach too much consequence to it; nor can a few words do it justice, though they may contribute to explain its nature, and import.

The root of the term, *Ilasko*, signifies to placate, to pacify, to *at-one*, to reconcile; or, that intervening, or mediating power, or thing, or consideration, by which two parties at variance are reconciled. So Heb. ii. 17. "to make *reconciliation*, ἰλασκεσθαι, for the sins of the people;" and Luke xviii. 13. the publican prayed "God be merciful, ἰλάσθητι—be reconciled to—be *at one* with me, a sinner." Comp. LXX. Psalm xxv. 11. lxxviii. 38. Dan. ix. 19.

The *propitiation*, ἰλάσμος, is properly an offering from one party to another, which possesses the power or property, or influence of reconciling, or re-uniting those who have been separated by offences: it answers to סְלִיחָה *remission, forgiveness*, Psalm cxxx. 4. Dan. ix. 9. and to כַּפֹּרֶת, Numb. v. 8. "the *ram of atonement*, whereby an *atonement* shall be made for his sins." So 2 Macc. iii. 33. Certain

tain of Heliodorus's friends prayed Onias that he would call on the Most High to grant him his life . . . so the high priest offered a sacrifice for the man's restoration to health;—Now, as the high priest was making an *atonement*—rather, *the atonement*, τὸν ἱλασμόν, i. e. by means of the sacrifice. And this term is expressly applied to Christ, by the Evangelist John, 1 Epist. ii. 2. iv. 10. “he is a *propitiation*—a means of *at-one-ment* for our sins, and not for our's only, nor for those of the Jewish nation only, as were the sacrifices offered on the day of expiation, but for the whole world.—“God sent his son to be *the propitiation* for our sins,” in other words “that we might live through him,” verse 9. i. e. through his death, as the propitiating, the mediating sacrifice. (By the way, this allusion seems to suppose the rite of expiation to be in a course of performance, at the time when this epistle was written.)

Ilasterion is certainly taken for the *Mercy-seat*, Heb. ix. 5. “and over it (the ark of the covenant) the cherubim of glory shadowing the *Mercy-seat*, ἱλαστήριον.” Nevertheless, it may be doubted whether Christ is, strictly speaking, assimilated to the *Mercy-seat* itself, but rather to the sacrifice by which that *Mercy-seat* was understood to be reconciled to the people who had offended. For, it seems very harsh to say, that the victim which effected reconciliation was the same with one of the parties to be reconciled; but the *Mercy-seat*, accepted figuratively for the Supreme Deity, who sat on it, was a party to be reconciled. Moreover, the apostle, alluding to the rite of expiation, Rom. iii. 25, says, “whom God hath set forth to be a *propitiation*, ἱλαστήριον, through faith in his blood,”—the victim had *blood*; but the *Mercy-seat* had none: and to say that the blood sprinkled on the *Mercy-seat* is the blood of the *Mercy-seat*, is to force a sense on the passage. Yet the term has been so understood by many; among whom, Theodoret, Le Clerc, and Luther; for the other explanation are the Vulgate version, Chrysostom, Theophylact, Erasmus, &c. and it seems, on the whole, to be the easiest, the most consistent, and the best supported sense.]

Oracle is also taken for the sanctuary, or for the place wherein was the ark of the covenant. The LXX. 1 Kings vi. 5, 16, 17. viii. 6, &c. have preserved the Hebrew דָּבִיר *Dabir*, Δαβίρ, Δαβίρ. *Aquil. Sym.* χρηματιστήριον, Psalm xxviii. 2. Ναός. *Chrematisterion*, by which *Aquila* and *Symmachus* have rendered it, signifies an *oracle*. The Chaldees, *the house of propitiation*. But *Dabir* properly signifies an *oracle*.

Oracle is also put for the *oracles* of false gods.

VOL. II. PART XXI. Edit. IV.

The most famous *oracle* of Palestine was that of Baal-zebub, king of Ekron, which the Jews themselves consulted. 2 Kings i. 2, 3, 6, 16. There were also oracular Teraphim, as that of Micah, Judg. xvii. 1, 5; the *ephod* of Gideon, viii. 27, &c. and the false gods adored in the kingdom of Samaria, which had their false prophets, and consequently their *oracles*; whether these *oracles* were really delivered by assistance of the devil, or that the priests and false prophets imposed on the people, making them believe they were inspired, though they only spoke by their own seducing spirit.

Among the Jews we distinguish several sorts of *oracles*.

1. *Oracles* delivered *vivâ voce*; as when God spake to Moses face to face, and as one friend speaks to another, Numb. xii. 8.

2. Prophetical dreams from God; as the dreams which God sent to Joseph, and which foretold his future greatness, Gen. xxxvii. 5, 6.

3. Visions; as when a prophet in an ecstasy had supernatural revelations, Gen. xv. 1. xlii. 2.

4. The *oracle* of *Urim* and *Thummim*, which accompanied the *ephod*, or the pectoral, worn by the high-priest, Numb. xii. 6. Joel ii. 28. This manner of inquiring of the Lord was often used, from Joshua's time to the erection of the temple at Jerusalem, 1 Sam. xxiii. 9. xxx. 7.

5. After the building of the temple they generally consulted the prophets, in Judah and Israel.

After Haggai, Zechariah, and Malachi, the last of the prophets of whom any writings remain, the Jews pretend that God gave them what they call *Bath col*, the daughter of the voice, which was a supernatural manifestation of the will of God, either by a strong inspiration, or internal voice, or by a sensible and external voice, heard by a number of persons sufficient to bear testimony of it. For example, such was the voice heard at the baptism of Jesus Christ, saying, *This is my beloved son*, &c.

In the early Christian church the gifts of prophecy and inspiration were frequent; after that time the greater part of the heathen *oracles* fell into contempt and silence.

Much has been written on the subject of *oracles*, and the learned have been divided on this matter. Some have ascribed to demons all the *oracles* of antiquity; others to the knavery of the priests; others have pretended that there were several kinds of *oracles*; some were illusions and tricks of the devil, others were effects of juggling and contrivance. Scripture affords us examples of these sorts of *oracles*.

The number of false prophets was always great

great in Israel. These deceivers spoke in the name of the Lord, though the Lord had not sent them. Moses, Deut. xiii. 1, &c. forewarns Israel, that false prophets and dreamers should arise, who would foretell future events; and that their predictions might possibly be verified. It cannot be doubted, but that among other nations, barbarians and idolaters, the devil had a still greater power, and a greater number of disciples.

Baal-zebub, the god of Ekron, was in great reputation for delivering *oracles*, since Ahaziah king of Israel, being dangerously wounded, sent to consult him, whether he should recover from his bruises, 2 Kings i. 2, 3. But Elijah by a command from God, and an *oracle* of the Lord, prevented that of the devil.

The idol Bel, worshipped at Babylon, as a living, eating, and drinking god, very probably also gave *oracles*, Vide Apoc. Dan. xiv. 2, or the story of Bel and the dragon.

We read in Scripture, that some families of Dan seeking a settlement, sent out men on the discovery, to find a proper place for them, Judg. xviii. 5, 6, 7. These messengers passed by the house of Micah, who had in his service a young Levite; they pressed him to consult a superstitious figure that he had made. He answered them boldly; "Go in peace; before the Lord is your way, wherein ye go." They went and succeeded. Can we say this Levite was inspired of God, and that he pronounced this *oracle* from him? This is hardly probable; and it is much more likely, that he made this answer from himself; or that he was moved by a lying spirit.

It cannot be denied that the Pagans addressed themselves to their idols to receive *oracles* from them. They obtained therefore sometimes responses; for can any be so senseless as to ask, where they know it is absolutely impossible to receive an answer? Hosea, chap. iv. 12, reproaches Israel with consulting wooden idols. "My people asketh counsel of their stocks, and their staff declareth unto them." The book of Wisdom says, xiii. 16, 17, that when a man had cut down a tree from the forest, after he has taken from it wherewithal to warm himself, he makes an idol of the remainder, which he is so foolish as to consult about his most important affairs. Habakkuk testifies the same thing, ii. 19, "Woe unto him that saith to the wood, awake; to the dumb stone, arise, it shall teach."

The Hebrews living in the midst of idolatrous people, accustomed to receive *oracles*, to have recourse to diviners, magicians, and interpreters of dreams, would they not have been under a temptation to imitate these practices, these impieties, and superstitions, if God had not afford-

ed them certain means of knowing some future events by priests and prophets, in their most urgent necessities? Thus when Moses had forbid the Israelites to consult magicians, witches, enchanters, and necromancers, he promised to send them a prophet of their own nation, who should instruct them, and discover the truth to them. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me, unto him ye shall hearken," Deut. xviii. 10, 11, 15, &c.

And these *oracles* of truth had no necessary connection either with time or place, or any other circumstance; or with the personal merit of the individual by whom they were uttered. The high-priest, clothed with the ephod and pectoral, gave a true answer, whatever were his personal character. Sometimes he gave an answer, without knowing clearly the subject of the question he was consulted about. Caiaphas pronounced an *oracle* relating to Jesus Christ, whom he hated, and whose destruction he desired; and this *oracle* he understood not himself. For he says, John xi. 49, 50, 51. "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." It is added, "and this spake he—not of himself, but being high-priest that year, he prophesied that Jesus should die for that nation." And when the high-priest Ahimelech was consulted by David, he gave an answer, though David did not plainly acquaint him with the occasion of his journey. 1 Sam. xxi. 1, 2, 3. xxii. 13. Micah says, iii. 11. that "the heads of Judah judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money," nevertheless, the prophets declared the truth to them. At the day of judgment many will say to Jesus Christ, Matt. vii. 22. "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?" Notwithstanding this, he will say to them, "I never knew you."

The Fathers inform us, that at the coming of the Messiah, the *oracles* of the heathen were struck dumb. It is plain, that since the preaching of the gospel, the empire of the devil is much contracted and weakened, and that the most famous *oracles* are insensibly fallen into contempt. But it must be allowed, that this silence of the *oracles* did not happen all at once; and that a good while after our Saviour's time there were impostors, who gave out *oracles*, and that the devil still uttered them in some temples of idols. St. John, Rev. xiii. 5, 6, 13, describing a persecution of the church, speaks

of

of signs, wonders, and delusions, which the deceiver and his accomplices should produce, to excite men to worship the image of the beast, and to entice them to idolatry.

ADDITION.

[Many difficulties combine with the subject of *oracles*. It may assist in forming a right notion of them, to separate those which are proper *oracles* from those which are *oracles* in a qualified sense, only. The witch of Endor was no *oracle*, though irregularly applied to by Saul, when he could obtain no answer from the instituted means of consulting the Lord. The hag Erichto, in Lucan's *Pharsalia*, was no *oracle*, as no temple, &c. was extant in her cave. Nor is that properly an *oracle*, which consists in catching up words which fall from certain persons: So Alexander the Great, by the false pronunciation of a Greek word, by the priest of Ammon, "Ὁ παῖ-διος instead of "Ὁ παῖ-διον, was made to pass for son of Jupiter, διος, (says Plutarch) and likewise, when he visited the Delphic prophetess on a wrong day, and urged her; she at length complied; saying, *Thou art irresistible, my son!* "That is all I want, (answered Alexander)—to be irresistible, is enough." These are not *oracles*: though policy and flattery, might make them pass for such.

The most *antient oracle*, on record, probably, is that given to Rebekah, when pregnant, Gen. xxv. 22. "She went to enquire of the Lord;" doubtless, to some place of worship, where she enquired by the intervention of an established minister of the altar.

The most *complete* instance is that of the child Samuel, 1 Sam. iii. The place was the residence of the ark, the regular station of worship. The manner was by an audible and distinct voice, "The Lord called SAMUEL! and the child mistook the voice for that of Eli; (and this more than once;) for he did not yet know the word of the Lord:" the subject was of high national importance; no less than a public calamity, with the ruin of the first family in the land. Nor could the child have any inducement to deceive Eli; as in that case, he would have rather invented something flattering to his venerable superior: this communicative voice, issuing from the interior of the sanctuary, was properly an *oracle*.

The *highest* instances of *oracles*, are those voices, which being formed in the air by power superior to nature, bore testimony to the celestial character of the Divine Messiah: as at his Baptism, Matth. iii. 17. Mark i. ii. Luke iii. 22. and again at his Transfiguration, Matth. xxii. 2. Luke ix. 29. "and this voice that came from heaven,

says Peter, we heard;" 2 Epist. i. 18. Nothing can exceed the grandeur and majesty of these *oracles*; and they could not but forcibly impress the minds of all who witnessed them.

Now, it should be observed, that these communications were marked by simplicity and distinctness; they were the most remote possible from ambiguity and double meaning: they spake out their purport explicitly.

Prophetic impulses, or communications, are with less propriety called *oracles*: as, when Samuel went to Bethlehem, to anoint the future king of Israel, his own opinion fixed on Eliab, "Surely, the Lord's anointed is before him:" but the Lord corrected his judgment; not by an audible voice, that must have been heard by all the company, but, by some internal monition. 1 Sam. xvi. 6. It will appear, also, that in the time of Saul and David, when application for advice was made to the *oracle*, it could only be given in a regular manner to one party, as there were not two tabernacles, and two arks of the covenant, with which sacred objects the *oracle* was connected. Neither were there two high-priests' pectorals, on which the names of the tribes were written: the priest who did not wear these names on his breast, could not enquire as representative of the tribes, of the whole nation; and, by what means he received an answer is uncertain. It could not be, as some have supposed, by radiation of the letters on the precious stones; since he did not wear them.

We read very little, or nothing, of *oracles* given by the high-priest, in succeeding ages. When Jehoshaphat desired Ahab to enquire at the word of the Lord, to-day," there is no mention of an *oracle*, as connected with the established worship in Israel; 1 Kings xxii. nor do we read that when the copy of Moses's law was found in the temple at Jerusalem, king Josiah applied to the *oracle* for advice: neither did Zedekiah, king of Judah, though the very existence of his country depended on the policy he adopted; and no crisis could be more important.

Dreams, visions, the bath kol, &c. are not properly *oracles*: nor is the sentiment uttered by Caiaphas, which recommended the policy of cutting off one man, even though no malefactor, rather than hazarding the fate of the nation, an *oracle*. It was a maxim of a statesman, applicable to the designs of Providence; but not properly an *oracle*.

It is probable, that *oracles* are extremely antient among the heathen: they were known before the Trojan war; as appears from Homer; and Ovid makes Deucalion consult an *oracle*, immediately after his deluge.

ORA

The reader will perceive the intention to establish a strong distinction between the *oracles* of the Bible, and those promulgated by the Heathen. When Cræsus applied to the *oracle* of Apollo at Delphi, to know whether he should attack Cyrus, he received for answer,

Cræsus transgressus Halym maxima regna perdet :

or, as Cicero quotes it,

Cræsus Halym penetrans magnam pervertet opum vim :

If Cræsus crosses the river Halys he will overthrow a great empire." This he understood of the empire of Cyrus; the event proved his own overthrow. The same ambiguity attends the famous reply of the same *oracle* to Pyrrhus;

Aio te, Æacida, Romanos vincere posse :

I do pronounce that Rome
Pyrrhus shall overcome.

Now, this may be interpreted to mean, either, that Rome should overcome Pyrrhus; or, that Pyrrhus should overcome Rome. Whoever reads Herodotus and Pausanias carefully, will find most of their *oracles*—and they record many—either so dark, as to be unintelligible; or so equivocal, as to bear whatever interpretation policy might be pleased to impose on them.

The Heathen drew *auguries* from almost every thing: from the flight of birds; from the manner of certain chickens' feeding; and above all, from the entrails of victims, offered in sacrifice: this most ridiculous superstition was not lawfully practiced among the Jews;—their sacrifices were simply offered to the Deity. It was, however, customary in the East; for the king of Babylon not only divined by arrows, and consulted images, but *he looked in the liver*. Ezek. xxi. 21. Nor should we forget, that it is equally to the credit of Christianity, that surrounded, as the Christians were, by the most inveterate of oracular prejudices and impostures, no such mummary profaned their assemblies.—The reader has only to compare Lucan's description of the violences practiced on the priestess at Delphi; the furious contortions of her person; or Virgil's of the Sybil, at Cumæ; with the calm observation of the Apostle—"the spirits of the prophets are subject to the prophets,"—with his injunctions of order, on various occasions, and with his strict prohibition of indecent forwardness in women, while at worship, indecorous exposure of their persons, disorderly dress, &c. &c. to evince this.

It is truly painful, to remark the infinite variety of methods taken by man, to obtain a knowledge of futurity,—that is to say, to anticipate the evils of life, and to double them—more

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than double them—by a consciousness of acting under the oppression of inevitable fate.

It is well to know, that in the remains of several heathen temples, though in ruins, there are traces of the secret ways of access, which the priests possessed, undiscovered by the spectators. Dr. E. D. CLARKE found such in a temple at Argos; also a secret chamber, in an oracular cave at Telmessus. A private staircase still exists, leading to the Adytum, in the temple of Isis, at Pompeii; undoubtedly, for oracular purposes.

To do this subject justice here, is impossible; some able pen, well acquainted with the *charlatanerie* of antient days, might render it equally amusing and instructive, to not a few among our own nation, who have opportunities of knowing better—very much better—than their practice implies.]

[ORDINANCE, an institution established by lawful authority. *Religious ordinances* must be instituted by the great institutor of religion, or they are not binding: but minor regulations are not properly *ordinances*. *Ordinances* once established are not to be varied by human caprice, or mutability. The original *ordinance*, seems to have been sacrifice, to which praise and prayer were naturally appended. Circumcision was an *ordinance* appointed to Abraham and his family: baptism and the eucharist, are *ordinances* under the gospel.

Human *ordinances* established by national laws, may be varied by other laws, because the inconveniences arising from them can only be determined by experience: yet Christians are bound to submit to these institutions, when they do not infringe on those established by divine authority: not only from the consideration, that if every individual were to oppose national institutions, no society could subsist; but by the tenor of Scripture itself. Nevertheless, Christianity does not interfere with political rights, but leaves individuals, as well as nations, in full enjoyment of whatever advantages the constitution of a country secures to its subjects.

The course of nature is the *ordinance* of God; and every planet obeys that impulse which the divine Governor has impressed on it, Jer. xxxi. 36.]

OREB, עֹרֵב, *oreb*, [crow] sweet, caution, or mixture; from עֹרֵב *harab*: otherwise, evening; from עֹרֵב *hereb*, by a different reading.

[The name *Crow* is common among ourselves, without importing any particular *blackness* peculiar to the person, or his family: I do not therefore attach any great importance to the conjecture of Bochart, that it might express rapacity; or eyes and hair *black* like the plumage

image of a crow, which was esteemed handsome antiently; though this idea has been adopted by Chabot on Horace, *lib. i. Ode 32*, Cyprian in Franzii, *Hist. Anim.* p. 1173. and Arnzenius, *Diss. de colore et tinctura Capillorum*, cap. 4. Comp. Caut. v. 11. The name *Corax*, *Corvus*, *Corbinus*, in Latin, is well known.

Other languages, as the Arabic, have the same appellation.]

OREB, a prince of the Midianites, killed with Zeeb, another prince of the same people, Judges vii. 25, A. M. 2759, ante A. D. 1245. While Gideon pursued the army of the Midianites, he directed Ephraim to secure the passes of the Jordan, that the Midianites might not escape into their own country. The Ephraimites, therefore, took the two chiefs of the Midianites, and killed Oreb at the rock of Oreb, and Zeeb at the wine press of Zeeb. Some think that Oreb, or the rock of Oreb, was a village, or, at least, that from this time a village was gradually formed there. Eusebius and Jerom, in *Arava*, vel *Araba*, speak of a little place called *Araba*, three miles from Scythopolis, west; and Herman Vanderhart, *Vide Reland, Palæst.* 1, 2. thinks it was here the Orebim dwelt, who fed the prophet Elijah when concealed near the brook Chereth, 1 Kings xvii. 3, 5. He pretends that the translators have very preposterously made *ravens* of these Orebites, ערבים, *Corvi*.

[ORGAN, vide HUGGAB, Musical Instruments, Plate I. No. 4. FRAG. No. CCXXXI.

The organs at present used in our churches, are comparatively a late invention: the earliest known in Europe, being sent to Pepin, king of France, about A. D. 758. but that was, no doubt very different from the present structure and combination of the instrument.]

ORION. A constellation in the heavens just before the sign Taurus. כסיל *Chesil* signifies, according to the ancient Hebrews, that star of the second magnitude which astronomers call the scorpion's heart. It appears at the beginning of the autumnal equinox, and forebodes cold or frost. Virgil calls it *Nimbosus Orion*. It also marks the west. Hence the LXX. on Job ix. 9. and Theodotion on Amos v. 8. translate it *vesperum*.

[ORNAMENTS, of dress, vide EAR-RINGS, PERISCELIDES, PEARLS, &c. and FRAGMENTS, Nos. XLIX. LXI. LXII. the Notes on Solomon's Song, the Plates, &c.]

ORNAN, ארנן, *that rejoices*; from רנן *ranan*: otherwise, *their bow or ark*; from ארן *aron*: otherwise, *light of the son*; from אור *or*, *light*, and נן *nan*, *a son*. Vide ARAUNAH. Josephus calls him *Orphona*, *Antiq. lib. vii. cap. 3.* and

says that David, saved his life when he took Jerusalem.

ORONTES, a river of Syria: it rises in mount Libanus, passes by Emessa, Apamea, Epiphania, and Antioch, and falls into the Mediterranean. Pliny says, its source is between Libanus and Antilibanus. Scripture makes no mention of the *Orontes*; but its name is frequent in commentaries on the sacred writings.

ORPAH, ערפה, *the neck, or the skull, nakedness of the mouth, or face*; from נרץ *harah*, *to be naked*, and פה *pe*, *the mouth*: or *awaking of the mouth*; from נרץ *har*, *awaking*.

ORPAH, a Moabite, wife of Chilion, son of Elimelech, and Naomi. Chilion the husband of Orpah being dead, she lived with Naomi her mother-in-law; who returning into her own country, Orpah was prevailed on to stay in Moab, but Ruth followed Naomi to Bethlehem, Ruth i. 9. 10, &c. See NAOMI.

ORPHA, Several think this to be the city Ur, whence Abraham departed, Gen. xi. 28, 31.

[ORPHAN, vide FRAGMENT, No. CLXXXI.]

ORTHOSIAS, Ὀρθωσιὰς, or *Orthosis*, Vulgate, *Orthosias*, *which is right*; from ὀρθος, *right, upright*.

ORTHOSIAS, a maritime city of Phœnicia, over against the island of Aradus, not far from Tripolis. Tryphon, the usurper of the kingdom of Syria, escaped from Dora in Palestine, where he was besieged, to *Orthosias*, and thence into his own country, Apamea, 1 Macc. xv. 25—37.

[A town and port of considerable importance, on the coast of Syria; now called *Tortosa*, says Mr. Maundrell, north of Rouad, or Arpad. It was a bishop's see in the province of Tyre, and formerly a place of great strength. It still possesses interesting antiquities.]

ORYX, a sort of wild goat. Aristotle says, *Hist. Anim. lib. i.* it has a horn in the middle of its forehead; Appian says, it has more than one. Pliny, *lib. viii. cap. 53. xi. 46.* says its hair is curled and turned towards its head. Several have confounded it with the antelope. Juvenal, *Sat. ii.* informs us, that it was eaten formerly, but that its flesh was not much in esteem with those of nice palates;

Et Getulus oryx hebeti lautissima comæ.

The Hebrew *Tho*, תו or תוא, Isaiah li. 20. is commonly translated a *wild bull*, [as in our English translation.] But the Septuagint, and other Greek interpreters, the Syriac, and the Vulgate, place it among goats, since they translate it *oryx*.

OSPNEY, or OSSIFRAGA, ערש *Peresh*, a kind of eagle, whose flesh is forbid, Lev. xi. 13. The *ossifraga*, or *osprey*, is thus called, because it

it breaks the bones of animals, in order to eat the marrow. It is said to dig up bodies from church-yards, or burying-places, to eat what it finds in the bones, hence the Latins call it *Avis bustaria*, and the Persians, *Ustukhan-khour*, the bone-eater.

The Arabians and Persians also call it *Humai*, and say it is the most innocent of all birds, because it does no harm to any animal, and only feeds on dead bones.

Aristotle says, the *ossifraga* is the greatest of eagles, except those of Germany. Its plumage is of an ash-colour, approaching towards white. Pliny says, it is produced by the sea-eagle, which ingenders with all birds of prey. She does not only feed her own young, but those also that any other eagle has forsaken. Her sight is but weak, which is contrary to the nature of other eagles.

Aldrovandus gives this description of the *ossifraga*. Its beak is exceedingly crooked, and in the place where it is hooked, it is two fingers broad, and about a span long. Its colour is like brown horn, approaching dark blue. The opening of its beak is about a hand's breadth, the tongue resembles that of a man, and is broad at the end, and on the two sides it has two hooks made like fish-hooks. Its head and neck are covered with long narrow feathers, and from its chin hang down small hairs like a beard. The ground of its plumage is diversified by three colours, whitish, dark, and ruddy; the great feathers are brown, inclining towards chestnut. The twelve feathers of its tail are a little reddish, spotted with black and white. Its legs are covered with dark feathers a little ruddy, so that there remains but a small part of the legs uncovered of about two fingers breadth. This uncovered part is of a very fine yellow. Its talons are black and shining. Aldrovandus says, this bird feeds only on fish; so that it must be very different from the *ossifraga* above mentioned. But indeed, the whole that is said of that *ossifraga*, or bone-eater, seems to be fabulous.

OSTRICH, *Struthio*, is often mentioned in Scripture. Moses forbids it to the Hebrews. Lev. xi. 16. Deut. xiv. 14. [The English translation reads *owl*.] Interpreters are not agreed about the signification of the word *Jaana*, *נֶחֱשִׁי*, or *נֶחֱשִׁי* *נֶחֱשִׁי*, *Στροβοκάμηλος*, which the LXX. Jerom, Aquila, Symmachus, and Theodotion render *ostrich*. Several moderns take it for the owl, *ulula*. We have proposed some conjectures to prove it to be the *swan*.

We find in Job xxxix. 13. another Hebrew word *רֶחֱנָנִים*, *Rhenanim*, translated *ostrich*. Others take it for a peacock, but able interpre-

ters apply the word *נֶחֱשִׁי* *Noza* to the *ostrich*, which is read in the same verse. The marks Job ascribes to the *Noza* agree very well to the *ostrich*.

This bird is very large, has very long legs, very short wings, the neck about the length of four or five spans, its wing feathers are in great esteem, as ornaments for hats, beds, canopies. They are stained of several colours, and made into beautiful tufts. Their plumage is white and black; the females have a mixture of grey, black and white. They are hunted by way of coursing, for they never fly; but they use their wings to assist them in running more swiftly.

There are many *ostriches* in Africa. The *ostrich* lays her eggs in June, on the ground, covers them with sand, and the sun hatches them. Probably on this account, she is made the symbol of cruelty and forgetfulness. Jeremiah says, Lam. iv. 3. "Even the sea-monsters draw out the breast, they give suck to their young ones. The daughter of my people is become cruel, like the *ostriches* in the wilderness." Job, xxxix, 13, &c. sets forth at length the cruelty and forgetfulness of the *ostrich*: "Gavest thou the goodly wings unto the peacock, or wings and feathers unto the *ostrich*? which leaveth her eggs in the earth, and warmeth them in the dust. And forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labour is in vain without fear. Because God hath deprived her of wisdom; neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider."

Here is, in short, almost all that we are told of the *ostrich*. It lays its eggs on the ground, hides them under the sand, and the sun hatches them. This is not incredible. We know that in Egypt a vast quantity of eggs are every day hatched in ovens made on purpose, and heated to a certain degree. As the *ostrich* is extremely large and heavy, it would break its eggs were it to sit on them like other birds. She therefore hides them in the sand, watches them, and hatches them, as we may say with her eye, according to Vansleb's account of Egypt, p. 103. The male and female stay with them alternately, and while one of them goes to seek its provision, the other does not leave sight of them. However, if either of them should be driven away or go too far from their nest, they could not find their eggs again. And it is probable, that this has given occasion to what is said of their cruelty and forgetfulness.

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Among the great number of eggs laid by the female, (ten, twelve, fifteen, or twenty,) it commonly happens that some miscarry. These supply food to the young. Lastly, Job says, that God has deprived the *ostrich* of understanding. This is justified by what is related of this bird. She suffers herself to be taken by a man covered with the skin of an *ostrich*, Strab. *lib.* xvi. who puts his arm into the opening of the neck, lifts it up on high, and imitates the motion of the head. Others say, (Claudian, in *Extrop.* Oppian, *Halieut. lib.* iv.) that when pursued by the hunters, she hides her head in the sand, continues there, and thinks herself secure. Pliny says, she thrusts her head into a bush, and there remains, as if her whole body were concealed. Lastly, they say that she is naturally deaf, (Marmol, *Afric.*) which does not a little contribute to her stupidity.

"She lifteth up herself on high, and scorneth the horse and his rider." The *ostrich* is very lofty; an *ostrich* was dissected at the Academy of Sciences, which was seven feet and an half high, from the top of the head to the ground. Pliny says, *lib.* x. *cap.* 1, she exceeds in stature the height of a man on horseback. As to its swiftness, it is agreed, that few horses can overtake it by fair running.

Moses forbids the use of *ostriches'* flesh: at least our translators say so. Lev. xi. 16. Deut. xiv. 14. It is certain they are eaten in Africa, where they are common. Marmol acknowledges, that their flesh has an ill scent, and is sticky, especially that of the thighs; yet they eat it, however. When the people of Numidia take young ones, they rear them, fatten them, and lead them in flocks into the desert, to feed. And when they are fat, they kill them and salt them. The Ethiopians also eat their eggs, as delicious food. These eggs are generally of the bigness of a large bowl, but some not so big. The Ethiopians are said to make cups of the egg-shells. Pierius affirms, that they even make caps of them, which they wear, and value very much.

Scripture speaks of the *ostrich* in several other places, but it is doubted whether the original word really signifies this bird. See the commentators on Isaiah xiii. 21. xxxiv. 13. xliii. 20. Jer. i. 39. Mic. i. 8. Vide FRAG. No. CXLIV, and PLATE: also NAT. HIST.

[It is likely that the manners of the *ostrich* differ in different countries; and that in the less sultry regions of Africa, the female sits on her eggs; while in the more sultry, she leaves them to the heat of the Sun. The observations made by Vallant in Southern Africa, justify this explanation.]

OTHNI, *אֶתְנִי*, my time, my hour; from *אֶתְ* *heth*, and *נִי*, my, or mine. Son of Shemaiah, a valiant man of David's army, 1 Chron. xxvi. 7.

OTHNIEL, *אֶתְנִיֵּל*, *Γοθωννῆλ*, the time, or the hour of God; from *אֶתְ* *heth*, time, and *אֵל* *el*, God.

OTHNIEL, or OTHONIEL, son of Kenaz of Judah, Josh. xv. 17. Scripture says, *Othniel* was brother to Caleb, Judg. i. 13. Hence arise some difficulties. 1. If *Caleb* and *Othniel* were brothers, *Othniel* could not have married his niece Achsah, daughter of Caleb. 2. Scripture never assigns to *Caleb* and *Othniel* the same father: it always names Kenaz as father of *Othniel*, and Jephunneh as father of *Caleb*. 3. *Caleb* must be much older than *Othniel*, since he gave *Othniel* his daughter Achsah in marriage. Thus it seems much better to suppose *Kenaz* and *Jephunneh* to be brothers, and that *Othniel* and *Caleb* were cousin-germans, and in this sense *brothers*, according to Scripture language. Thus Achsah being but second cousin of *Othniel*, he might marry her without offending the law.

Caleb having received his portion in the mountains of Judah, in the midst of a country possessed by giants of the race of Anak, having taken the city of Hebron, he advances towards Debir, otherwise *Kirjath-sepher*, and declares, "I will give my daughter Achsah in marriage to him that shall take *Kirjath-sepher*." *Othniel* took it, and had Achsah to wife. But as the bride was bringing home to her husband with the usual solemnity, Achsah took occasion to ask of her father Caleb a field of springs, that was near, and above another dry field that Caleb had given. By the Hebrew it should seem, that it was Achsah who desired *Othniel* to ask this of Caleb. Vide FRAGMENTS, No. CLVII.

After the death of Joshua the Israelites not exterminating the Canaanites, and not continuing in their fidelity to the Lord, he delivered them to Chushan-Rishathaim, king of Mesopotamia, under whom they continued in subjection eight years, Judg. iii. Then they cried to the Lord, who raised them up for a deliverer *Othniel* son of *Kenaz*, who was filled with the spirit of God, and judged Israel: and the country had rest forty years. That is to say, it was in peace the fortieth year after the peace that Joshua had procured for it, A. M. 2960, ten years before his death. The year of *Othniel's* death is unknown.

[OVEN, vide BREAD, also FRAGMENTS, No. CIX, CLXXV.]

OWL; *Bubo*, *Ulula*, *Noctua*, *Nycticorax*; it is often taken for the screech owl, a bird of the

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the same kind; that flies by night, and lives in darkness. Moses places the *owl* among unclean birds, Lev. xi. 17. When Isaiah speaks of Babylon as reduced to a wilderness, he says that the *owls* shall answer one another there, chap. xiii. 22. Finally, the Psalmist says, that in his affliction he was as the *owl* sitting alone on the house-top, Psal. cii. 7. But interpreters are not agreed on the signification of the Hebrew words translated *Bubo*, *Ulula*, *Nyctiorax*, *Noctua*, and *Passer*.

They reckon several species of *owls*. This bird has a head like a cat; also large sharp claws. It catches mice like a cat; its eyes cannot bear the great light of the sun. Day birds hate it, and pursue it; and in return the *owl* hunts and eats the lesser birds. Its cry is mournful and dismal. It passes for a bird of ill omen. It was consecrated to Minerva, and on this account was honoured by the Athenians, who represented it on their medals.

OYL. It is known that the Hebrews anointed themselves all over with *oyl*: but especially the head: they anointed also their kings, and high-priests. See UNCTION.

Isaiah calls an eminence, or vineyard, that was fruitful and fat, a *horn the son of oyl*: chap. v. 1. x. 27. He says, that God would make the yoke of the Israelites to putrify, by the quantity of *oyl* that he would pour thereon. *Computrescere faciam jugum in facie olei*. He would take from it all its roughness and hardness. The high-priest Joshua, and the prince Zerubbabel, are called *sons of oyl*, Zech. iv. 14. i. e. each of them had received the sacred unction. Job, speaking of the condition of his first prosperity, says that the rocks were

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then fountains of *oyl* to him, Job xxix. 6.

The *oyl of gladness*, Psalm xlv. 7. and Isaiah lxi. 3. was the perfumed *oyl* with which they anointed themselves on days of rejoicing and festivity. Moses says, Deut. xxxii. 18. that God made his people to suck *oyl* and honey out of the rocks, i. e. that in the midst of dismal deserts, he abundantly provided them with all things not only necessary, but agreeable. The *olive-tree* shall fail to bring forth fruit, says Habakkuk, iii. 17. The foolish virgins in the gospel took no *oyl* with them, to replenish their lamps, Matt. xxv. 8. See LAMP. St. James directs, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with *oyl* in the name of the Lord." James, v. 14. See UNCTION, *ad fin*.

OZEM, *צזם*, that *fasts*; from *צז* *tzom*, to *fast*: or *their eagerness*; from *צז* *atz*, *eagerness*, and the affix, *צז* *am*, *theirs*.

I. OZEM, or ASOM, sixth son of Jesse the Bethlehemite, and brother of David, 1 Chr. ii. 15.

II. OZEM, son of Jerahmeel, 1 Chron. ii. 25.

OZIAS, son of Micha, of Simeon, chief of Bethulia, when it was besieged by Holofernes. He vigorously supported the siege against that general, but finding the people mutinied, and accused him, he promised to surrender the city in five days, if God did not send them relief: Judith procured their deliverance. *Ozias* continued in the city, praying with the people. Their prayers were heard; Holofernes was slain by Judith, Bethulia was delivered, and the Assyrian army routed. See HOLOFERNES, JUDITH, &c.

OZNI, *זני*, *my ear, my balances*. Son of Gad, head of a family, Numb. xxvi. 16.

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PAARAI, *פאר*, *Paarai*, *opening*; from *פאר* *pahar*, to *open*. An Arbite, a valiant man of David's army, 2 Sam. xxiii. 35. called *Naarai*, son of Ezbai, 1 Chron. xi. 37.

PACE, *passus*; a measure of five geometrical feet.

PACORUS, son of Orodes, king of the Parthians; entering Syria, with a powerful army, besieged the Roman general, Cassius, in Antioch; who so bravely defended himself, that *Pacorus* was forced to raise the siege, *Dio. Cass. lib. xl*.

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He then sat down before Antiochia, which was not far off; but the Parthians were so little skilled in the art of attacking places, that they were obliged to ~~quit~~ this siege also. Cassius then laid an ~~ambush~~ ^{ambush} for them, and they were intirely routed.

Pacorus came again over the Euphrates after the death of Julius Cæsar, with Labienus, who had been sent by Brutus and Cassius to the court of Parthia, to desire assistance. After the defeat of these, Labienus continued among the

the Parthians till the Aradians, the Palmyrenians, and the tyrants, or little kings, of Syria, invited them to their assistance, against the tax-gatherers that oppressed them. *Pacorus* with his troops reduced all Syria and Phœnicia, but it was not possible for him to subdue Tyre, wherein the remains of the Roman army had sought shelter.

Having taken Sidon and Ptolemais, he sent a detachment into Judæa, with orders to set Antigonous son of Aristobulus on the throne. This party was commanded by his chief cup-bearer, called also *Pacorus*. Antigonous had promised the Parthians a thousand talents, and five hundred Jewish women; and having got some troops together, he entered Judæa, supported by the Parthians. He subdued the first that opposed him, and pursued them directly to Jerusalem, into which he entered, and fortified himself in the temple. Herod and Phasaël, who supported the interests of Hyrcanus, took possession of the palace.

The Feast of Pentecost being come, the two parties began to treat of an accommodation, to prevent that disorder which the confluence of such a multitude of strangers was likely to produce. Antigonous proposed to Herod and Phasaël, to take for arbitrator the chief cup-bearer, *Pacorus*, who was incamped near the city; in this they acquiesced. He therefore entered Jerusalem with his troops, and persuaded Hyrcanus and Phasaël to appear before Barzapharnes, the governor of Syria for the Parthians, in hopes to obtain some regulations that might be beneficial to the province. Thither they went, conducted by *Pacorus*, who then returned to Jerusalem.

When Barzapharnes thought that *Pacorus* might be got back to Jerusalem, he arrested Phasaël and Hyrcanus. *Pacorus* had orders to do the same by Herod; but he got some hint of the design, and escaped to Massada. The Parthians plundered Jerusalem, set Antigonous on the throne, and delivered up to him Phasaël and Hyrcanus, in chains. Phasaël killed himself; and Antigonous caused Hyrcanus's ears to be cut off, to render him incapable of the high-priesthood. After which he delivered him again to the Parthians, who carried him with them beyond the Euphrates.

The Parthians did not long hold the kingdom of Syria. Ventidius, general of the Roman troops, having beat their armies, obliged *Pacorus* to retire over the Euphrates. The year after, *Pacorus* having again got a great army together, came again into Syria, but was there beat and killed by Ventidius. *Vide PHASAEL.*

[PADAN. Simon says, a broad spreading
VOL. II. PART XXI Edit. IV.

country, or field; like the Arabic, *padad*, exceeding in breadth, wide, large; the Ethiopic the same. Possibly this may approach in sense to our term, "the levels." So the Greek *pedon*, i. e. *pedion*. It is, says he, taken in this acceptation, Syria *Campestris*, Gen. xlviii. 7, xxv. 20. xxviii. 2. the field or plain of Syria, and is understood by a kindred term, *Sedah Aram*, the plain of Syria, Hos. xii. 13.]

[PADAN ARAM, the plains of Aram, vide MESOPOTAMIA.]

PADON, פדון, his redemption; from פדו *padah*, to redeem, and the pronoun יאן, his: according to the Syriac, yoke, or yokes. A father, or chief of the Nethinim, Ezra ii. 44. Neh. vii. 47.

PAGIEL, פגיועל, *Phagiel*, prevention of God, or prayer of God; from פגו *pagah*, to prevent, to pray. Son of Ocran, head of Asher; he offered as the other chiefs, Numb. vii. 72.

PAHATH-MOAB, פהת מואב, chief, or captain, or *Pahath of Moab*; from פהת *pachah*, prince, chief of Moab: otherwise, strength of the father; from פהת *pachath*, hollow, ditch, and the preposition מו, of, and פהת *ab*, father. A place in the land of Moab, Ezra ii. 6. viii. 4. x. 30.

[PAINTING. Palaces were anciently painted, Jer. xxii. 14. Portraits were anciently painted, Ezek. xxiii. 14. Images were anciently painted, 1 Macc. iii. 48. 2 Macc. ii. 29. Wisdom xv. 4. See also our remarks on Jer. x. 4. Article NAIL.

For painting the face, as Jezabel, vide EYELIDS, and FRAGMENTS, Appendix, Letter.]

[PALACE, residence of the great, the noble, the royal; constructed in a style, and ornamented in a manner, becoming the dignity of the resident.

A palace for God, 1 Chron. xxix. 1, 19. A palace for a king, Isaiah xxxix. 7. The palace of the high-priest, Matt. xxvi. 58. *Vide FRAG.* No. CXXXVII. and for the nature and extent of palaces in the East, vide FRAGMENTS, Nos. L. CCIV. &c.]

PALAL, פלל, פלללי, that thinks, or prays, or judges; from פלל *pillel*, to beseech, to judge. Son of Uzai, Neh. iii. 25.

PALESTINE, פלשתינה, Ἀλλόφυλοι, 1 Sam. vi. 17. which is covered, watered; from פלש *palash*: otherwise, to bring, or cause ruin; from פלש *shuth*, to put, and פלש *maphalah*, ruin. This word is not Hebrew. [It is lately thought to be Sanscrit, *Palli* signifying shepherds.]

PALESTINE, taken in a limited sense, denotes the country of the Philistines or *Palestines*, including that part of the Land of Promise which extended along the Mediterranean sea, from Gaza south to Lydda north. The LXX.

were of opinion that the word *Philistim* which they generally translate *Allophyli*, signified *strangers*, or men of another tribe.

Palestine taken in a more general sense, signifies the whole country of Canaan, the whole Land of Promise, as well beyond, as on this side, Jordan; though pretty frequently it is restrained to the country on this side that river: so that in later times the words *Judea* and *Palestine* were synonymous. We find also the name of *Syria Palestina* given to the Land of Promise, and even sometimes this province is comprehended in *Cæle-Syria*, or the *Lower Syria*. Herodotus, *lib. vii. cap. 89. lib. ii. cap. 6.* is the most ancient writer we know, that speaks of *Syria-Palestina*. He places it between Phœnicia and Egypt. See Reland, *Pal. lib. i. cap. 7, 8.* See JUDAH, and MAPS.

Moses speaks of *Palestine* as of the finest country in the world, a land flowing with milk and honey. Profane authors also speak of it much in the same manner. Hecateus, *apud Joseph. contr. App. p. 1049*, who had been brought up with Alexander the Great, and who wrote in the time of Ptolemy I. mentions this country as very fruitful and well-peopled, an excellent province, that bore all kinds of good fruit. Pliay, *lib. v. cap. 14, 15*, gives a like description of it; he says Jerusalem was not only the most famous city of Judea, but of the whole east. He describes the course of the Jordan, as of a delicious river; he speaks advantageously of the lake of Gennesareth, of the balm of Judea, its palm-trees, &c. Tacitus, *Hist. lib. xv. cap. 6*, Ammianus Marcellinus, and most of the ancients, who have mentioned *Palestine*, have spoken of it with equal commendations.

The Mahometans speak of it extravagantly. They tell us, that besides the two principal cities of the country, Jerusalem and Jericho, this province had a thousand villages, each of which had many fine gardens. That the grapes were so large, that five men could hardly carry a cluster of them, and that five men might hide themselves in the shell of one pomegranate! That this country was anciently inhabited by giants of the race of Amalek.

Notwithstanding these testimonies of the ancients, we find people very incredulous as to the fruitfulness of the Holy Land. Travellers who now visit it, generally speak little to its advantage. The country, they say, appears to be dry and barren, ill watered, and has but few cultivated plains. Strabo, *lib. xvi.* among the ancients, speaks of it with contempt. He says, that this province is so barren, that it moves no body's envy, that there is no need of fighting for it, in order to obtain it, and that Jerusalem stand on a dry and barren spot.

Jerom was an eye-witness of it, and very well acquainted with those qualities which Scripture ascribes to it. He says that *Palestine* is full of mountains, that dryness and drought are very common, that they had only rain-water, which they caught, and preserved in cisterns, which supplied the absence of fountains. Yet Jerom speaking of the fertility of *Palestine*, says no country could dispute with it in fruitfulness. Modern travellers who notice the present sterility, do not deny that it still preserves traces of its ancient fecundity in some places, which produce all sorts of fruits almost without culture. In other places the herbs grow with great profusion, and to an extraordinary height. If some mountains, and some plains, are barren, it is because they are but little cultivated, for want of inhabitants. How many other countries, heretofore renowned for fertility, are now reduced to barren and dreadful wildernesses! See VOLNEY's account of its present state, among the FRAGMENTS.

PALM, *palmus*, a measure of four fingers breadth, or 3,648 inches, Hebr. *תפח*, *Tophach*, LXX. *Παλαίης*, Exod. xxv. 25. The Heb. *Zereth* *זרת*, LXX. *Σπιθυμή*, Exod. xxviii. 16. is often translated *palmus*, and in Greek *spithame*, though it signifies a half-cubit, and contains three ordinary palms; which ought to be observed, that two measures so unequal may not be confounded. Jerom sometimes translates *Tophach* by four fingers, and sometimes by a palm; but he always renders *Zereth* by *palmus*; and the Septuagint by *Spithame*. Goliath was in height six cubits and a *Zereth*, i. e. six cubits and an half, making eleven feet ten inches and something more. We find Isaiah xl. 12. an expression that proves the *Zereth*, or palm, to signify the extent of the hand from the end of the thumb to the end of the little finger. "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span?"—a *Zereth*.

PALM-TREE; this was very common in Palestine. The Hebrews called it *תמר* *Tamar*: and the Greeks *φοῖνιξ*, *Phœnix*. The finest palm-trees were about Jericho and Engeddi. There were many also along the banks of the Jordan, and towards Scythopolis. Jericho is called *the City of Palm Trees*, Deut. xxxiv. 3. Beside dates the palm-tree produces a kind of honey, little inferior to common honey, Joseph. *de Bello*, lib. v. cap. 4. and they likewise drew a wine from it, much used in the east. St. Chrysostom and Theodoret think it was this palm-wine that Moses mentions, Lev. x. 9.

It is said Job xxix. 18. Vulgate, I shall multiply my days as the palm-tree. Some ancient read,

read; I shall live as long as the *Phœnix*.—
Hebr. **לִּחְיֵי כַּסְפִּי כִּסְפֵּי הַיָּם**. LXX. **Ἡ ἡλικία μου ὡς τὸ ἰσάριον τοῦ σάβαντος τοῦ ποταμοῦ**. Eng. Tr. *I shall multiply my days as the sand*. The Greek word *Phœnix* signifies a *palm-tree*; and is also put for a *Phœnix* [bird] or for a Phœnician.

The *palm*, or a branch of the *palm-tree*, as a symbol of victory, was carried before a conqueror in processions and rejoicings for victory. The Jews sent a golden branch of a *palm-tree* to the kings of Syria, as a kind of tribute, or present. This they call *baina* in Greek. They also offered them in the temple of Jerusalem. I conceive that all these customs were derived from the Greeks; for I find nothing of them in the Old Testament before the Maccabees.

The city of *Palms* is Jericho, as may be seen Deut. xxxiv. 3. Judg. i. 16. iii. 13. 2 Chr. xxviii. 15. the *palm-trees* of the plain of Jericho are famous throughout Scripture, and even in profane authors. In the temple of Jerusalem, Solomon caused pillars or pilasters to be made, in the form of *palm-trees*, 1 Kings vi. 29, &c. probably in imitation of the Egyptians, who adopted such pillars in their temples, Herodot. lib. ii. cap. 169.

Palm-trees from the same root produce a great number of suckers, which form a kind of forest by their spreading upwards, says Pliny, lib. xii. cap. 4. *Procerioribus sylva, arbore ex ipsâ*. Under a little wood of *palm-trees* (perhaps, of this kind,) the prophetess Deborah dwelt between Ramah and Bethel, Judg. iv. 5. Probably to this multiplication of the *palm-tree*, the prophet alludes, when he says, "The righteous shall flourish like a *palm-tree*, Psalm xcii. 12. And Ecclesiasticus l. 14. represents the priests, the sons of Aaron, round about the high priest Onias, as so many young *palm-trees*, shooting up from the root of an old *palm-tree*.

Jeremiah says, chap. x. 5, speaking of the idols of the heathen carried in procession, that they were in the shape of *palm-trees*: i. e. tall, stiff, and erect. The ancients, before the art of carving was carried to perfection, made their images all of a thickness, strait, having their hands hanging down, and close to their sides, the legs joined together, the eyes shut, with a very perpendicular attitude, and not unlike to the body of a *palm-tree*. Such are the figures of those antique Egyptian statues that still remain. The famous Greek architect and sculptor Dædalus, set their legs at liberty, opened their eyes, and gave them a more free, more easy attitude, *Diodor. Sicul. Bibl. lib. iv.* The Spouse in the Canticles, vii. 7, is compared to a *palm-tree* as to stature: this is a noble compa-

ri-son. [The comparison of a young woman to a cypress is common among the Arabian poets; and the term "cypress waist," expressed the slenderness of the female figure; as also the *palm*. Comp. THEOCRITUS.]

The Spouse in the Canticles, v. 11, compares the hair of her lover to the fruit of the male *palm-tree*, and to the blackness of the raven. The *palm-tree* produces its leaves, or, if you please, its hair, at the top of its trunk: *Coma omnis in cacumine*, says Pliny, lib. xiii. cap. 14. The male *palm-tree* renders the female fruitful, by means of a flower inclosed in its fruit. This fruit of the male *palm-tree* in Greek is called *elatae*. The comparison of a head of hair to the branches of the *palm-tree* is the more just, as these leaves turn round like curls, and their extremities hang down towards the ground. They are long, double, and narrow like a sword; the flowers are fastened by a very small stalk, they grow in clusters, and resemble those of saffron, except that they are smaller and white.

[The *palm-tree* was adopted as the type of Judea; as appears on various medals. Comp. PLATES OF JUDEA, JEWISH COINS, &c.]

PALMYRA, תַּדְמוֹר, TADMOR; the *palm*, or *palm-tree*; from תַּדְמוֹר *tamor*: otherwise, *bitterness*; from מַרָּר *marar*: otherwise, *change*; from מִרְּר *mur*. Comp. TADMOR.

PALMYRA, a city of Syria, built by king Solomon; situated in a wilderness of Syria, on the borders of Arabia Deserta, towards the Euphrates. Josephus places it two days' journey from the upper Syria, one day's journey from the Euphrates, and six days' journey from Babylon. He says there is no water in the wilderness, but in this place. There are vast ruins of this city still subsisting, with numerous inscriptions, most of which are Greek, the others in Palmyrene characters. Nothing relating to the Jews is seen in the Greek inscriptions; and the Palmyrene inscriptions are entirely unknown, as well as the language and the characters of that country. [This was true when CALMET wrote; but a considerable part of the language has since been recovered, and is understood by the learned. It reads much like Hebrew. Comp. FRAGMENTS, No. CCCCXC. et. al.]

Palmyra preserved the name of *Tadmor* to the time of Alexander. Then it received the name of *Palmyra*, which it preserved for several ages. About the middle of the third century, it became famous, because Odenatus and Zenobia his queen, made it the seat of their empire. When the Saracens became masters of the east, they restored its ancient name of *Tadmor*, which it has retained since. Its situation is much

like that of Ammon in Lybia, being in the midst of deserts; a kind of island in the main land, amidst an ocean of sand.

Its situation between two powerful empires, that of the Parthians to the east, and that of the Romans to the west, exposed it often to danger from their quarrels. But in time of peace it soon recovered itself, by its trade with both empires. For the caravans of Persia and of the Indies, which now unload at Aleppo, then used to stop at *Palmyra*. From hence they carried the merchandize of the east, which came to them by land, to the ports of the Mediterranean; and returned the merchandize of the west.

It is surprising that history gives no account, neither when, nor by whom, *Palmyra* was reduced to its present condition.

PALSIE, Παράλυσις, *solution*. This distemper is a preclusion, or stoppage, of one or more of the limbs, which deprives them of motion, and makes them useless to the patient. Some *palsies* are very painful, others not so much, from the nature of the cause. Our Saviour cured several *paralytics* by his word alone. See Matth. iv. 24. viii. 6. ix. 2. Mark ii. 3, 4, Luke v. 18. The sick man that was lying near the pool at the sheep-market, for thirty eight years was a *paralytic*, John v. 5. The Greek *Paraluo*, signifies to resolve or relax; importing that the *palsie* is a relaxation of the nerves. But it may be produced by other causes.

PALTI, פלטי, *deliverance*, or *flight*; from פלטי *palat*. [*Asylum*? Comp. BETH-PALET.]

I. **PALTI**, or **PHALTI**, son of Raphu; one of the twelve spies sent to examine the Land of Promise, Numb. xiii. 9.

II. **PALTI**, seems to be a city, 2 Sam. xxiii. 26. Helez the *Palhite*. So 1 Chron. xi. 27. But we know nothing of this city.

PALTHIEL, פלתיאל, *deliverance*, or *flight of God*; from פלטי *palat*, and אל *el*, *God*. Son of Azzan, of Issachar. One of the commissioners appointed to distribute the Land of Promise, Numb. xxxiv. 26.

PAMPHILIA, Παμφιλία, *altogether lovely*; from παν *all*, and φίλος *amiable*.

PAMPHYLIA, a province of Asia, having Cilicia east, Caria west, the provinces of Asia north, and the Mediterranean south, [hereabouts called the *Sea of Pamphylia*. Part of Mount Taurus was included in this province. Ptolemy mentions this region, *lib. v.* Pliny, *lib. v. cap. 27.* Pomp. Mela. *lib. i.* Here was situated *Perga*, where Paul and Barnabas preached, Acts xiii. 13. xiv. 24. Volaterra, *lib. x.* He says, it was also called *Mesopias*.] 1 Macc. xv. 23.

PANEAS, a city of Syria, formerly called *Leshem*, afterwards *Dan*, from the conquest

made of it by some Israelites of the tribe of Dan; afterwards *Paneas* from Mount *Paneus*, at the foot of which it was situated; then *Cæsarea Philippi*, in honour of the emperor Augustus, to whom Philip, son of Herod the Great, consecrated it. Joseph. *Antiq. lib. xviii. cap. 3.* His father Herod had a good while before built a magnificent temple here to the honour of Augustus, says Josephus, *Antiq. lib. xv. cap. 13.* Lastly, young Agrippa changed the name of *Cæsarea* into that of *Neronias*, in honour of Nero. Joseph. *Antiq. lib. xx. cap. 8.* In the time of William of Tyre it was called *Belinas*, *Hist. lib. xv.* Some doubt whether *Paneas* be the same as *Dan*. Eusebius and Jerom make a manifest distinction, in *Dan*, since they affirm that *Dan* is four miles from *Paneas* on the road to Tyre. But most writers confound them together, and Jerom himself says, in Ezek. xlvi. that *Dan* or *Leshem* was afterwards called *Paneas*. It was situate about the place where Jordan issues out of the ground; for this river has its source in the lake called *Phiala*, a hundred furlongs from *Paneas*. See JORDAN.

[Burckhardt is the latest traveller who has visited *Paneas*, 1811. He says "from Mount Hermon I went to *Bania*, the ancient *Cæsarea Philippi*, where I saw some ruins, and copied some inscriptions. At an hour's distance from it, is the source of the river El Dhan, (Jordan) in the plain of the Houle, or lake Samachanitis." This justifies Jerom and Eusebius, in *Dan*.]

PANEUS, or **PANIUS**, a mountain, otherwise called *Hermon*, making part of Mount Libanus, at the foot of which was the city *Paneas*, Hieronym. in *Hermon, seu Ærmon*. It is said there was an ancient temple upon this mountain, which was so high, that the snow might be seen on it the whole summer long, Hieronym. *Onomast. in Ærmon*. See HERMON.

PANION, a cavern in the mountain *Paneus*, near the source of Jordan, where Herod the Great built a temple of white marble in honour of Augustus. Joseph. *Antiq. lib. xv. cap. 13.*

PANTHER. The Jews, and after them some of the Fathers, have owned the name of *Panther* among the ancestors of Jesus Christ; but they are not agreed about his place in this genealogy. The surest way is absolutely to reject him, as contrary to the evangelists, who make no mention of him; and as being maliciously introduced by the Jews into the genealogy of our Saviour, to make it precarious and contemptible.

PAPER, *papyrus*. The *Papyrus* is a kind of bulrush, which grows in Egypt, in the Nile. The Egyptians applied it to several uses; as to make baskets, shoes, clothes, Herod. *lib. ii. 37.* little boats to swim on the Nile, Theophrast. *Hist.*

*Hist. Plant. lib. iv. Pliny lib. vi. cap. 22. vii. 56. xii. 11. and paper to write on. That part of the papyrus near the root, is good to eat. Isaiah, xviii. 2. נַחֲלֵי בָבֶל, speaks of a kind of vessel or little bark of paper: made, as some think, in form of a head, wherein the Egyptians put a letter, to inform the people of Biblos of the discovery of their god Adonis, whom they bewailed as dead. They committed this embarkation to the Mediterranean, and made the people believe that it came of itself in the space of seven days to Biblos, on the coast of Phœnicia, which was more than fourscore leagues from Egypt. Lucian, *de Dea Syr.* Cyrill. Alex. tom. ii. lib. ii. Procop. in *Isai.* The Hebrew *goma*, used by Isaiah, signifies a rush or reed; Moses uses the same word to denote the materials of that little ark, in which his parents exposed him on the Nile. Exod. ii. 3. תִּיבַת גֹּמָא. *Arca Junci.* Vide FRAGMENTS, No. CCCXXII.*

The writing-paper of the ancients was very different from that used by us; it was composed of the leaves of the *papyrus*, whence our name for *paper*. Vide *Book*.

There is great probability that it is this *paper* of Egypt, which is expressed in several passages of [the Vulgate] Scripture by the words *Charta* and *Liber*; and that the ancient *volumes* were only Egyptian paper. The fine vellum and parchment was introduced but late: yet I no where find that they made long rolls of mere *paper*. This substance was not solid enough, nor firm enough, to be sewed thus together from end to end. It is much more probable, that these rolls were made of skins or of vellum, as they are now. Diodorus Siculus relates, that the Persians formerly wrote their registers on skins; Herodotus mentions skins of sheep and goats, used by the ancient Ionians to write on.

We must therefore admit, that the king of Pergamus only improved the dressing of skins, into parchment, *pergamena*, and prepared them so perfectly, that he had no longer any occasion for the *paper* of Egypt. And indeed vellum is of much better use than the Egyptian *paper*. All the most ancient manuscripts we have, whether Greek or Latin, are written on vellum, and there hardly remains any thing of the Egyptian *paper* in our archives, but some old titles; and they are almost gone to decay. Vossius thinks the use of vellum was much more ancient than the kings of Pergamus. *Origin. de arte Grammat. lib. i. cap. 38.*

ADDITION.

[This article would admit of much curious learning; but it can here receive only what is connected with Scripture. There were in Egypt extensive manufactories of *paper*; and some

names were in high repute as makers. There were also many different sorts; some as fine, as beautiful, and as pliable, as our best writing *paper*: others, coarse as the kinds used for wrapping groceries, &c. Whether both kinds were equally plentiful as *paper* is at present, may be doubted: probably, the contrary. Pliny *passim*.

It is likely, that we have more than one name for *paper* in S. S. St. John, writing to Gaius, says he would not write with *paper*, *δια χαρτου*, which is the Latin word, *charta*, in Greek letters; and possibly means a *sheet* of writing *paper*, of no very large size; as that epistle is not long. I suppose, it was the name at Rome, for that kind of *paper*.

The common name for book, *βιβλια*, seems to be taken more generally; it is used by Herodotus. *lib. v. cap. 58.* to denote the Egyptian *papyrus*, and it certainly means books made of that plant, though the term has been thought sometimes to describe those made of skins, as Mark xii. 26. Luke iii. 4. *et. al.* *Papyrus* being, however, more common and less costly than dressed skins, it should appear, that notes, memoranda, and first draughts of writings, to be afterwards more carefully revised and finished, were made on *papyrus* sheets, not on skins; but skins were used for receiving the finished performance; as among our lawyers. This distinction gives a directly contrary import to the the directions of the apostle, 2 Tim. iv. 13. bring with thee the *books*, *βιβλια*, but, especially the *parchments*, *μεμβρανα*,—(another Latin word, in Greek characters)—from what has usually been supposed. The learned Bishop Bull, and others, have thought that the *membrana* were St. Paul's common *place book*, in which he had written extracts from various authors sacred or profane. I rather think that the *membrana* contained finished pieces, of whatever kind (which accounts for the apostle's solicitude about them, his *especially*) while the *papyrus* books were of less value and importance, being imperfect. It appears, that Herodotus uses the term *biblion*, for a letter of no great length; *lib. i. cap. 124. 5.* and it is used to mark a *bill* or *billet* of divorcement, which, if Lightfoot be right, was always of twelve lines in length; neither more nor less. Matt. xiv. 7. Mark x. 4. It is possible, that *biblos* expresses a catalogue, or list of names, Matt. i. 1. and this gives the true import of the phrase *book of life*, meaning, the list of Christian professors; (allusive to those records of names kept in the churches. Comp. Acts i. 15. Phil. iv. 3. Rev. iii. 5. &c.) and these, most likely, were not written on parchment, *membrana*, but on the *paper* most common, and least costly.

It may be added, that as the *papyrus* plant was (and is) eaten, at least in part, the idea of eating

eating a book made of it, is not so completely foreign from the nature of the article, as it would be, if such a thing were proposed among ourselves; or, as eating a book made of skins, would be.

Under the kinds of Books treated on, in FRAGS. No. LXXIII. the reader has seen that some were of a square form, others were rolls.—It might be thought, that the *papyrus* books were usually folded into squares: and into volumes of small extent, containing four foldings, *Quaterni*, or perhaps four sheets sewed together, or six, or eight foldings, at the utmost.—Hence, some writers have been said to be authors of so many hundreds, or thousands of volumes: hence, also, the hazard of placing one of these small volumes in a wrong order, in a numerous series; with the inevitable errors committed by subsequent transcribers, &c. &c. But that *papyrus* books were made into rolls, is sufficiently evident from the contents of the library discovered at Herculaneum, where, so far as appears, all the books (upwards of 1500) are rolls. I am not aware that any *membrana* are among them.

Mr. Parkhurst observes, that *Biblion* does not necessarily mean a small book, but like other diminutive terminations, *oikion* from *oikos*, &c. has a simple sense. It is well, however, to reflect that a book may be small in more senses than one; it may be like our 18mo, or 24mo, or 32mo, of small dimensions: or it may be of a folio size, but contain only a few pages. It is probable, that books of smaller size and lighter matters, were seldom of parchment.

CALMET was perfectly right, in saying, that the most antient MS. known, are on *parchment*: that was true in his day; but since Europeans have obtained from Egypt, mummies in their perfect state, a number of *papyrus* MS. have been brought to light, which certainly are older than any *parchments* known. They are small scrolls, containing inscriptions, usually held in the hand of the corpse: but, of this more in another place.]

PAPHOS, Πάφος, or *Paphus*, which boils; or which is very hot; from παφλάζειν, to boil, or to be very hot, [perhaps, glowing.]

PAPHOS, a famous city of the Isle of Cyprus, where St. Paul converted the proconsul Sergius Paulus, and struck with blindness a Jewish sorcerer, called Bar-jesus, who would have hindered his conversion. *Paphos* was at the western extremity of the island. Acts iii. 6. A. D. 44.

[This place was very subject to earthquakes; and the old city is now in ruins, which mark its ruin, says Jerom, on Acts xiii.]

Facitus, Ann. lib. iii. Hist. lib. ii. says this

city had a most ancient temple of Venus, which he particularly describes. It became at length, says Arator, Carm. l. 2. lascivus ager excrilegusque libidinis antrum. Justin, lib. x. cap. v. says, that virgins prostituted themselves here before marriage, to procure a dowry: they were probably of the same description as those attached to the temples among the Hindoos.

There were, however, two towns of this name: *New Paphos*, as Ptolemy calls it, was about sixty stadia distant from *old Paphos*: and this new town is commonly understood by this name. It was also called *Augusta*, in honour of Augustus: having suffered by an earthquake, it was assisted by the benevolence of that emperor. Dion. lib. liv. It was probably at *old Paphos* that the famous temple of Venus stood, since there the goddess came ashore after rising from the sea. Yet the figure under which she was worshipped here was not of the human form, but a simple *meta*, or upright stone. Connecting this with the testimony of Pausanias, that this worship was taught at *Paphos* by Phenicians from Ascalon, who themselves had received it from the ancient Assyrians, there can be no doubt as to the object worshipped, which is the same as is commemorated in India to this day. Comp. FRAGMENTS, No. DIIL. &c. It assists also in proof that the Philistines, who held Ascalon, derived their descent from the original Assyria, very far east, as we have supposed: since they worshipped the deity of that country under the same symbol. The symbol appears repeatedly on our medals. It was reported of this temple that no rain ever fell in the area of it. Pliny, lib. ii. cap. 96. See the PLATES, MEDALS of CYPRUS, &c.]

PARABLE, Παραβολή, (Heb. מִשְׁלָּה, *Mashi-lim*) from the verb *paraballein*, signifies to compare things together, to form a parallel, or similitude of them, with other things. In Scripture are often confounded comparison, simile, *parable*, the sententious manner of speaking by proverbs, sentences, or similitudes. What we call the *Proverbs of Solomon*, which are moral maxims and sentences, the Greeks call the *Parables of Solomon*. And when Jerom would express the poetic and sententious style of Balaam, Numb. xxiii. 7, 18, &c. he says, he began to speak in a *parable*: *Assumpta parabola dixit*. In like manner, when Job answers his friends, it is said, he began to take up his *parable*: Job xxvii. 1. xxix. 1. *Assumpsit parabolas suas, dixit*. The parabolical, enigmatical, figurative, and sententious way of speaking was the language of the Eastern sages and learned men; and nothing was more inapplicable than to hear a fool utter *parables*: The legs of the lame

lamb are not equal; so is a *parable* in the mouth of fools," Prov. xvi. 7.

The prophets use *parables*, the more strongly to impress prince and people with their threatenings or their promises. Nathan reproves David under the *parable* of a rich man who had taken away and killed the lamb of a poor man. 2 Sam. xii. 2, 3, &c. The woman of Tekoah, who was hired by Joab to reconcile the mind of David to Absalom, proposed to him the *parable* of her two sons that fought together, and one having killed the other, they were going to put the murderer to death, and so to deprive her of both her sons, 2 Sam. xv. 2, 3, &c. Jotham, son of Gideon, addressed to the Shechemites the *parable* of the bramble of Libanus, whom the trees chose for king, Judg. ix. 7, 8, &c. The prophets often reprove the infidelity of Jerusalem by *parables*—the adulterous wife, &c. &c.

Our Saviour in the Gospel seldom speaks to the people but in *parables*: thereby verifying the prophecy of Isaiah, vi. 9. that the people should see without knowing, and hear without understanding, in the midst of instructions. Jerom in Matth. xviii. observes, that this manner of instructing and speaking by similitudes and *parables* was common in Syria, and especially in Palestine. It is certain that the ancient sages employed this style, if I may so say, even to affectation.

Some *parables* in the New Testament are supposed to be true histories: As that of Lazarus and the wicked rich man; that of the good Samaritan; that of the Prodigal Son. In others our Saviour seems to allude to some points of history in those times; as that describing a king who went into a far country, to receive a kingdom; which may hint at the history of Archelaus, who after the death of his father Herod the Great went to Rome, to receive from Augustus the confirmation of his father's will, by which he had bequeathed the kingdom of Judæa to him.

Lastly, the word *parable* is sometimes used in Scripture in a sense of reproach and contempt. God threatens his people to scatter them among the nations, and to make them a *parable*, or a fable [English translation, a *proverb*], to the people. 2 Chron. vii. 20. So that when any one would express a nation hated of God, and which has suffered his fierce anger, he shall say, May you become like Israel!

PARACLETUS, Παράκλητος, from παρίκαλεω, *exhortor, consolator, defendo, intercedo*; *Paracletos*, or *Paracletus*, according to another pronunciation of the word, changing the *Eta* into an *Iota*; *one that exhorts, defends, comforts, that prays or intercedes for another*. *Paracletus* is a title given to the Holy Ghost by our

Saviour, who says, John xiv. 16. "I will pray the Father, and he shall give you another comforter, *Paracletus*, that he may abide with you for ever." And St. John, 1st Epist. ii. 1. says, "we have an advocate (*Paracletus*) with the Father:" this advocate, *Paracletus*, defender, mediator, is *Jesus Christ the righteous*, who is *the propitiation for our sins*. But the name *Paracletus* is chiefly ascribed to the Holy Ghost, John xiv. 26. xv. 26. xvi. 7.

PARADISUS, פֶּרְדִּים, Παράδεισος, a garden planted. From the Hebrew, or rather the Chaldee, *Pardes*, of which the Greeks made *Paradisos*, and the Latins, *Paradisus*. The original should properly signify an orchard, a plantation, of fruit-trees, or, sometimes, a forest. This word is found in three places of the Old Testament. (1) *Nehem.* ii. 8. where Nehemiah desires king Artaxerxes, that letters may be made out for him to Asaph the keeper of the king's forest, that he might have what timber was necessary: in this place *Paradisus* denotes a forest of trees fit to build with. (2) Solomon, *Ecclesiastes* ii. 5. says, he made him gardens and *paradises*, or orchards. (3) In the Song of Solomon, iv. 13. he says, that the plants of the Spouse are as an orchard of pomegranates, or a paradise. The Greeks acknowledged that the word *paradisus* came to them from the Orientals, or Persians, who gave the name of *paradise* to their fruit-gardens, and their parks. Xenophon and other Greek authors often use this word in this sense. [perhaps, a dressed garden, &c.]

The Septuagint use the word *Paradisus*, Gen. ii. 8. פֶּרְדִּים גֶּן, Παράδεισον ἐν Ἑδὲν. Vulg. *Paradisum voluptatis*, when they speak of the garden of Eden, which the Lord planted, and placed Adam and Eve therein: and this famous garden is commonly known by the name of *the Terrestrial Paradise*. There have been many enquiries about its situation. Some have thought that it never existed, but that whatever is said of it in Scripture, ought to be taken allegorically. Others believed, it was beyond the confines of this world. Others, that it was only in the beginning, or at the creation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place which is now possessed by the Caspian sea, under the arctic pole, and in the utmost southern regions. See the several opinions collected together in M. Huet's Dissertation concerning the Situation of the earthly Paradise.

There is hardly any part of the world, in which it has not been sought: in Asia, in Africa, in

ca, in Europe, in America; in Tartary; on the banks of the Gauges, in the Indies, in China, in the island of Ceylon, in Armenia; under the equator; in Mesopotamia, in Syria, in Persia, in Babylonia, in Arabia, in Palestine, in Ethiopia, among the mountains of the Moon; near the mountains of Libanus, Antilibanus, and Damascus. M. Huet places it on the river produced by the junction of the Tigris and Euphrates, now called *the river of the Arabs*; below this conjunction and the division of the same river, before it falls into the Persian sea.

He selects the Eastern shore of this river, which being considered (says he) according to the disposition of its channel, and not according to the course of its stream, was divided into four heads, or four different openings: *i. e.* two upwards, the Tigris and Euphrates, and two below, the Pison and Gihon. The Pison, according to him, is the western channel, and the Gihon is the Eastern channel of the Tigris, which discharges itself into the Persian gulph. It is said that M. Bochart was pretty much of the same opinion. *Phaleg. lib. i. cap. 4. De Anim Sacr. Part, ii. lib. v. cap. 6.*

Other skilful men have placed the Terrestrial Paradise in Armenia, between the sources of the rivers 1. *Tigris*, 2. *Euphrates*, 3. *Araxis*, 4. *Phasis*, taken to be the four rivers described by Moses. *Euphrates* is expressly mentioned; *Hiddekel* is the *Tigris*, still called *Diglito*. The *Phasis* is *Pison*, in which the resemblance of the words is apparent. The *Gihon* is the *Araxes*. *Araxes* in Greek, as *Gihon* in Hebrew, signifies rapid or impetuous; and there is no river more rapid than the *Araxes*. The land of Eden was in this country, as far as can be judged by some traces of it, yet remaining in Scripture. The land of Cush is the ancient Scythia, situate on the *Araxes*. Havilah is plainly *Cholchis*, a country very famous for its gold. Travelers that have visited this country give sufficient testimony of its great fruitfulness, and there is a tradition among the inhabitants, that *paradise* was in their province. Comp. FRAG. Nos. DV.

Ecclesiasticus xlv. 16. says, that Enoch being agreeable to God was translated into *paradise*. The Latin fathers, who read the word *paradise* in the Vulgate, thought that this patriarch was transported into the celestial *paradise*, according to some, or the terrestrial *paradise*, according to others. But the Greek fathers, who did not read the word *paradise*, in the Greek, have not determined to what place Enoch was translated. Jerom often has the word *paradise*, in imitation of the Septuagint; but incorrectly. He generally translates the Hebrew *gan* by

paradise; but *gan* only signifies a garden, whether a kitchen-garden, orchard, or park.

In the New Testament, *paradise* is put for a place of delight, where the souls of the blessed enjoy happiness. Thus Jesus Christ tells the penitent thief on the cross, Luke xxiii. 43. "To-day shalt thou be with me in *paradise*," *i. e.* in the state of the blessed. And St. Paul speaking of himself in the third person says, 2 Cor. xii. 4. "I knew a man that was caught up into *paradise*, and heard unspeakable words, which it is not lawful for a man to utter." Jesus Christ says, Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise* of God. The Jews commonly call *paradise* the garden of Eden; and they imagine, that at the coming of the Messiah they shall here enjoy an earthly felicity, in the midst of delights; and that till the resurrection, and the coming of the Messiah, their souls shall abide here in a state of rest.

The Orientals think, that the terrestrial *paradise* was in the island of Serendib, or Ceylon; and that when Adam was driven out of *paradise*, he was sent to the mountain of *Rakoun* in this island, two or three days journey from the sea. The Portuguese call this mountain *Pico de Adamo*, or Mountain of Adam, because it is thought that this first of men was buried under this mountain, after he had lived in repentance a hundred and thirty years. D'Herbelot, *Bibl. Orient.* p. 708.

The Mussulmen do not believe that the *paradise*, in which Adam was placed, was terrestrial, but that it was in one of the seven heavens; and that from this heaven Adam was thrown down into the island of Ceylon, where he died, after having made a pilgrimage into Arabia, where he visited the place appointed for building the temple of Mecca.—They say also, that when God created the garden of Eden, he created there what the eye had never seen, the ear has never heard, and what has never entered into the heart of man to conceive. That this delicious garden has eight doors: whereas hell has but seven, and that the porters which have the care of them are to let none enter before the learned, who make a profession of despising earthly, and of desiring heavenly things.

The Orientals reckon four *paradises* in Asia. (1) About Damascus, in Syria. (2) About Obollah in Chaldaea. (3) About the desert of Naoubendigian in Persia, in a place called Schab-Baovan, watered by the Nilab. And lastly, in the isle of Ceylon, or Serendib.

We may perceive from hence, that the opinion which places the terrestrial *paradise* about Damascus,

Damascus, and near the sources of the Jordan, is no novel opinion, nor peculiar to European writers. Heidegger in the Lives of the Patriarchs, M. le Clerc, father Abraham, and father Haddon, having maintained this opinion.

PARAN, פָּרָן, *beauty, glory, ornament*; from *par* peer. [*many diggings*? from the Arabic root, *par*, to dig.]

Simon thinks there might be many wells in this district. *Vide Joseph. de Bello, lib. v. cap. 7. Hiller, Onom. p. 114.*

PARAN, EL-PARAN, or PHARAN, a desert of Arabia Petræa, south of the land of Promise, and north-east of the gulph Elanitis. Chedorlaomer and his allies ravaged the country, to the plains of *Paran*. Gen. xiv. 6. Hagar being sent from Abraham, retired into the wilderness of *Paran*, where she lived with her son Ishmael, Gen. xxi. 21. The Israelites having decamped from Sinai, came into the desert of *Paran*, Numb. x. 12. From hence Moses sent out spies to inspect the Land of Promise, Numb. xiii. 3. and consequently Kadesh is in the wilderness of *Paran*, since these men were sent from Kadesh, verse 26.—Moses seems to place Mount Sinai in *Paran*, when he says, that the Lord appeared to the Israelites on the mount of *Paran*, Deut. xxxiii. 2: Habakkuk iii. 3. seems to say the same. When David was persecuted by Saul, he withdrew into the wilderness of *Paran*, near Maon and Carmel, 1 Sam. xxv. 1, 2. Hadad son of the king of Edom was carried when a child into Egypt, 1 Kings xi. 18. Those who conducted him came from the eastern parts of *Idumea* (or *Edom*) into the country of Midian, from thence into the country of *Paran*, and so into Egypt. The greater part of the habitations of this country were dug in the rocks, *Joseph. de Bello, lib. v. cap. 7.* and here Simon of Gerasa gathered together all that he took from his enemies. [See the MAP of the TRAVELS of ISRAEL; in which are marked *two* Parans; for, that near Maon and Carmel, could not be that near the Red-sea.]

PARAN was a city of Arabia Petræa, three days' journey from Elah, or Ailat, east. This city gave name to the desert of *Paran*.

[1. A city, Deut. i. 1. 1 Kings, xi. 18.

2. A mount, Deut. xxxiii. 2. Hab. iii. 3.

3. A desert, Gen. xiv. 6. xxi. 21. Numb. x. 12. 1 Sam. xxv. 1. Valley of,]

PARANYMPHUS, Παράνυμφος, according to the force of the Greek, signifies he that is near the bridegroom, the friend of the bridegroom, he that performs the solemnities of the wedding, and conducts the bride to the bridegroom. The Rabbins say, *Gemar. Hierosol.*

VOL. II. PART XXI. Edit. IV.

Cithubeth, cap. 1. that the principal office of the *Paranympus* was, to observe that the bridegroom and bride committed no fraud in relation to the marks of the bride's virginity. John the Baptist says, that there is a great difference between the bridegroom and the *Paranympus*. The bridegroom has the bride, and for him the marriage is made; the *Paranympus*, or the friend of the bridegroom, performs the orders of the bridegroom, and rejoices to hear him, John iii. 29. Among the Grecians the *Paranympus* kept the door of the nuptial chamber, and had the care and management of the feast, and all the other rejoicings. *Vide POLLUX.* Some think the *Architriclinus*, John ii. 8. at the marriage of Cana was the same as the *Paranympus*. Gaudentius Brixienensis assures us, *Tract. 9.* from the tradition of the ancients, that commonly the president of the nuptial feast was chosen from among the priests, that he might take care nothing passed contrary to the law, or to the rules of decency. See MARRIAGE, ARCHITRICLINUS.

PARAPHRASE, *Chaldee.* See TARGUM.

[PARBAR, a gate in the temple, 1 Chron xxvi. 18. 2 Kings xxiii. 11. For the probable situation of it, *vide* FRAGMENTS, No. CCXLII. In the Plate it is marked 1.]

[PARDON, entire remission of punishment due to guilt. God extends mercy as his darling attribute, and mercy delighteth in *pardon-ing*. God is said to *multiply pardons*, to be ready to *pardon*, to *pardon* for his name's sake, &c. Various similies are used to denote the nature of *pardon*, as, to take away iniquity, to cover sin, to blot out our sin, to cast sins behind the back, not to remember them, &c. Man is liable to recollect transgressions, after having *pardoned* them, but God *pardons* effectively, and completely. The Gospel furnishes the noblest motive to us to *pardon* others; "even as God for Christ's sake hath *pardoned* us."]

PARENTS, a name properly given to a father and mother, but extended also to relations by blood, especially in a direct line, upward. Scripture commands children to honour their *parents*, Exod. xx. 12. *i. e.* to obey them, to succour them, to have an inward and outward respect for them, to give them all assistance that nature, and their, and our, circumstances require. Christ, in the Gospel, Matth. xv. 5, 6. condemns that corrupt explication which the doctors of the law gave of this precept; by teaching that a child was disengaged from the obligation of supporting and assisting his *parents*, when he said, "It is a gift by whatsoever thou mightest be profited by me. *q. d.* I am no longer master of my own estate, it is consecrated to the Lord." See CORBAN.

Marriages among parents and relations were forbid within certain degrees, Levit. xviii.

[PARLOUR, that room in a house where the master or his family customarily speak with visitors: whether the word rendered *parlour* has always this import in the Hebrew, may be doubted. Comp. Judg. iii. 20. 1 Sam. ix. 22.]

PARMASHTA, פרמשתא, *bursting of the foundation*; from פרם *param*, to break, to divide, and from שותות *shatoth*, foundation: or that puts the rupture; from שות *shuth*, to put, and *param*, rupture; according to the Syriac and Hebrew, a calf, or bull of a year old. This name is Persian or Medish. Seventh son of Haman. Slain by the Jews, with his father, Esth. ix. 9. [from the Persian, *strong hand*.]

PARMENAS, Παρμενάς, *that abides, and is permanent*; from παραμένω, *I abide*.

PARMENAS, one of the seven deacons chosen, Acts vi. 5, 6. A. D. 33. Scripture gives them all great commendation, as "men of honest report, full of the Holy Ghost and wisdom." Epiphanius thinks, they were of the number of the seventy disciples. As to *Parmenas*, we have nothing certain of his life or death. The Greeks say he fell asleep before the eyes of the apostles. Adon places his martyrdom at Philippi in Macedonia, January 23. The martyrology notices his death under Trajan in that city.

PARNACH, פֶּרֶן, Παράναχ, a bull struck or beaten, or that strikes; from פר *par*, a bull, and נָכָה *nacah*, to beat; otherwise, fruit, or production of perfumes; from פָּרָה *parah*, to produce, and *nacah*, perfume. Father of Elizabeth, of Zebulun, Numb. xxxiv. 25. [From the Chaldee, *swift and active*, the same as *Phar-naces*.]

PAROSH, פֶּרֶשׁ, Φόρος, a flea, an insect that leaps; from פָּרַשׁ *parosh*: otherwise, fruit of the moth; from פָּרָה *parah*, to fructify, and עַשׂ *hash*, a moth. His children returned from Babylon, in number 2172. Ezra ii. 3. viii. 3. x. 25.

PARSHANDATHA, פֶּרֶשׁנְדָּתָא, revelation of corporal impurities, or of his trouble; from פָּרַשׁ *parash*, exposed, revealed, and נָדָה *nadah*, impurities of women, or trouble: otherwise, dung of impurity; from נָדָה *nadah*, and *parash*. This name is Persian or Medish. Eldest son of Haman, put to death with his father, Esther ix. 7. [In Persian, *son of a noble*; "Prince's Son."]

PART, PORTION. "The Lord is the portion of mine inheritance," Psalm xvi. 5. "Thou art my refuge, and my portion in the land of the living," Psalm cxlii. 5. And, Israel is the part, or portion, of the Lord, his peculiar people: "The Lord's portion is his people, Jacob is the lot of his inheritance," Deut. xxxii. 9. But with this difference, that God makes and constitutes

the happiness of his people, but his people cannot augment God's happiness or glory.

Part or *portion* also signifies recompence, or correction, "This is the portion of a wicked man from God, and the heritage appointed unto him by God." Job xx. 29. "They shall be a portion for foxes." Psalm lxiii. 10. "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup," Psalm xi. 6. This is their part or portion, and the just punishment of their iniquity. The Lord shall "appoint him his portion with the hypocrites." Matt. xxiv. 51.

[PARTHIA. A region in Asia; part of Persia, having the Indus and the Arrias east; the Tigris and Media west; southward it was terminated by the desert of Caramania, northward by Hircania, as Pliny informs us, lib. vi. cap. 25. Ptolemy, lib. vi. cap. 5. Justin mentions this region, lib. xli. Strabo, lib. xv.

It is said the *Parthians* were either refugees or exiles from the Scythian nations. Jews from among them were present at Jerusalem at the Pentecost. Acts ii. 9.

The *Parthians* are more distinguished in later ages than the Persians. Their empire lasted 400 years. They disputed the dominion of the east with the Romans. They were distinguished for the veneration they paid to their kings: for their manner of fighting on horseback, when affecting to retreat, they discharged their arrows with great precision and effect, shooting them backwards over their heads. Vide *PERSIA*; also *PLATES, MEDALS of PARTHIA, &c.*]

PARTHIANS, Παρθοί, horsemen, from פָּרַשׁ *parash*, a horseman.

PARTHIANS. They were called *Persians* in the time of the prophets, and *Parthians* in our Saviour's time. The proper name of the Persian nation is *Ælam*. Probably they received the name *Peraschim*, because of their excellent horsemanship, which continues to this day. None of the sacred writers mention the *Persians* till toward the time of Cyrus. Ezekiel, xxvii. 10. puts the Persians among the troops of the king of Tyre: also in the army of Gog, prince of Magog, Ezek. xxxviii. 5. Judith said, that the *Persians* admired her courage, xvi. 10. Daniel often speaks of the king of the *Persians*, who was to destroy the Chaldean monarchy. The name of *Parthians* is only read Acts ii. 9. where they appear as if distinct from the *Elamites*, though they originally made but one people. See *ÆLAM*. *Elymais* was the capital of *Ælam*, and *Susa* the capital of the *Persians*.

The first Epistle of St. John in several manuscripts has the title "to the *Parthians*."

PARTRIDGE.

PARTRIDGE. The partridge is a bird of low flight, and of little compass: it is good for food. The grey partridges are the more common, but the red ones are the larger. There are white partridges in the Alps, which have hairy feet. St. Austin says, tom. v. Serm. 46, that the *partridge* is a quarrelsome animal, and loves contention. In order to catch it, the same inclination is made use of, that moves it to quarrel; by which means it throws itself greedily into the nets of the fowler. He compares heretics to them who are greedy of dispute, always striving for victory to lead away the simple. He applies to them the passage of Jeremiah, xvii. 11. "As the *partridge* sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." St. Ambrose, lib. vi. *Hexaemer*, cap. 3. & Ep. 32, and Jerom, in Jer. xvii. inform us, that the *partridge* carries away the eggs of another *partridge*, and sits upon them as her own; but when she has hatched them, and the young ones are able to fly, they fly away, and follow the voice of their true dam. But it will be difficult to give good proofs of this, from natural history.

The LXX read, "The *partridge* cried, it gathered together what it had not produced." On which Theodoret observes, in Jer. xvii. that fowlers use tame *partridges*, by which to catch others; and doubtless this is what St. Austin means when he says, that the *partridge* is taken by his obstinacy, in pursuing the tame *partridge* into the net. Elian observes the same, lib. iv. cap. 16. *de Animal.* as also the author of Ecclesiasticus, "Like as a *partridge* taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall." The tame *partridge* makes as it were sport and diversion in the destruction of other *partridges*.

Some translate the Hebrew, Jer. xvii. 11. קרא דגל ולא ילד.—"The *partridge* lays many eggs, but does not hatch them all." Because she makes her nest upon the ground, and is therefore often obliged to quit her eggs, for fear of cattle, dogs, or sportsmen, which chills her eggs, and makes them unfruitful. Rain and moisture also may spoil them, and sometimes the male-*partridge* breaks them.

Others think that the Hebrew word *Kore*, here translated *partridge*, rather signifies a *cuckow*; *Kore* signifies *that which cries*, and the cuckow is little known but by its crying: it does not sit upon its own eggs, but lays its eggs in other birds' nests. This agrees with what is said by Jeremiah. We have no proof that the Hebrew word signifies a *partridge*, but the testimony of

the Septuagint, who thus translate it. Bochart thinks it rather signifies a woodcock, *rusticula*.

PARUAH, פרוח, Φαρι, *flourishing*; from פרח *parach*: according to the Syriac, *that flies away*. Father of Jehoshaphat, of Issachar, made governor by Solomon, 1 Kings iv. 17. [So the Latin *Florus*, *Floridus*, the Greek *Euanthes*, the name flower among ourselves, &c.]

[**PARVAIM**, the *fertile*.

The name of a region, 2 Chron. iii. 6, in the dual form, because it consisted of two parts. Thought to be the same as Ophir.

Such are the sentiments of Simon: but if the *Parvaim* were mountains, then the plural or dual, is easily accounted for. There is no need for making them the same as Ophir, and the construction of the passage where this name occurs is, apparently, intended to distinguish these *Parvaim* from Ophir: but they might both be in the same region. Vide OPHIR.]

PASACH, פסח, Φασίχ, *your fragment, your diminution*; from פסס *pasas*, *fragment*, and the affix י *ec, your*. [cut off, i. e. the mother from the son: but, can there be any allusion to the Cæsarean operation, in this name? cut out, i. e. the son from the mother. 1 Chr. vii. 33.]

[**PASDAMMIM**, the *portion, or diminution of blood*; otherwise, *the diminution of silence, or similitude*.

The cessation of blood, as some think, i. e. where a stop was put to slaughter: as the Jews express this term in *Midrash Ruth*, f. 48. col. 2.

This place is mentioned as being in the tribe of Judah, a city, 1 Sam. xvii. 1, where it is called *Ephes-dammim*, and appears to be the same as in Chronicles xi. 13. is called *Pas-dammim*, which is of the same import. Perhaps it was an antient *asylum*.]

PASEAH, פסע, Φασί, *leap, passage*. Son of Eshton, and grandson of Caleb, 1 Chr. iv. 12.

PASHUR, פשור, *that extends, or multiplies the hole, or whiteness*; from פשח *pashah*, to spread, or extend, and חור *chur*, a hole, a cave, or whiteness: otherwise, *that multiplies, or extends the liberty or the principality*; from *pashah*, to extend, and חרר *charar*; whence חורים *chorim*, nobles, freemen.

I. **PASHUR**, or **PHASSUR**, a descendant of Immer, &c. Jer. xx. 1. called *Magor-missabib*.

II. **PASHUR**, *Phashur*, or *Psheshur*, 1247 of his children returned from Babylon: Ezra ii. 38. Neh. vii. 41.

PASSION. This word has several very different significations; first, it signifies the *passion or suffering* of Jesus Christ. "To whom also he shewed himself alive after his *passion*," Acts i. 3. It is also put for the sufferings of the saints, Heb. x. 32. Vulg. *Magnum certamen*

in tribulationibus passionum. Ye have suffered great afflictions. Rom. viii. 18. Vulg. *Et non sunt condigne passionibus hujus temporis ad futuram gloriam.* Secondly, it signifies shameful passions, Rom. i. 26. to which they are given up, whom God abandons to their own desires. And the passions of sin, Rom. vii. 5. *passionibus peccatorum*, which act in our members, to bring forth the fruit of death. The passions of desires, 1 Thess. iv. 5. *passio desiderii*, our evil inclinations, the motions of concupiscence, to which the heathen abandoned themselves without scruple.

PASSOVER, **PASCHA**, **פסח**, **PESACH**, Ezek. xii. 21. *Leap, passage.* In Chaldee, **ܡܫܚܐ** *pa-scha*, whence *pascha*, or *πάσχα*, by changing the *ܡ* *cheth* into *ܚ* *chi*; as, *Charan* for *Haran*.

PASSOVER, or **PASCHA**, *passage.* The Jews pronounce it *Pesach*. They gave the name of *passover* to the festival established in commemoration of the coming forth out of Egypt. Exod. xii. because the night before their departure, the destroying angel who slew the first-born of the Egyptians, *passed over* the houses of the Hebrews without entering therein, because they were marked with the blood of the lamb, which, for this reason, was called the *Paschal Lamb*.

The month of the Exodus from Egypt, (called *Abib*, in Moses; afterwards called *Nisan*) was ordained to be thereafter the first month of the sacred or ecclesiastical year; and the fourteenth day of this month, between the two evenings, i. e. between the sun's decline and his setting; or rather according to our reckoning, between three o'clock in the afternoon and six in the evening, at the equinox, they were to kill the *paschal lamb*, and to abstain from leavened bread. The day following being the fifteenth, reckoned from six o'clock of the foregoing evening, was the grand feast of the *passover*, which continued seven days: but only the first and the seventh day were peculiarly solemn. The slain lamb ought to be without defect, a male, and of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid, in each family; and if the number of the family were not sufficient to eat the lamb, they might associate two families together.

With the blood of the lamb they sprinkled the door-posts and lintel of every house, that the destroying angel beholding the blood might *pass over* them. They were to eat the lamb, the same night, roasted, with unleavened bread, and a salad of wild lettuces; or bitter herbs: it was forbid to eat any part of it raw, or boiled, nor were they to break a bone; but it was to be eaten entire, even with the head, the feet, and the

horns. If any thing remained to the day following, it was thrown into the fire, Exod. xii. 23. Numb. ix. 12. John xix. 36. They who ate it were to be in the posture of travellers, having their reins girt, shoes on their feet, staves in their hands, and eating in a hurry. This last part of the ceremony was but little observed, at least it was of no obligation after that night they came out of Egypt. During the whole eight days of the *passover* no leavened bread was to be used. They kept the first and last day of the feast; yet it was allowed to dress victuals, which was forbid on the Sabbath-day.

The obligation of keeping the *passover* was so strict, that whoever should neglect it was condemned to death [?] Num. ix. 13. But those who had any lawful impediment, as a journey, sickness, or uncleanness, voluntary, or involuntary; for example, those who had been present at a funeral, or &c. were to defer the celebration of the *passover* till the second month of the ecclesiastical year, the fourteenth day of the month *Jiar*, (which answers to *April* and *May*.) We see an example of this postponed *passover* under Hezekiah. 2 Chron. xxx. 2, 3, &c.

We may add that the Oriental Christians, and especially the Syrians, insist, that on the year that Christ died, the feast was celebrated on the thirteenth of *Adar*, being *Saturday*, that it began at the conclusion of the *Friday* before, and that our Saviour forestalled it by a day, and celebrated it on the *Friday*, (beginning from the evening of the *Thursday* before) because he was to suffer on the *Friday*. D'Herbelot, *Bibl. Orient.* p. 349. Calvisius also places the same *passover* on *Saturday, April 4. A. D. 33*, the thirty-fifth of Jesus Christ, the 344th year of Alexander.

The ceremonies with which the modern Jews celebrate their *passover*, are such as these, Leo of Modena, *Part iii. cap. 3.* The feast continues a week, but the Jews out of Palestine extend it to eight days, according to an ancient custom, by which the Sanhedrim sent two men to observe the first appearance of the new moon, and immediately to give notice of it to the chief of the council. For fear of error, they kept two days of the festival. One was called *dies latentis lune*; the other *dies apparentis lune*. So that the first two days of the *passover*, and the last two also are sacred; both from labour, and business. But it is allowed to prepare victuals, and to remove from place to place, whatever they have occasion for. For the four intervening days it is only forbid to work; but they may manage money matters; and these days are distinguished from working-days only by some particulars. [Will not these two days reconcile

concile the day on which our Saviour kept the passover, with that of other Jews ?—It cannot be thought that the priests at the temple would kill the lamb for any body, before the proper time.]

During the eight days of the feast, the Jews eat only unleavened bread, and it is not allowed them to have in their custody any leaven, or bread leavened. And they examine all the house with a very scrupulous care, to reject whatever may have any ferment in it. *Vide LEAVEN.*

Presently after, they begin making unleavened bread, which they call *Mazzoth*; and make enough to serve all the eight days of the feast. They take care that the flour has not been wet, or warmed, for fear it may have been fermented. They make it into large and thick cakes, of different figures; and that they may not rise, they bake them immediately in the oven. Some make their cakes with eggs and sugar, for persons that are nice or sick; these they call *Mazza aschiras*, i. e. rich cake without leaven.

On the fourteenth of *Nisan*, the first-born of every family fasts, in memory of what happened that night when God smote the first-born of Egypt. At evening they go to prayers, and at their return they sit down to table, which is prepared in the day-time, and as well furnished as their circumstances will allow. In order to observe the command, Exod. xii. 8, that the lamb must be eaten with unleavened bread, and with bitter herbs, they have in a dish, some part of a lamb, or kid, prepared with bitter herbs, such as celery, succory, or lettuce, and a little plate of sauce. This is to remind them of the lime and the bricks that their ancestors were forced to make in Egypt: holding glasses of wine in their hands, they tell of the hardships their forefathers endured there, and the wonders God performed to deliver them from thence. Lastly, they return thanks to God for these mercies, and repeat Psalms cxii. to cxviii. *Bless the Lord, O my soul*, &c. and those that follow, beginning with *Hallelujah*; after which they go to supper. When they have supped, they say or sing, the rest of these Psalms, with other thanksgivings. The day following they repeat the same things.

The morning prayers are the same as those of other festivals, but they add the Psalms peculiar to this. From the roll of the Pentateuch, they read Exodus, xii. which contains the institution of the passover; and Numbers, xxviii. relating to the sacrifices proper to this feast. Then the prayer *Mussaph*; and afterwards they read out of the prophets passages having relation to what has been read out of

the Pentateuch. This last lesson is called *Astara*, which is as much as to say, *dismissal*; because after this they go away. After dinner they make a commemoration of the festival, and give a blessing to the prince under whose dominion they live, and pray God to preserve him in peace and happiness, &c. and that he may cherish their nation; according to the advice of Jeremiah, xxix. 7.

The same things are repeated the two following days. This festival is concluded by the ceremony *Habdala*, or *distinction*. This ceremony is performed at the closing of the sabbath-day, when the master of the house pronounces certain words, and benedictions, to desire that every thing may succeed the coming week. At going out of the synagogue they go to eat unleavened bread for the last time.

From the second evening of the *passover* they reckon forty-nine days to the Feast of Weeks, or *Pentecost*. And from the day after the *passover* they reckon thirty-three days, during which they neither marry, nor make new clothes, nor cut their hair, nor celebrate any public rejoicing; but they spend this time in a kind of mourning, because of a great mortality which happened, say they, among the disciples of the Rabbin Akiba. The thirty-third day is kept as a festival, because on this day the mortality ceased. This day is called *Lag*, because the two Hebrew letters *L* and *G* stand for 33, in their numerical value.

The Rabbins inform us of other particulars; as that, if any one neglects to remove the leaven out of his house, he incurs the penalty of the whip. He that eats it by mistake, and without knowing of it, must pay a fine. They may either burn the leaven that they find, or reduce it to crumbs, and cast it into water. Some carry their scrupulosity so far, as not to name the word leaven before their children, for fear they should have a mind to it; in like manner, as they do not call *pork* by its proper name, that they may not make it too well known. They call it *aliala* רבר ארר *aliala res*, another thing.

They are careful in choosing the wheat or barley that is to be used in making the unleavened bread; and they take all possible caution to hinder it from growing sour, or fermenting, whether before or after the grinding. They take care of the bag it is put in, and will not carry it to the mill on any horse's back, that it may not heat. They mingle neither butter, nor salt, nor oil, with the unleavened bread, for fear they should cause any fermentation. It must be a Jew who kneads it, and the most famous Rabbins have not disdained to take this trouble.

While the temple was in being, the Jews sacrificed

crificed a lamb in the temple, between the two evenings, (i. e. after the noon of the 30th of Nisan, from about two o'clock to six in the evening) private persons brought them to the temple, and there slew them; then they offered the blood to the priests, who poured it out at the foot of the altar. The person himself, or a Levite, on this occasion, might cut the throat of a victim, but the effusion of the blood at the foot of the altar was appropriate to the priest. Philo says, that at this feast, a Levite, or even a Jewish layman, might perform the priest's function; which is to be understood in the sense we have now explained it. *De Vita Mosis, lib. iii.*

On the vigil of the feast, the matron of the family sets out the table in the neatest manner she can; on which are set two unleavened cakes, two pieces of the lamb, one a shoulder roasted, to put them in mind that God delivered them with a stretched-out arm. The other piece is boiled, in memory of the sacrifice. To this they add, as is said, (*Machazer Bonor. 1. Part. Paschas, apud Bartolocci Bibl. Rabb.*) some small fishes, because of the Leviathan; a hard egg, because of the bird Ziz; some meat, because of the Behemoth. (The Leviathan, the Behemoth, and the Ziz, are three animals appointed for the feast of the elect in the other life) Nuts and pease for the children, to provoke their curiosity to ask reasons for this ceremony. They have a kind of mustard that has the appearance of mortar, which was heretofore made of dates, and dried figs: at present it is made of chestnuts and apples, to represent the labour of making bricks: They call it *חריסת* *Charoteth*. The father of the family sits down to table with his children and slaves: because on this day all are free. Being sat down, the chief of the family takes of the bitter herbs about the bigness of an olive, which he dips in the *Charoteth*, eats it, and distributes to the rest.

When they have done eating, they withdraw a little from table, and then a young lad, whose turn it is to give out the hymn, proposes several questions, as, "Why on this night they must eat none but unleavened bread? Why they use none but bitter herbs?" &c. They sit again to the table, and the father of the family explains the history of the *paschal lamb*, and of all the ceremonies that accompany it. He concludes with prayer, and by exhorting to pray for the restoration of Jerusalem, and of the ancient sacrifices, that they may there eat the *paschal lamb*, and make God propitious to them by its blood. He gives thanks to the Lord, for having procured their ancestors such a glorious deliverance. After prayer, he washes his hands, and taking one of the unleavened loaves, he

breaks and blesses it. He does not bless the other loaves on the table, because that night they are to be contented with a little bit of bread: "For it is the bread of affliction; bread appointed for slaves and miserable wretches."

He mingles this bread with the bitter herbs, and the *Charoseth*, and eats it, praising God for having given this ordinance to his people. Then he takes a bit of the lamb, which he eats, giving thanks to God in the same manner. Afterwards, he takes another little bit of bread, and then he must eat no more. But they drink a third and a fourth cup of wine, in which water is mixed. They thunder out psalms and thanksgivings, while this action is performing. Heretofore, and before the destruction of the temple, the *paschal lamb* was to be intirely roasted; but at present they think it is not allowed to use the lamb either intirely roasted, or intirely boiled; because that would be to offer sacrifices, and to eat them out of Jerusalem and the temple. But they roast one part of it, and boil another, or they take away a part of the animal, that it may not be intire, and so cannot pass for a sacrifice.

To fix the beginning of the lunar month, and consequently of the Feast of the *Passover*, which was celebrated on the 14th day of the moon of March, the Rabbins (*Maimon. Tract. tom. i. ii. חדרש חדרש*) inform us, that their ancestors placed centinels on the tops of mountains, to observe the moment of the appearance of the new moon, and that as soon as they had seen it, they ran in all haste to inform the Sanhedrim, who dispatched messengers to the neighbouring cities, to acquaint them that the *Neomenia* was begun. But we observe no trace of this either in Josephus, in Philo, or in Scripture. Besides, it appears to us certain, that the old Hebrews did not use lunar months; which overthrows this whole system of the Rabbins. See MONTHS and YEARS.

As to the Christian *Passover*, it was instituted by Jesus Christ, when, at the last *passover* supper he ate with his apostles, he gave them a sign of his body to eat, and a sign of his blood to drink, under the species of bread and wine; prefiguring that the day after he should give up his body to the Jews, and to death. The *paschal lamb* that the Jews killed, tore to pieces, and ate, and whose blood preserved them from the destroying angel, was a type and figure of our Saviour's death and passion, and of his blood shed for the salvation of the world.

Even from the beginning there was a diversity of sentiments, and of practice, about the celebration of this Christian *passover*. From the time of St. Polycarp the churches of Asia kept *Easter-day* on the fourteenth day of the moon of March,

March, whatsoever day that might happen upon, in imitation of the Jews; the Latin church keeps it on the *Sunday* following the fourteenth day of the moon of March. Polycarp came to Rome and conferred with Anicetus on this subject; but neither of them being able to persuade the other, they thought they ought not to disturb the peace of the church about a matter of mere custom. The dispute on this subject growing warm under the pontificate of Victor, about A. D. 188, the Asiatics continued their practice, and Polycrates, bishop of Ephesus, with the other bishops of Asia, having written to the pope a long letter in support of their opinion, Victor sent letters through all the churches, by which he declared them excommunicate!! The other churches did not approve of this rigour, and notwithstanding his sentence, they continued in communion with those who still kept *Easter* on the fourteenth day of the moon of March.

At the council of Nice, A. D. 325, the greater part of the churches of Asia were insensibly fallen into the practice of the Romans. That council ordained, that all the churches should celebrate *Easter-day* on the Sunday following the fourteenth day of the moon of March: and the emperor Constantine caused this decree to be published through the Roman empire. Those who continued their old practice, were looked on as schismatics, and had the name, in Latin, of *Quarto-decimans* given them, or partizans of the 14th day; in Greek, *Tessares-decatites*.

It is a famous question, whether our Saviour kept the legal and Jewish passover the last year of his life? Some have thought that the supper he ate with his disciples on the Thursday evening, when he instituted the sacrament of his body and blood, was an ordinary meal, without a *paschal lamb*. Others, that our Saviour anticipated the *passover*, keeping it on the Thursday evening, and the other Jews on the Friday. Others have advanced that the Galileans kept the *passover* on Thursday, as Jesus Christ did; but that the other Jews kept it on Friday. It is the most general opinion of the Christian church at this day, as well Greek as Latin, that our Saviour kept the legal *passover* on the Thursday evening, as well as the rest of the Jews.

The evangelists Matthew, Mark, and Luke, seem favourable to the opinion, that he kept the *passover* on the Thursday evening, as also the other Jews. But we must own, that St. John seems to contradict it, since he says that Jesus being at the table with his disciples, "before the feast of the *passover*, when Jesus knew that his hour was come," &c. John xiii. 1, 2, &c. And afterwards, when the Jews had led Jesus to Pi-

late, he observes, that "they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the *passover*," John xviii. 28. Lastly, he says, that Friday was "the preparation of the *passover*," and that the Saturday following was the great day of the feast, "the Sabbath-day; for that Sabbath-day was a high day," John xix. 14, 31. and why so, if not because it was the *passover*? And on this account the Friday *before* it, was the preparation of the *passover*, which was to be celebrated the day following.

In a dissertation on our Saviour's last *passover*, we have endeavoured to shew, that our Saviour did not celebrate the *passover* the last year of his life; at least, that the Jews celebrated it on Friday, the day of his death, and that he died on Calvary at the same hour that the Jews offered the *paschal* sacrifice in the temple; so that the substance and the shadow coincided. Several of the ancients thought that the true day of the legal *passover* fell this year on the Friday, the day on which our Saviour suffered. So Tertullian against the Jews, cap. 8. Hilary the Deacon, or the author of the Questions on the Old and New Testament, qu. 55. 94. *Oper. S. Aug. tom. iii.* The author of Questions for the Orthodox, under the name of Justin, qu. 65. St. Chrysost. *homil. 82. in Joan.* and St. Cyril of Alexandria, *lib. xii. in Joan.* Theophylact. *on John*, Victor of Antioch, *Caten. in Marc. xiv. 1.* Apollinar. *Caten. in Joan. xviii. 28. apud Toynard. Harmon. not. p. 151.* Epiphanius. *Hæres. 52.* Euthym. Zygabenus. *lib. 19. Bibl. Patr. Petr. Alex. in Chronico Alex. præfat.* Apollinar. Hierapolit. *ibid.* Philopon. Metrodorus. *alii duo apud Photium. Cod. 115, 116.* Cedren. *alii quidam Græci apud Michael le Quien. Dissert. de Pasch. tom. i. p. lxxi. Edit. S. Joan. Damasc. &c.* Vide also F. Lamy, and M. Teynard; M. de Tillemont, F. Hardouin, and the commentators.

The word PASCHA is taken, 1. for the *passing over* of the destroying angel. 2. For the *paschal lamb*. 3. For the *meal* at which it was eat. 4. For the *festival* instituted in memory of the coming out of Egypt, and the passage of the destroying angel. 5. For all the *victims* offered during the *paschal* solemnity. 6. For the *unleavened bread* eat during the eight days of the *passover*. 7. For all the *ceremonies* of this solemnity.

PASTOPHORION, Παστοφόριον, *chamber, secret place, nuptial chamber*; from πασός, *thalamus*, and φέρω, *I bring*. An apartment in the temple, where the priests' habits were kept, [a vestry] 2 Macc. iv. 38.

[PASTOR, a shepherd who watches, defends,

sends, feeds, heals, &c. a flock, whether his own property, or committed to his charge.

The office of shepherd is applied figuratively to God and to Christ, Gen. xlix. 21. Psalm xxiii. 1. lxxx. 1. Isaiah xl. 11. Zech. xiii. 7. John x. 14. Christ is the shepherd, inspector or overseer, and guardian of souls, 1 Pet. ii. 25. Ministers of God's holy word are shepherds, Jer. xvii. 6. Eph. iv. 11. 1 Peter v. 1—4. Vide Ezek. xxxiv. 1, &c. Kings are called in Homer "shepherds of men," &c. and governors are alluded to under this character, Jer. x. 21. xii. 10. See an instance, 2 Sam. vii. 8. "I took thee (David) from following sheep, to be ruler—royal shepherd—over my people Israel, &c.]

PATARA, Παράρα, which is trod under foot; from παρίω, I tread under foot. A maritime city of Lycia. St Paul going from Philippi to Jerusalem, found at Patara a ship bound for Phœnicia, in which he sailed. Acts xxi. 1. A. D. 58.

[PATH, the general course of any moving body: so we say, the *path* of the sun in the heavens; and to this the wise man compares the *path* of the just, which is, says he, like day-break, it increases in light and splendour till perfect day; it may be obscure, feeble, dim, at first, but afterwards it shines in full brilliancy. Prov. iv. 18.

The course of a man's conduct and general behaviour is called the *path* in which he walks, by a very easy metaphor: and as when a man walks from place to place in the dark, he may be glad of a light to assist in directing his steps, so the word of God is a light to guide those in their course of piety and duty, who otherwise might wander, or be at a loss for direction.

Wicked men, and wicked women, are said to have *paths*, and these are full of snares. To make straight *paths* for the Lord, comp. FRAGMENTS, No. CLXXI. The clouds are called the *paths* of God, Psalm lxxv. 11. The dispensations of God are his *paths*, Psalm xxv. 10. The precepts of God are *paths*, Psalm xvii. 5. lxxv. 4. The phenomena of nature, or general conduct of the world, are *paths* of God, Psalm lxxvii. 19. Isaiah xliii. 16. to those *depths*, which are beyond human inspection, the course of God in his providence is likened; if his *paths* are obscure in nature, so they may be in Providence, and in grace too: may he shew us, with increasing clearness, "the *path of life*"!]

PATMOS, Πατμός, mortal; from the Greek παρίωμαι, I am squeezed to pieces.

PATMOS, an island of the Ægean sea, one of the Sporades, whither the apostle and evangelist St. John was banished, A. D. 94, Rev. i. 9. In this island he had his Revelations or Apocalypsis. Most interpreters think, he wrote them

in Patmos, during the two years of his exile; others think, that he did not write them till after his return to Ephesus. The island of Patmos is between the island of Icaria, and the promontory of Miletus. It is now called Patino or Pactino, or Patmol. Its circuit may be five and twenty or thirty miles. It has a city called Patmos, with a harbour, and some monasteries of Greek monks. They shew you a cave, now a chapel, where they pretend St John wrote his Revelations. Vide FRAGMENTS, No. CCVIII. and PLATE, GROTTO of the APOCALYPSE.

[Patmos has an excellent harbour; and the town, being situated on the loftiest part of the island, makes a pretty appearance on entering. The houses, being constructed of a white free-stone, have a peculiarly neat aspect. It has been calculated that the town has an elevation of nearly five hundred feet above the level of the sea. In its centre is a large convent dedicated to St. John the Evangelist, who was banished to this island. Here he wrote his Revelations. We saw, in walking to the summit of the hill, the grotto in which he is said to have composed them. The convent has a resident bishop, with a considerable number of monks, and is a college for the education of young men of the Greek persuasion. In those parts of the island which the inhabitants are able to cultivate, we saw several small fields, or patches of corn, banked up with stones to prevent the soil from being washed away by the rains. It appeared, however, to be capable of producing but an inconsiderable quantity of grain. The inhabitants procure sheep and cattle from the neighbouring islands. The town contains about two hundred houses. The women are to the men in the proportion of five to one. Dr. WITTMAN, p. 113.

DE LA MOTRAYE, vol. i. p. 151. describes St. John's convent as the principal thing worth seeing on this island; it is a sort of castle, flanked with several towers, with a church but indifferently built, and yet worse painted within. It is pretty well walled, as are most of the others, in general; but, what I never saw in the Turkish dominions except there, at Scio afterwards, and Mount Athos, there were two bells hanging at the gate of the convent. In this monastery there were ninety-three Calayeros, or Greek monks, and (as they told me) above one hundred churches, or rather chapels, on the island, to which they had then but ten secular priests, which, with the Calayeros, were more than sufficient for the number of inhabitants, who were not four thousand. I saw also the hermit's cell, called by the people of the country Apocalypsis, where they pretend that St. John wrote his Revelations.]

PATHROS, πατήρ, mouthful of dew; from παθ path,

no path, mouthful, and פת רסס, to water; otherwise, persuasion, or dilatation of ruin; from pathak, to persuade, or pathac, to dilate, and rasas, which also signifies to destroy. The name of a place in Egypt, whose etymology is not to be had from the Hebrew.

PATHROS, or **PHATURIS**, in Egypt, mentioned by the prophets Jeremiah and Ezekiel, Jer. xlv. 1, 15. Ezek. xxix. 14. xxx. 14. We do not very well know its situation, though Pliny, lib. vi. cap. 20. v. 9. has *Phaturites nomos*, and Ptolemy the geographer, speaks of *Phaturis*, and it appears to have been in Upper Egypt. Isaiah xi. 11, calls it *Pathros*, and it is the country of the *Pathrusim*, the posterity of Mizraim, of whom Moses speaks, Gen. x. 14. Ezekiel threatens them with entire ruin. The Jews retired thither, notwithstanding the remonstrances of Jeremiah, and the Lord says, by Isaiah, that he will bring them back from thence.

[Bochart places *Pathros* in Upper Egypt, in the Thebais, where was a district called the *Phaturitic* nome. The Arabic root imports *dryness*, whence it has been thought that the Nile was very shallow in this nome. Hiller thinks it was a nome of Lower Egypt, and that the name imports *the angle of dew*, from *Patrus*: but *Pa* is an Egyptian article, as is proved by Haæus, in *Biblioth. Brem. class. v. p. 595.* who yet leaves the name unexplained.

It is remarkable that the Chaldee renders *the land of their habitation*: and most of the Rabbins following Christian interpreters, render, *the land of their nativity*: yet Michaelis doubts whether the Hebrew word, strictly taken, will bear this sense; and instead of native land, would render *the land of their sellings*; i. e. where they were sold as captives, having been conquered, and there reduced to slavery. The Syriac renders, *the land out of which they were bought*. It is, however, certain, that it imports delivery, i. e. the progress of proceeding, passing from, an original place (or state) to a secondary: or else, that original place itself from whence a person, or thing, proceeds, or passes away.

If we enquire what names of places elsewhere have any affinity to this name, probably we shall find it in *Pethor*, whence Balaam came; and in the *Pataras* among the Greeks. There was a *Patara* in Lycia, where was a temple and oracle of Apollo, who from thence was called *Patareus*. Hor. Od. iii. 4. 64 Ovid, Met. i. 516. Cic. Flacc. 32 *Patras* in Achaia appears to me also to be related to this name.

I presume the original of these appellations is the Oriental *Pethor*.]

PATHEUSIM, פתוסי, Παθουσισμ, inhabitants or people of *Pathros*. Fifth son of

Mizraim, he peopled the country *Pathros*, or *Patros*, in Upper Egypt. See **PATRUS**.

PATIENCE, **PATIENT**. The *patience* of Job is commended, who, amid the misfortunes which God permitted to afflict him, did not behave impatiently, James v. 11. *The patience of God*, 1 Pet. iii. 20. which invites our conversion, and delays to punish us, is another kind of *patience*: it is the effect of his mercy, and of his infinite power, who does not hasten his vengeance.—The *patience* of the poor, which shall not be lost, Psalm ix. 18.—also, thou art my *patience* and my God, Psalm lxxi. 5.—is another thing; for *patience* in this place rather signifies *hope and expectation*. The hope which the poor has placed in God, shall not be in vain, Matth. xviii. 26. Luke xviii. 7. They bring forth fruit with *patience*, Luke viii. 15. They must wait till the time comes, [rather amid sufferings, which exercise their *patience*, and perfect it:—with *perseverance*. Not unlike this, is the expression, in your *patience* possess ye your souls,—keep your minds quiet; and your self-possession shall enable you to save your lives, out of pressing dangers.]

[**PATRA**, vide **PATARA**.]

PATRIARCHS. This name is given to the ancient fathers, chiefly those who lived before Moses, as *Adam, Lamech, Noah, Shem, &c. Abraham, Isaac, Jacob*, the sons of *Jacob*, and heads of the tribes. The Hebrews call them princes of the tribes, or heads of the fathers, *Roshe Aboth*. The name *Patriarch* is from the Greek *Patriarcha*, head of a family. By an extention and imitation of this name *Patriarch* is given as a title, to the bishops of the first churches of the East, as Antioch, Alexandria, Jerusalem, and Constantinople; also to the first founders of certain religious orders, as St. Basil, St. Bennet, St. Austin, &c. For the *Patriarchs* of the Jews in later times, see **JEWS**.

After the destruction of the temple of Jerusalem by the Romans, and the dispersion of the Jews, that unfortunate nation was without a king, without a temple, without sacrifices, without altar, without priests, without ephod, without any solemn exercise of national religion. For the services still kept up in their synagogues, were but shadows of a part of what had been. They offered neither offering nor sacrifice; there was no altar of incense, nor of shew-bread, nor of burnt-offerings, nor the candlestick. The tribes and great families themselves were involved in the utmost disorder and confusion: and even the sacerdotal families were so confounded with the rest, that they could no longer be distinguished.

Yet notwithstanding this disorder, as well those

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those Jews who continued in Palestine, as those who inhabited beyond the Euphrates, endeavoured to preserve some form of government among themselves, especially as to what related to their ecclesiastical polity. Those of Judæa chose a head, to whom they gave the name of *Patriarch*: while those beyond the Euphrates gave their chief the title of *Prince of the Captivity*. The first governed the Jews that dwelt in Judea, Syria, Egypt, Italy, and the provinces of the Roman empire. The second exercised jurisdiction over those who inhabited Babylonia, Chaldæa, Assyria, and Persia. *Vide CAPTIVITY*.

If the Jews may be believed, the establishment of *Patriarchs* was before the destruction of the temple, a hundred years. For they reckon that Hillel surnamed the Babylonian, because he came out of that country, on his arrival at Jerusalem, was consulted about the celebration of the feast of the passover, which in that year fell on a Saturday; that they were so well pleased with his answer, that they made him *Patriarch* of the nation, and they say, that his posterity succeeded him down to the fifth century of the Christian church, in which the *Patriarchs* of Judæa were abolished.

But what gives reason to doubt of this supposed antiquity of the *Patriarchs* of Judæa is, that neither Scripture, nor Philo, nor Josephus mention it; and that neither the Asmonean princes, nor Herod the Great, or his successors, nor the high-priests, who were at Jerusalem, would have suffered them in Palestine, with that plenitude of power which the Rabbins invest them with. The contradictions and differences among the Jewish authors, who have given us a succession of these pretended *Patriarchs* that preceded the destruction of the temple, is a farther proof of their being supposititious. These *Patriarchs* are only known among the Rabbins that are posterior to the Talmudists, and consequently too modern to give any authority to a thing of this nature.

LIST of the PATRIARCHS of PALESTINE, as given by the RABBINS.

1. HILLEL, the *Babylonian*.
2. SIMEON, Son of *Hillel*.
3. GAMALIEL, Son of *Simeon*.
4. SIMEON II. Son of *Gamaliel*.
5. GAMALIEL II. Son of *Simeon*.
6. SIMEON III. Son of *Simeon II*.
7. JUDAH, Son of *Simeon III*.
8. GAMALIEL III. Son of *Judah*.
9. JUDAH II. Son of *Gamaliel III*.
10. HILLEL II. Son of *Judah*.
11. JUDAH III. Son of *Hillel II*.
12. HILLEL III. Son of *Judah*.
13. GAMALIEL IV. Son of *Hillel*.

P A U

David Ganz in his *Chronology*, intituled *Tzemach David*; (i. e. the offspring of David) reckons them thus:

1. HILLEL, the *Babylonian*.
2. Rabban SIMEON, his Son.
3. R. GAMALIEL *Ribbona*.
4. R. SIMEON, Son of *Gamaliel*. This is probably the same who ought to be reckoned as the first *patriarch*, who was established under the government of Adrian.
5. Rabban GAMALIEL, Son of *Simeon*.
6. R. JETRUDA, the Prince.
7. HILLEL, the Prince; his Son.
8. Rabban GAMALIEL the elder.
9. R. SIMEON III.
10. R. JUDAH, *Nasi*; or the Prince.

PATROBAS, Πατρόβας, *paternal*, or *that pursues the steps of his father*; from the Greek πατήρ, a father, and βαίω, I go.

PATROBAS, a disciple mentioned by St. Paul; Rom. xvi. 14, he was at Rome A. D. 58. No particulars of his life are come to our knowledge. The Greeks place his death Nov. 4, or 5, and make him bishop of Pozzuolo in Campania, in the kingdom of Naples. Origen thinks *Patrobas* lived with *Asyncritus*, whom St. Paul salutes in the same verse, Origen. in *Rom*.

PATROCLUS, Πατρόκλος, *glory of the father*, or *of his country*; from πατήρ, a father, and κλεως, glory. Father of Nicanor, 2 Macc. viii. 9.

PAU, πῦδ, Φαῖ, Φογῶ, *that cries aloud*: from πῦδ *pahah*: otherwise, *that appears*. A city of Edom, where dwelt king Hadar, Gen. xxxvi. 39.

PAUL, Πᾶυλος, *small*, or *little*; *paulus quasi pusillus*. [short?] His Hebrew name was SAUL, demanded. Comp. SAUL.

PAUL, originally named *Saul*; of the tribe of Benjamin, native of Tarsus in Cilicia, a pharisee by sect; first a persecutor of the church, afterwards a disciple of Jesus Christ, and apostle of the Gentiles. It is thought he was born about two years before our Saviour, supposing he lived sixty-eight years, as we read Chrysost. tom. vi. Hom. 30.

The Ebionites, says Epiphanius, *Hæres*. 30. 16, related several particulars of the education, the family, and the conversion of St. Paul; but they do not deserve insertion. He was a Roman citizen, Acts xxii. 27, 28, because Augustus had given the freedom of Rome to the freemen of Tarsus, in consideration of their firm adherence to his interests. His parents sent him to Jerusalem, where he studied the law at the feet of Gamaliel, a famous Doctor, Acts xxii. 3. He made very great progress in his studies, and his life was blameless before men; being very zealous

ious for the full observation of the Mosaic law.— His zeal persecuted Jesus Christ in his members, 1 Tim. i. 13, and when the protomartyr Stephen was stoned, *Saul* was not only consenting to his death, but he even stood by, and took care of the clothes of those who stoned him, Acts vii. 58, 59. This happened A. D. 33, some time after our Saviour's death.

At the time of the persecution against the church, after the death of Stephen, *Saul* was one who shewed the most violence in distressing believers, Gal. i. 13. Acts xxvi. 11. He entered their houses, and forcibly seized men and women, and sent them to prison, Acts viii. 3. xxii. 4. In the synagogues he caused those to be beaten who believed in Jesus Christ, compelling them to blaspheme the name of the Lord. Having received credentials from the high-priest Caiaphas, and the elders of the Jews, to the chief Jews of Damascus, with power to bring with him to Jerusalem all the Christians he should find there, he departed, full of threats, and breathing out slaughter. But, on the road, near Damascus, suddenly about noon, a great light from heaven encompassed him and all his company. This splendor struck them to the ground, and *Saul* heard a voice saying to him, "*Saul, Saul, why persecutest thou me?*" *Saul* answered, "Who art thou, Lord?" the Lord replied, "I am Jesus of Nazareth whom thou persecutest; it is hard for thee to kick against the pricks." *Saul* in consternation, asked, "Lord, what is it that thou wouldest have me to do?" Jesus bid him go to Damascus, where he should learn his will.

Saul, now, though his eye-lids were open, yet had no sight; but his companions led him by the hand to Damascus, where he continued three days, unable to see, or to take nourishment. On the third day, the Lord commanded Ananias, a disciple, to find out *Saul*, to lay his hands on him, and to cure his blindness: which he did; then *Saul* was baptized, and filled with the Holy Ghost. He continued some time with the disciples at Damascus, preaching in the synagogues, and proving that Jesus was the Messiah.

He subsequently went into Arabia, Gal. i. 17. probably, in the neighbourhood of Damascus, then under the government of Aretas, king of Arabia. After a while, he returned to Damascus, and preached the gospel. The Jews, unable to bear the growing progress of the gospel, resolved to put *Saul* to death; and gained over the governor. But he escaped, by being let down along the wall in a basket, Acts ix. 24, A. D. 37, the third year after his arrival at Damascus. Coming to Jerusalem to see St. Peter, the disciples were fearful of intercourse with him, not be-

lieving him to be a real convert, Gal. i. 18. But Barnabas having introduced him to the apostles; *Saul* related to them the manner of his conversion, &c. From Jerusalem he went to Cæsarea of Palestine, and to his own country, Tarsus.

Here he continued about five or six years, from A. D. 37, to 43; when Barnabas being sent to Antioch by the apostles, and finding many Christians there, he went to Tarsus to seek *Saul*, and brought him to Antioch, where they continued a whole year, Acts xi. 20, 25, 26. During this time there happened a great famine in Judæa, and the Christians of Antioch having made collections to assist their brethren at Jerusalem, they deputed thither *Paul* and Barnabas with their offering, A. D. 44.—After discharging this commission, they returned to Antioch.—Shortly after, God warned them by his prophets in this church, that he had appointed them to carry his word into other places. Then the church, after fasting and prayer, with the prophets Simeon, Lucius, and Manaen, laid their hands on them, and sent them to preach whither the Holy Ghost should conduct them. Probably about this time, A. D. 44. this apostle being enraptured into the third heaven, saw ineffable things, 2 Cor. xii. 2, 3, 4.

Saul and Barnabas went first to Cyprus, preaching in the synagogues of the Jews. At Paphos, A. D. 45, they found a Jewish magician called *Bar-jesus*, with the proconsul Sergius Paulus. *Bar-jesus* did all he could to prejudice the proconsul against the Christian faith. As a punishment, *Saul* deprived him of sight for a time, and the proconsul seeing this miracle, became a convert. Many think that *Saul* received the name of *Paul*, (which St. Luke always gives him afterwards) in memory of this conversion of Sergius Paulus: Asterius, *Homil.* 8, believes he changed his name at his conversion, in Damascus. St. Chrysostom, (*Homil.* 28, in *Acta.* also Theodoret. Theophyl. *Ecumen. in Rom.* i.) at his ordination, and when he received his mission at Antioch. Others say (*Aug. serm.* 315, *cap.* 5. Grot. *Fromond.*) he took the name of *Paul*, which is a Latin name, only when he began to preach to Gentiles, and especially to the Romans. Lastly, many think that he always went by both names, like many other Jews; who had one name in Hebrew, and another in Greek, or Latin. But if this were so, how comes it that neither St. *Paul* himself, nor St. Luke, nor any other author, has called him *Saul* after the conversion of Sergius Paulus?

From Cyprus St. Paul and his company went to Perga in Pamphylia, where John Mark, Barnabas's cousin, left them, to return to Jerusalem. Making no stop at Perga, they came to Antioch

in Pisidia, where being desired to speak in the synagogue, St. Paul in a long discourse shewed that Jesus was the Messiah foretold by the prophets; and that he rose again the third day. He was desired to repeat the same subject the next Sabbath-day, when almost all the city came together to hear. The Jews seeing this concourse, and moved with envy, opposed what St. Paul said. Then said Paul and Barnabas boldly: "We turn to the Gentiles."

The Jews unable to bear this happy progress of the gospel, drove away Paul and Barnabas from thence, who went to Iconium: preached in the synagogue, converted a number both of Jews and Gentiles, and God confirmed their mission by many miracles. In the mean time the Jews having incensed the Gentiles against Paul and Barnabas, and threatening to stone them, they retired to Lystra and Derbe, cities of Lycaonia.

At Lystra was a man called Aeneas, crippled in his feet from his birth. This man the apostle bid to rise and stand on his feet. The people seeing this miracle, exclaimed, the gods are descended in human shape!" They would have offered sacrifice to them; but Paul and Barnabas with much difficulty restrained them.

Some Jews of Antioch in Pisidia and of Iconium, coming to Lystra, animated the people against the apostles; the rabble stoned Paul, and drew him out of the city, thinking him dead.—But the disciples gathering about him, he rose up, and the next day went for Derbe. Having here also preached the gospel, they returned to Lystra, to Iconium, and to Antioch of Pisidia; to Pamphylia, and Perga, thence they went down to Attalia, and sailed for Antioch in Syria, whence they had departed a year before. They related to the church the great things God had done by their means.

St. Luke omits the actions of St. Paul, from A. D. 45, to the time of the council at Jerusalem, A. D. 50. There is great likelihood, that during this interval St. Paul preached from Jerusalem to Illyricum, as he asserts, Rom. xv. 19, 20, without making any stay in places where others had preached before him. He says in general, that he had suffered more labours than any other apostle, and had endured more prisons: was often very near death, sometimes on the water, sometimes among thieves: sometimes from the Jews, and sometimes from false brethren and perverse Christians. He was exposed to great hazards, as well in cities as in deserts. He suffered hunger, thirst, nakedness, cold, fasting, watchings, and the fatigues inseparable from long journeys, undertaken without any prospect of human succour; in this very different

from the good fortune of some who lived by the gospel, and who received subsistence from those to whom they preached it. He made it a point of honour to preach gratis, working with his hands, that he might not be chargeable to any; he having learned a trade, (as was usual among the Jews) which was, to make tents for soldiers.

During this course of preaching, he five times received from the Jews thirty-nine stripes: was twice beaten with rods by the Romans; thrice he suffered shipwreck, and had passed a night and a day in the deep. This is differently interpreted. Some think he was actually a night and a day at the bottom of the sea, God having there miraculously preserved him, as heretofore Jonah. Others, that he was hid for a night and a day at the bottom of a well, after his danger at Lystra, where he had been stoned. Others, that at Cyzicus he was put into a prison called *Bythos*, or the Deep; for this is the term used by St. Paul, without adding *sea* to it, as in the Vulgate. But the greater part of the fathers, as St. Chrysostom, Theodoret, Ecumenius, Ambrosiaster, Thomas, and several moderns, explain it by saying, that after a shipwreck, St. Paul was a day and a night in the sea, struggling against the waves; and this seems the most reasonable opinion. The word *Bythos*, when put by itself, is commonly taken for the bottom of the sea, or for the open sea. St. Paul had suffered all this before A. D. 58, when he wrote his second Epistle to the Corinthians, 2 Cor. xi. 25.

St. Paul and St. Barnabas were at Antioch, when some persons coming from Judæa, presumed to teach, that it was requisite to salvation to use circumcision, and other legal ceremonies. (Epiphanius and Philaster say, this teacher was Cerinthus.) Paul and Barnabas withstood these new doctors, and it was agreed to send a deputation to Jerusalem, about this question. Paul and Barnabas were deputed, and at Jerusalem they reported to the apostles the subject of their mission. Some of the Pharisees who had embraced the faith, asserted, that the converted Gentiles ought to receive circumcision, and the law. But after consultation, it was decreed, that the Gentiles should only avoid idolatry, fornication, and eating of things strangled, and blood.

Being returned to Antioch, the deputies assembled the faithful, read the decree, and comforted them, A. D. 51. Some time after, St. Peter also coming to Antioch, lived with the converted Gentiles, without scruple; but, certain brethren coming thither from Jerusalem, he separated himself from the Gentiles. St. Paul publicly censured him for this conduct, which

which indeed was blameable, and might have been of very dangerous consequence, Galat. ii. 11—16.

St. *Paul*, in this journey to Jerusalem, declared the doctrine he preached among the Gentiles; and discoursed of some points of it in private, in the presence of Barnabas and Titus, with Peter, James, and John, who could find nothing amiss in it. They saw with joy the grace that God had given him; and his appointment as apostle of the Gentiles.

After *Paul* and Barnabas had continued some time at Antioch, *Paul* proposed to Barnabas to visit the cities where they had planted the gospel. Barnabas consented; but wished to take John Mark with them. This was opposed by St. *Paul*, and caused a separation between them. Barnabas and John Mark went together to Cyprus; and St. *Paul* taking Silas, they crossed Syria and Cilicia, and came to Derbe, and afterwards to Lystra: Here they found a disciple called Timothy, son of a Jewish mother, but of a Gentile father, whom St. *Paul* circumcised, and took with him; that he might not offend the Jews. They went over the provinces of Lycania, Phrygia, and Galatia, to Mysia, and coming to Troas, St. *Paul* had here a vision in the night, of a man habited like a Macedonian, who entreated him to pass over into Macedonia.

Embarking therefore at Troas, they sailed to Neapolis, a city of Macedonia, near the frontiers of Thrace, and came to Philippi, where they found some religious women, among whom was Lydia. Another day they happened to meet with a maid-servant, who was possessed with a spirit of Python: *Paul* commanded this spirit in the name of Jesus Christ to come out of her; on which it immediately left her. But her masters, who made great profit by her enthusiastic powers, accused *Paul* and Silas before the magistrates, [military officers.] who ordered them to be whipped with rods, and sent to prison.

Towards midnight, as *Paul* and Silas were singing hymns to God, there was a great earthquake, the foundations of the prison were shaken, all the doors flew open, and the fetters of the prisoners burst. The gaoler awoke, and seeing all this, drew his sword with intention to kill himself: but *Paul* cried out to him to do himself no mischief, for they were all safe." The gaoler then brought out *Paul* and Silas, asking them what he must do to be saved? *Paul* and Silas instructing him and his family, baptized them. In the morning the magistrates sent orders to release his prisoners; but *Paul* refused, saying, after they have publicly whipped us, being Roman citizens, they shall come themselves and fetch us out; which, the magistrates

hearing they were Roman citizens, did. *Paul* and Silas went first to Lydia, and comforted the brethren [Luke, Timothy, &c.] at her house; then they departed from Philippi.

Passing through Amphipolis and Apollonia, they came to Thessalonica; where *Paul* according to his custom, preached in the synagogue, three sabbath-days. Several believed in Jesus Christ, but the greater part of the Jews raised a tumult in the city. The night following, the brethren conducted *Paul* and Silas towards Berea, where a great number were converted.

The Jews of Thessalonica being informed that *Paul* and Silas were at Berea, came thither and animated the mob against them; so that St. *Paul* was forced to withdraw; and went to Athens.

Disputing with the Athenian philosophers, they brought *Paul* before the Areopagus, where he made his defence; meaning to instruct them respecting the "Unknown God." A few embraced the faith at Athens. Vide ALTAR; ATHENS.

Timothy came from Berea to Athens, according to the request of St. *Paul*, and informed him of the persecution which afflicted the Christians of Thessalonica: which obliged the apostle to return him to Macedonia, that he might comfort them. After this, St. *Paul* went to Corinth, where he lodged with one Aquila, a Jew, a tent-maker; and with him St. *Paul* worked, being of the same trade. Here he made several converts, and baptized Stephanus and his family, with Crispus and Gaius, 1 Cor. i. 14, 16, 17. xvi. 15. Silas and Timothy came to Corinth, Acts xviii. 5. 1 Thess. iii. 6, 9. A. D. 52, and brought him great comfort, by acquainting him with the good state of the faithful of Thessalonica. Shortly after, he wrote his first Epistle to the Thessalonians. A. D. 52.

The second Epistle to the Thessalonians, was written not long after the first. St. *Paul* encouraged by the presence of Silas and Timothy, prosecuted the work of his ministry with new ardour: but the Jews opposing him, with blasphemous and opprobrious words, he shook his clothes at them, and said, Your blood be upon your own head. From henceforth I go to the Gentiles." He then quitted the house of Aquila, and went to lodge with one Titus Justus, originally a Gentile, but one that feared God. In the mean time, the Lord encouraged him by a vision, and told him, that he had much people in Corinth. He continued here eight months.

Gallio, proconsul of Achaia being at Corinth, the Jews of Corinth brought *Paul* to his tribunal: but Gallio would not meddle with disputes foreign

foreign from his office. *Paul* at last sailed for Jerusalem, to be present at the Feast of Pentecost. Before he went on ship-board he cut off his hair at Cenchrea, a port of Corinth; because he had completed a vow of Nazariteship. He arrived at Ephesus with Aquila and Priscilla, whence he went to Cæsarea of Palestine, and to Jerusalem. Having performed his devotions, he came to Antioch, and made a progress through the churches of Galatia and Phrygia. He returned to Ephesus, where he abode three years; from A. D. 54 to 57. Acts xix.

St. *Paul* found at Ephesus some disciples who had been initiated into the baptism of John the Baptist. St. *Paul* instructed them, baptized them with the baptism of Jesus Christ, and laying his hands on them, they received the Holy Ghost, &c. He taught daily in the school of one Tyrannus: he did not omit by day or night to visit private houses, to confirm believers, and to convince unbelievers; working with his hands, that he might not be burthensome. He did there several miracles: he also suffered much there, and informs us, that after the manner of men he fought with beasts at Ephesus, *i. e.* he was exposed to wild beasts in the amphitheatre; so that it was expected he would have been devoured by them, had not God miraculously delivered him. [Or, he maintained a conflict against men as savage as beasts.]

Some are of opinion, that this fight alluded to was that of Demetrius the silversmith, and his companions; but this opinion cannot be supported, since his first Epistle to the Corinthians, wherein this fight is mentioned, was written before that sedition. — Jerom by these *beasts* understands the *demons*, who raised up an infinite number of enemies against St. *Paul*.

But the most natural sense of the text is, that he was exposed to beasts at Ephesus, and was delivered from them by miracle. This is the opinion of St. Chrysostom, of Theodoret, of Ambrosiaster, of St. Cyprian, *Ep.* 6. of St. Hilary, in *Auxent.* p. 121. and of most modern commentators. Nicephorus, *Hist. Eccles. lib. ii. cap.* 25, quotes the apocryphal book of the Travels of St. *Paul*, which implies, that Jerom, governor of Ephesus, condemned the apostle to be exposed to wild beasts. Being in prison, he was visited in the night by two women, called Tabula and Artemilla, who required baptism of him. He freed himself from his bonds, went out of prison as far as the sea shore, where he baptized them; then returned to prison, and put on his fetters again, without any one perceiving it. When he was exposed in the theatre, they let loose a lion at him, which went to him and lay down at his feet, as did several other beasts. At the same

time there fell such a violent storm of hail, that many present were killed by it, and Jerom himself was converted, and received baptism. The ancients have often spoken of an apocryphal book of the Travels of St. *Paul*; but we cannot rely on it.

During his abode at Ephesus, he wrote his Epistle to the Galatians, about A. D. 56. He wrote it all with his own hand, whereas his custom was to use an amanuensis in writing. Gal. vi. 11.

After this, St. *Paul* purposed, in obedience to the Holy Ghost, to pass through Macedonia, Achaia, and to visit Jerusalem, saying, he must also see Rome. Having sent Timothy and Erastus into Macedonia, he tarried some time in Asia. During this time he received intelligence of troubles in the church of Corinth, of divisions among them, and abuses. On this he wrote his first Epistle, in which he reproves the Corinthians, and teaches them excellent lessons for reforming their manners. This letter was written at Ephesus, and sent by Stephanas, Fortunatus, and Achaicus.

Before St. *Paul* left Ephesus, the Christians were disturbed by a sedition raised by Demetrius, a silversmith, whose chief trade consisted in making little models of the temple of Diana, at Ephesus. Demetrius tampered with the other workmen and silversmiths: the spirit of mutiny spread among the people, and presently the whole city was in an uproar. They hurried to the theatre Gaius and Aristarchus, Macedonians who had accompanied St. *Paul*. The apostle would have presented himself among them: but his friends dissuaded him. The town-clerk with much address appeased the tumult, and St. *Paul* taking leave of the disciples, departed.

He took Timothy with him into Macedonia: Titus came thither to him, and acquainted him with the good effects of his letter among the Corinthians: this engaged him to write a second letter to the Corinthians, which was sent by Titus, to whom he joined a brother, whom the churches had associated with him, to collect the alms of the faithful. Some think this brother was Silas, others Barnabas, and others St. Luke.

St. *Paul* having passed through Macedonia, came into Achaia, visited the faithful of Corinth, and having received their alms, as he was on the point of returning into Macedonia, he wrote his epistle to the Romans. St. *Paul* had not yet been at Rome, but he promises to come to see them, and salutes many of the faithful of that church. The letter was dictated by St. *Paul*, and written by Tertius. It is thought it was carried by Phebe, deaconess of the church of Cenchrea;

Cenchrea ; whom St. Paul recommends to the Romans.

At last he came into Macedonia, intending to be at Jerusalem at the Pentecost. He staid some time at Philippi, where he celebrated the passover. From hence he embarked, and came to Troas, where he continued a week. On the first day of the week, the disciples being assembled to break bread, St. Paul being to depart the day following, discoursed to them till midnight. During this time a young man called Eutychus, happening to sit in a window, overcome by sleep, fell down from three stories high, and was killed by the fall. St. Paul came down to him, embraced him and restored him to life. He went on foot as far as Assos, (otherwise, Apollonia) and embarked at Mitylene :— whence he came to Miletus, whither the bishops, &c. of the church of Ephesus came to see him.

After having exhorted them, and prayed with them, he went on board, and arrived safe at Tyre. At Cæsarea they found Philip the evangelist, one of the seven deacons, While St. Paul was here, the prophet Agabus arrived from Judæa ; and having taken St. Paul's girdle, he bound his own hands and feet with it, saying, Thus shall the Jews of Jerusalem bind the man who owns this girdle, and shall deliver him up to the Gentiles. See AGABUS.

At Jerusalem the brethren received St. Paul with joy ; and the day following he went to see St. James, at whose house he gave an account of what God had done among the Gentiles by his ministry. St. James informed him, that the converted Jews were strangely prejudiced against him ; and advised him to join himself to four men in Jerusalem, who had a vow of Nazariteship ; to contribute to the charges of their purification, and purify yourself also, that you may offer with them the offerings and sacrifices ordained in such cases. See NAZARITE.

St. Paul followed this advice, and the next day went into the temple, and declared to the priests, that in seven days these four Nazarites would complete their vow, and that he would contribute his share of their charges. But, towards the end of these seven days, the Jews of Asia observing him in the temple, inflamed the people against him, seized him, shut the gates of the temple, and would have killed him, had not Lysias, the tribune of the Roman garrison there, run and rescued him. St. Paul being on the steps leading to the fort, desired permission to speak to the people ; the tribune allowed him, and St. Paul related the manner of his conversion, and his mission from God to preach to the Gentiles.—At his mentioning the Gen-

tiles, the Jews cried out ; “ Away with this wicked fellow out of the world, for he is not worthy to live ! ”

The tribune brought him into the castle, and ordered that he should be put to the question by whipping : but being bound, he asked the tribune ; Is it lawful for you to whip a Roman citizen before you hear him ? The tribune understanding this, caused him to be unbound, and assembling the priests and the chiefs of the Jews, he brought Paul before them, that he might know the occasion of this tumult. Paul said “ Brethren, I have lived in all good conscience before God until this day.” At which words, Ananias son of Nebedeus, the chief-priest, ordered to smite him in the face. St. Paul replied, “ God shall smite thee, thou whited wall ; for sittest thou to judge me after the law, and forgetting the duty of a judge, commandest me to be smitten contrary to the law ? ” Those present said to him, “ Revilest thou God's high-priest ? ” St. Paul excused himself by saying, that he did not know he was the high-priest.— Then, perceiving that part of the assembly were Sadducees, and part Pharisees, he cried out,— “ Brethren, I am a Pharisee, the son of a Pharisee ; for the hope and resurrection of the dead I am now called in question.”

The assembly being divided in opinion, and the clamour increasing, the tribune with his soldiers brought him out of the assembly into the castle. The following night the Lord appeared to Paul, to encourage him. The next day more than forty Jews engaged themselves by oath, not to eat or drink till they had killed Paul. But St. Paul being informed of this conspiracy by his sister's son, acquainted the tribune with it, who gave orders that the night following he should be sent to Cæsarea, to Felix the governor.

Five days afterwards, Ananias the high-priest, with a deputation of the council, came to Cæsarea, bringing with them Tertullus, an advocate, to plead against Paul ; who easily refuted all their calumnies : and Felix having heard these discourses, put off the cause. Some days afterwards Felix and his wife Drusilla, who was a Jewess, being at Cæsarea, they desired to hear Paul : and the apostle spoke of justice, charity, and of the last judgment, so earnestly, that Felix was terrified, cut short his discourse, and referred him to a leisure time. In hopes that St. Paul would purchase his liberty, he used him well : and had frequent conversations with him.

Two years thus passing away, Felix transferred the government to Portius Festus ; and being willing to oblige the Jews, he left Paul in

in prison. Festus, being come into his province, after three days went up to Jerusalem, whither the chief priests desired him to send for *Paul*, they having plotted to destroy him by the way: but Festus told them they might come to him at Cæsarea. Here the Jews accused the prisoner of several crimes, but he so well defended himself, that Festus could find nothing that deserved punishment. He proposed to him to go to Jerusalem, and be tried there; but *Paul* answered, that he was now at the emperor's tribunal, where he ought to be tried; and he appealed to Cæsar.

Some days after, king Agrippa with his queen Berenice, coming to Cæsarea, to salute Festus, the governor mentioned *Paul's* case, observing that he did not know what he was guilty of; nor how he should represent his affair to the emperor. Agrippa desiring to hear him, Festus sent for him publicly, on the morrow, and *Paul* related to Agrippa the manner of his conversion; he spoke to him of Jesus Christ, of his character, and his resurrection. While he was enlarging on these things, Festus cried out, "*Paul*, you are beside yourself, overmuch learning distracts you!" He replied, I am not distracted, most noble Festus, but speak the words of sober truth. King Agrippa told *Paul*, you have almost persuaded me to become a Christian. I would to God, says *Paul*, that you and all, were, not only almost, but altogether, such as I am: except these bonds.

As it was resolved to send *Paul* into Italy, he was taken on board a ship of Adramyttium, for Myra in Lycia, where, having found a ship bound for Italy, they sailed. But the season being far advanced, (for it was at least, the latter end of September) and the wind proving contrary, they arrived with difficulty enough at the Fair-havens, in Crete. St. *Paul* advised them to winter here; but others preferred Phenice, another harbour of the same island. As they were going thither, the wind drove them towards a little island called Claudia; the mariners fearing to strike upon some sand bank, they lowered their mast, and lay at the mercy of the waves. They afterwards threw overboard the tackling of the ship. Neither the sun or stars appeared for fourteen days. In this extreme danger an angel assured St. *Paul*, that God had given him the lives of all who were in the ship with him, being two hundred and seventy-six persons. On the fourteenth night the seamen thought by their sounding they approached land. They were attempting to save themselves in the boat; but St. *Paul* told the centurion and the soldiers, that except the sail-

ors continued in the ship, the lives of the passengers could not be saved.

About day-break St. *Paul* persuaded them to take nourishment, assuring them that not a hair of their heads should perish: and after his example they took food. The soldiers fearing lest any of the prisoners should escape by swimming, were for putting them all to the sword: But the centurion would not suffer that, being willing to save *Paul*; and all of them came safe to shore. The island was called Malta, and the inhabitants received them with great humanity, Acts xxviii.

Being all very wet and cold, a great fire was lighted to dry them; and *Paul* having gathered a handful of sticks, and put them on the fire, a viper sprung out of the fire, and seized his hand. The people said, this man is surely a murderer, and divine vengeance doubtless pursues him. But *Paul* shaking off the viper into the fire, received no injury from it. The people seeing this, changed their opinion, and took him for a God. He cured the father of Publius, the chief man of the island, of a fever and bloody-flux. After which, all their sick were healed. See MALTA or MELITA.

At the end of three months they embarked again, and arrived at Puteoli. Here St. *Paul* found some Christians, who detained him seven days: then he set out for Rome. The Roman Christians having been informed of *Paul's* approach, came to meet him as far as Appii-Forum, and the Three-Taverns. At Rome he was allowed to dwell where he pleased, having a soldier to guard him, joined to him with a chain.—Three days after his arrival, St. *Paul* desired to see the chief of the Jews. A day was appointed, and St. *Paul* explained to them the kingdom of God, endeavouring to convince them from Moses and the prophets, that Jesus was the Messiah. Some believed, and others disbelieved.

Paul dwelt two whole years at Rome, in a hired lodging, where he received all that came to him, preaching the kingdom of God, and the religion of Jesus Christ, without interruption.—His captivity contributed to the advancement of religion, and he converted several persons even of the emperor's court. Philip. i. 12, 14, 18. iv. 22. It has been said, that he had a correspondence by letters with Seneca, the philosopher, but the letters now extant are rejected by every body, as utterly unworthy either of the writers; and manifest impostures.

The Christians of Philippi in Macedonia, sent Epaphroditus, with money and other assistance, in their name, Phil. ii. 25. iv. 18. This good man fell sick at Rome. When he returned to Macedonia,

Maccedonia, the apostle sent by him a letter to the Philippians, in which he thanks them for their reasonable relief, &c.

Onesimus, slave of Philemon, at Colosse in Phrygia, having run away from his master, came to Rome, found out St. Paul, and was very serviceable to him; being converted, the apostle sent him back to his master with a letter, about A. D. 62. See ONESIMUS and PHILEMON. He also sent by him a letter to the believers, in the city of Colosse. St. Paul had not preached in that city, and was not personally acquainted with the faithful there; but he had been informed by Epaphras, who was then a prisoner at Rome with him, in what manner they had received the word.

It is not known by what means St. Paul was delivered from prison; there is great probability, that the Jews durst not prosecute him before the emperor. It is certain, that he was set at liberty A. D. 63. He was still in this city, or at least, in Italy, when he wrote his Epistle to the Hebrews, A. D. 63.

Very many difficulties have been started on the writer of this Epistle. It has been attributed to Clement, to Luke, to Mark, to Barnabas, to Apollos, to another Paul, but general conviction ascribes it to Paul the apostle of the Gentiles.—In what language it was written, has been questioned, whether Greek or Hebrew. Some have thought that it was first written in Hebrew by St. Paul, and then translated into Greek by Clement, or some other. Others, that the original of the Epistle was the Syriac, still extant. It is pretty well admitted, that it was written before the destruction of Jerusalem; but the time when, and the place where, are not agreed on. He speaks of the brethren of Italy, chap. xiii. 24, but it is unknown whether it was composed at Rome, while St. Paul was in bonds, or after he was at liberty, in some other city of Italy.—Lastly, there has been a long dispute about the authenticity of this Epistle. The Arians maintained it was not St. Paul's; the Marcionites pretended it was corrupted; the Greeks have long received it as canonical; but the Latins hesitated for several ages.

St. Paul being out of prison, went over Italy, and according to some of the fathers, passed into Spain: he also went into Judæa; to Ephesus, where he left Timothy: to Crete, where he preached, and fixed Titus. Probably, he also visited the Philippians, according to his promise, Phil. ii. 24, i. 25, 26. And it is believed, that from Maccedonia he wrote his first Epistle to Timothy, about A. D. 64.

Some time after, he wrote to Titus, in Crete; in which letter he desires him to come to him at
VOL. II. PART XXI. Edit. IV.

Nicopolis, A. D. 64. The year following he went into Asia, and at Troas he left a cloak and some books, with Carpus his host. Thence he visited Timothy, at Ephesus; and at Miletum, he left Trophimus sick, 2 Tim. iv. 20. Lastly, he went again to Rome, where the fathers believe, that God had revealed to him he should suffer martyrdom. He arrived here A. D. 65.

St. Chrysostom says, it was reported that St. Paul going to see a cup-bearer and a concubine of Nero, he made a convert of the concubine.—This so provoked Nero, who was very fond of her, that he put St. Paul in prison. The apostle tells us, in 2 Tim. iv. 16, that at his first appearance he was forsaken by all. In his prison he was much assisted by Onesiphorus, who found him after much enquiry. In this prison he wrote his second Epistle to Timothy, which St. Chrysostom, 2 Tim. Hom. 9. regards as the apostle's last Testament. This Epistle, is perhaps the most sublime and most difficult of all those written by St. Paul.

This great apostle at last consummated his martyrdom, June 29, A. D. 66. He was beheaded at a place called *the Salvian Waters*.—Some have said, that his head spouted out milk instead of blood, and that this miracle converted the executioner and two others; but this has no sanction from antiquity. He was buried on the Ostian way; a magnificent church was afterwards built over his tomb, and is still in being.

Besides the fourteen Epistles of St. Paul, which we have mentioned in the course of his history, Clemens Alexandrinus, lib. vi. quotes several of his discourses, which are not now extant. We have seen that it was supposed he had corresponded with Seneca. There is also extant a spurious Epistle of Paul to the Laodiceans. It has been pretended also, that he wrote a third Epistle to the Thessalonians, a third to the Corinthians, and a second to the Ephesians. There are ascribed to him an Apocalypse and a Gospel, which were condemned by pope Gelasius. The Simoneans composed a book, called, *The Preaching of St. Paul*; and a priest of Asia composed the *Travels of St. Paul, and St. Thecla*. But, being convicted of this imposture, he was deprived of his priesthood, by the apostle John. Tertul. *de Baptismo*, cap. 17. Hieronym. *de Viris illustr. in Paulo*.

[PAVILION. This word usually gives us the idea of an edifice, small but handsome; it is therefore unhappily used in 1 Kings xx. 12, 16. "Benhadad, &c. were drinking in pavilions:" the sutling booths of the army—is much more likely to be the proper description of those places of intemperance. This Benhadad
2 R must

must have been a man, of an unworthy spirit : a braggadocio, as appears by his inconsiderate orders ; a drunkard, as appears from his history ; and a coward, as appears from his hiding place. Comp. FRAGMENTE, No. XXV.]

PEACE, *pax*. This word is used in Scripture in different senses. Generally, for quiet and tranquillity, public or private ; but often, for prosperity and happiness of life. To go in peace, to die in peace. God give you peace. Peace be within this house. Pray for the peace of Jerusalem, i. e. wish it all sorts of happiness and prosperity. Is it peace ? i. e. Is all well ? The just in the other life are in peace ; They enjoy a perfect tranquillity, while waiting for their happy change. St. Paul in the titles of his Epistles generally wishes grace and peace to the faithful, to whom he writes. Jesus Christ recommends to his disciples, to have peace with all men, and with each other. God promises his people to water them as with a river of peace, Isaiah lxvi. 12. and to make with them a covenant of peace, Ezek. xxxiv. 25. These expressions are very intelligible.

PEACOCK, *Pavo*, תיח, *Tuchiim*. 1 Kings x. 22. Interpreters are pretty well agreed about the signification of this word. The Septuagint have not expressed it in their translation. Some understand by *Tuchiim*, apes or monkeys. The fleet of Solomon that went to Ophir brought a great number of peacocks, whether from Ophir itself, or from any other place on their return is uncertain.

The peacock is a tame bird well known among us ; distinguished by the beauty of its plumage. It has a very long tail, diversified with several colours, and adorned with marks at equal distances, in the form of eyes. It has a little tuft or crown on its head. Its wings are mixed with azure and gold colour. Its cry is very harsh and disagreeable. It is said to have the head of a serpent, the train of an angel, and the voice of a devil. Its feet are ugly. It frequently makes a turn, especially in spring, to admire its tail, the splendor of which is increased by the light, which does not only set off its colours, but also multiplies them. It is said the flesh of the peacock is not apt to corrupt.

PEARL. The Arabians, Persians, and Turks use the word *Merovarid* to signify pearls. The word *Margarites*, or *Margarita*, used by the Greeks and Latins, seems to be derived from thence. The finest pearls are fished up in the Persian gulph, and on the coast of Bahrein, so called from the city of that name, on the borders of Arabia. Idumea and Palestine being not far from this sea, it is not to be wondered at that pearls were well known to Job, and the

Hebrews. They are also found in other places ; and many are now brought from America. They are sometimes found in common oysters. Pearls, that have been long worn, turn yellow, and moulder away. It is an ancient error, that pearls are formed of the dew, and that they are soft in the sea.

As to passages of Scripture, wherein pearls are spoken of, Job says, xxviii. 18. " No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies." [PENINIM.] Solomon has nothing finer or more precious than pearls, by which to extol the value of wisdom, Prov. iii. 15. viii. 11. xx. 15. He uses the simile of pearls three times, to express his esteem for wisdom ; and says, Prov. xxxi. 10. that a good woman comes from as far, and is as hard to find, and of as great value, as pearls. Jeremiah, speaking of the Nazarites of Jerusalem, says, that they were more ruddy than pearls, Lam. iv. 7. אדמו עצם מפנינים. [The English translation has rubies.] Pearls are not commonly ruddy ; but we have observed, that Oriental pearls incline to carnation ; which is exactly what the prophet intended, by commending the vermilion complexion, and clear, healthy faces of the Nazarites.

Jesus Christ forbids his apostles to cast their pearls before swine, Matth. vii. 6. i. e. Expose not the sacred truths and mysteries of religion to the raillery of prophane libertines and hardened atheists. The author of Ecclesiasticus means the same thing, when he advises us not to speak when we find the persons we speak to are not disposed to hear, Eccclus. xxxii. 6. The Hebrews call pearls *Peninim*, the Greeks *Margarita*, the Latins *Unio*, *Margarita*, or *Perula*. *Peninim* is mentioned Job xxviii. 18. Prov. iii. 15. viii. 2. xx. 15. xxxi. 10. Lament. iv. 7. where the Seventy and the Vulgate translate it by precious stones, or things hid, or ivory. [Our English version always translates it by rubies.] But certainly *Peninim* signifies pearls ; and the word *Pinna*, which stands for the shell-fish that produces them, is probably derived from *Peninim*. Pearls are marine productions, found in the shells of fishes ; precious stones are found in mines. These are things of very different natures, yet are often confounded.

[Pearls are certainly very different things from precious stones, strictly taken ; yet the Greek term *margarites*, seems to be used in a more general sense, for jewels, or splendid gems. So Matth. vii. 6, cast not your pearls—jewels,—diamonds, if known to the ancients—would answer the import of the passage as well as pearls. So the parts of a building, pearls ; but pearls are unfit things for walls and gates.

Rev. xxi.

Rev. xxi. Many kinds of precious stones are more suitable. And perhaps, the parable of the merchant seeking goodly pearls, Matth. xiii. might be understood in a more extensive sense, as importing valuable jewels of whatever kind. Such appears to be the application of the Chaldee and Arabic words, which yet properly, signify pearls.]

PECTORAL, *Rational*, Gr. or *breast-plate of judgment*. This was a piece of embroidery about ten inches square, Exod. xxviii. 15, [וְהָיָה הָאֵפֹדֶת הַזֶּה חֵף חֹשֶׁן, *is the half cubit*, Ezek. xliii. 13, 17.] of very rich work, which the high-priest of the Jews wore on his breast; it was set with four rows of precious stones, on each of which was engraved the name of a tribe of Israel. This breast-plate was double, or made of two pieces, a front and a lining, forming a kind of purse, or bag, in which according to the Rabbins, the *Urim* and *Thummim* was inclosed. This piece of the high-priest's dress was named the *breast-plate of judgment*, probably, because by it was discovered the judgment and the will of God; or, because the high-priest who wore it was the fountain of justice, and put on this ornament when he exercised his judicial capacity in matters of great consequence, which concerned the whole nation. Comp. ORACLE.

The Hebrew Exod. xxv. 7. xxviii. 28. has חֹשֶׁן *Choshen*. LXX. Λόγιον, *the oracle*, or λογιον. Exod. xxviii. 15, 29, 30. חֹשֶׁן הַיָּדָוָה Λόγιον τῆς κρίσεως, *the oracle of judgment*. Sometimes the LXX. also translate חֹשֶׁן by ποδήρης *tunica, talaris*, and by περιστήθιον, *pectorale*, and Jerom by *Rationale*, or *Rationale judicii*. The literal signification of *Choshen* is not well known. It is generally derived from the Arabic *Casan*, which signifies rough, rugged, thick, as this pectoral was, with the rows of stones, and embossed flowers, &c. which adorned it. See EPHOD, and URIM and THUMMIM, and PLATE of PECTORAL.

PEDAGOGUE, Παιδαγωγός, *he that leads a child to school*; from the Greek παῖς, *a child*, and ἄγω, *I conduct*.

PEDAGOGUE. This word now carries with it an idea approaching to contempt; a *pedagogue*, with no other word to qualify it, excites the idea of a pedant, who assumes an air of authority over others, which does not belong to him; but among the ancients a *pedagogue* was a person to whom they committed the care of their children, to lead them, to observe them, and to instruct them in their first rudiments. Thus the office of a *pedagogue* nearly answered to that of a governor or tutor, who constantly attends his pupil, teaches him, and forms his manners.

St. Paul, 1 Cor. iv. 15. says; "For though you have ten thousand instructors (*pedagogues*) in Christ, yet have ye not many fathers." Representing himself as their father in the faith, since he had begot them in the gospel. The *pedagogue* indeed may have some power and interest over his pupil, but he can never have the natural tenderness of a father for him.

To the Galatians, St. Paul says, iii. 24, 25, "the law was our school-master (*pedagogue*) to bring us unto Christ." It pointed out Christ in the Scriptures, the figures, the prophecies, of the Old Testament; but since we are advanced to superior learning, and are committed to the tuition of the faith which we have embraced, we have no longer need of a schoolmaster or *pedagogue*; as such are of no further use to young persons, when advanced to years of maturity. "But after that faith is come, we are no longer under a schoolmaster—*pedagogue*."

[It is certain that the term *schoolmaster* does by no means express a person employed to accompany youth to school from home, and from school to home, again; the Greek word *didascalos*, or *didcher*, approaches much nearer to the notion of a *schoolmaster*, and is distinguished accordingly by Plutarch, *de Puerorum Educatione* x 9. Among the great number of slaves possessed by certain families, it was customary to entrust the care of the children of the family to some confidential slave, who superintended their conduct, and directed their proceedings. A domestic usher, then, may be thought to resemble the ancient *pedagogue*; and, for females, the *duenna* of foreign countries. That such an attendant is more proper to early youth than to mature manhood, is obvious. Another class of instructors were called by the Greeks *paidomatheis*, teachers of children. Quint. lib. i. cap. 11.]

PEDAHZUR, פֶּדַח־צֹר, *saviour, strong and powerful*, or *stone of redemption*; from פֶּדַח *padah*, *to save, to redeem*, and from צֹר *tzur*, *fortress, stone, rock*: otherwise, *the redemption of that which is placed or set up*; from *padah*, *redemption*, and צֹרָה *tsurah*, *placed or set up*. Father of Gamaliel. Numb. i. 10. ii. 20. vii. 54.

PEDAHEL, פֶּדַח־אֵל, *redemption of God*; from פֶּדַח *padah*, *to save, to redeem*, and אֵל *el*, *God*. Son of Ammihud, of Naphtali, one appointed by Moses, to allot the Holy Land, Numb. xxxiv. 28.

PEDALAH, פֶּדַח־יְהוָה, *redemption of the Lord*; from פֶּדַח *padah*, *to redeem*, and יְהוָה *jah*.

I. PEDALAH, or PHADALIA, of the city of Rummah, father of Zebudah, mother of Jeboiakim, king of Judah, 2 Kings xxiii. 26.

II. PEDALAH, son of Jeconiah, king of Judah, father

father of Zerubbabel and Shimrei, 1 Chr. iii. 18.
 VII. PEDAIAN, son of Patosh. Nehem. iii. 25. viii. 4.

[PEDIGREE, vide GENEALOGY.]

PEKAH, פָּכָח, פֶּכַח, פֶּכַחַי, *he that opens*; from פָּחַח *pacah*: otherwise, *that opens the eye*, or *that is at liberty*: from the same.

PEKAH, son of Remaliah, general of the army of Pekahiah, king of Israel. He conspired against his master, 2 Kings xv. 25. A. M. 3245, ante A. D. 759, attacked him in the tower of his royal palace of Samaria (being seconded by Argob and Arieah, [perhaps Argob and Arieah may here signify the cities of Argob and Areopolis, beyond Jordan, which were parties in the conspiracy of Pekah.] and by fifty men of Gilead) he slew him, and reigned in his place twenty years. He did evil before the Lord, and followed the wicked example of Jeroboam, son of Nebat, who made Israel to sin. Under the reign of Pekah, Tiglath-pilessar, king of Assyria, came into the country of Israel, and took Ijon, Abel-beth-maacha, Janoah, Kedesh, Hazor, Gilead, and all the country of Naphtali, and carried the inhabitants into Assyria. At last, Hoshea, son of Elah, formed a conspiracy against Pekah, slew him, and reigned in his stead.

PEKAHIAH, פִּקְחִיָּה, פֶּכַחִיָּה, *the Lord that opens*: from פָּחַח *pacah*, to open, and יָהּ *jah*, the Lord.

PEKAHIAH, son and successor of Menahem, king of Israel, 2 Kings xv. 22, 23, A. M. 3243, ante A. D. 761. He reigned but two years. He did evil before the Lord, and imitated Jeroboam son of Nebat, who made Israel to sin. Pekah, son of Remaliah, conspired against him, and killed him in his own palace. See PEKAH.

PELAIAH, פֶּלְאִיָּה, פֶּלְאִיָּה, *miracle, or mystery, or secret of the Lord*: or *the Lord is admirable*; from פָּלַח *pala*, a thing hidden, or wonderful, and יָהּ *jah*, the Lord. One of the principal Levites who returned from captivity: he signed the covenant that Nehemiah renewed with the Lord. Nehem. viii. 7. xi. 10.

PELALIAH, פֶּלְלִיָּה, *who thinks on the Lord, or who prays to the Lord*; from פָּלַח *pillel*, to judge, to pray, and יָהּ *jah*. Son of Amzi, father of Jehoram, of the family of Pashur, son of Malobiah, a priest, Nehem. xi. 12.

PELATIAH, פֶּלְטִיָּה, *let the Lord deliver, or deliverance or flight of the Lord*; from פָּלַח *palat*, deliverance, flight, and יָהּ *jah*, the Lord.

I. PELATIAH, פֶּלְטִיָּה, or PHELT, son of Hananiah, and father of Ishi, of Simeon. He subdued the Amalekites on Mount Seir, 1 Chr. iv. 42. The time of this action is unknown.

II. PELATIAH, or PHELT, son of Benaiah, a prince of the people, who lived under Zedekiah,

king of Judah, and opposed the advice given by Jeremiah, to submit to Nebuchadnezzar. Ezechiel, then a captive in Mesopotamia, had a vision, chap. xi. 1, 2, &c. in which he saw twenty-five men at the door of the temple of Jerusalem, among whom Jaazaniah, son of Azur, and Pelatiah, son of Benaiah, were distinguished. The Lord said to him, Son of man, these are the men that have thoughts of iniquity, and who are forming pernicious designs against this city, &c. As he was prophesying in this manner, Pelatiah, son of Benaiah, died.

PELEG, פֶּלֶג, *division*; from פָּלַח *pillel*, to cut, to divide.

PELEG, or PHALEG, son of Eber, born A. M. 1757, ante A. D. 2247. Scripture says his father named him *Peleg*, signifying *division*, because in his time the earth was divided; Gen. x. 25. xi. 16. whether Noah had begun to distribute the earth among his descendants, some years before the building of Babel: or, that *Peleg* was born the year that Babel was begun; or that Eber, by a spirit of prophecy named his son *Peleg*, some years before the Tower of Babel was begun. [or, that the name was given him at a later period of his life, as a commemorative appellation; on recollection.] Obs. 1. *Peleg* was born not above one hundred years after the deluge. But it should seem that the number of men was not then sufficient for such an undertaking as that of Babel. 2. Joktan, brother of *Peleg*, had already thirteen sons at the time of the dispersion, after the confusion of Babel. *Peleg* being born in the thirty-fourth year of Eber, Gen. xi. 16. it is impossible his brother Joktan should have such a number of children at the birth of *Peleg*. It seems, therefore, that he was not born at the time of the dispersion. To this may be answered, that Moses has enumerated the thirteen sons of Joktan, Gen. x. 26. by anticipation, though they were not born till after the confusion of Babel: but, as they possessed a large country, it was convenient to notice, and to name them, among the other descendants of Noah, who participated the provinces of the East. However this were, at the age of thirty years *Peleg* begat Reu: and he died at the age of two hundred and thirty-nine.

PELET, פֶּלֶט, *that delivers, deliverance, [refuge] flight*; from פָּלַח *palat*. Son of Azmaveth, a valiant man of David's army, who joined him at Ziklag, 1 Chr. xii. 3.

[BETH-PELET, the temple of refuge.

A city of Judah, Josh. xv. 27. Nehem. xi. 26. Perhaps, the temple of the deity under whose conduct we here found a settlement.]

PELETH, פֶּלֶת, פֶּלֶת, *judgment*; from פָּלַח *palat*, to judge: otherwise, *ruin*; from פָּלַח *maphalah*

naphal, or from *נָפַל naphal*, to fall. *נָפַל* is its infinitive, which, in the Oriental languages, is used for a noun. Son of Pallu, of Reuben. Father to On, and Jehiel, Numb. xvi. 1.

PELETHITES, *פִּלְתִּי, פִּלְתִּי, פִּלְתִּי*, in Chaldee, *those that draw the bow, or slingers*. In Hebrew, *judges, or destroyers*.

PELETHITES. The *Pelethites* and the *Cherethites* are famous under the reign of David, as the most valiant men of his army, and the guards of his person. They were originally Philistines, of Gath. *Vide CHERETHITES*.

The word *Peletim* seems to be formed from *Philistim*, and may signify men that break, separate, &c. as *Cherethim* signifies men that destroy, or exterminate; denominations that suit the *Pelethites* and *Cherethites*. Some think that by this name should be understood the members of the great Sanhedrim. Others derive *Pelethim* from *Pala*, or *Nipla*, which signifies to do wonders, and they think these to have been prodigious, or miraculous men.

PELICAN. The author of the Commentary on the Psalms, which bears the name of St. Jerom, in *Psalm cii. 6.* says, there are two sorts of *pelicans*; one lives on the water, and feeds on fish; the other keeps in deserts, and feeds on serpents and reptiles. Eusebius says, in *Psalm cii.* that the *pelican* has a peculiar tenderness for its young. St. Austin, and Isidore, of Sevil, notice the same thing; they say the *pelican* draws blood from itself by striking with its bill, and so by shedding it on its nest brings the young to life. But these histories may be placed among the errors of the old philosophy. [The fact is, the *pelican* preserves the fish it has caught, in a bag beneath its throat; — it casts them forth for its young, by striking this bag against its breast: this action ill observed, gave rise to the idea, that the *pelican* fed its young with blood drawn from its breast.]

The Hebrew *קָאֵת, Kaath*, from *קָאֵת Vomere*, which the LXX. translate *Pelicanus*, *Psalm cii. 6.* and *Levit. xi. 18.* is elsewhere translated *Mergulus*, the *diver*, as *Deut. xiv. 17.* elsewhere by *birds*, as *Isaiah xxxiv. 11.* and elsewhere by *lions*, as *Zeph. ii. 14.* Jerom has translated it *Onocrotalus* in *Levit. xi. 18.* *Isaiah xxxiv. 11.* and *Zeph. ii. 14.* Others, by this word understand the bittern, or the heron, or the swan, or the lapwing, or the cuckow. Bochart, *de Anim. Sacr. Part. ii. lib. ii. cap. 24.* thinks *Kaath* signifies the *pelican*, a water bird, which they say gorges its crop with shell-fish, and when they are opened by the heat of its crop, disgorges them again, that it may have the fish to eat. See the NAT. HIST. also PLATE OF UNCLEAN WATER BIRDS, Nos. 5. 6.

PELLA, a city beyond Jordan. Pliny places it in Decapolis, and commends its fine waters, *lib. v. cap. 18.* Stephanus places it in Coele-Syria. There is nothing inconsistent in this, nor in what others affirm, that *Pella* was in Perea, in Batanea, in the country of Basan, Epiphanius, *de Hæres. lib. i.* Perhaps, also, when Josephus, *Antiq. lib. xiii. cap. 23.* speaks of *Pella*, in the country of Moab, he means the city of which we are speaking, which was situated in Perea, in Batanea, in the country of Basan, which profane authors sometimes call Coele-Syria, and in the country which belonged to the Ammonites, the brethren and allies of the Moabites; unless he confounds *Pella* with *Abila* in the country of Moab, called by Moses *Abel-Shittim*, Numb. xxxiii. 49, and by Josephus, *Abila, Ant. lib. iv. cap. 7. v. 1, de Bello, lib. v. cap. 3.* *Pella* was situated between Jabesh and Gerasa, six miles from Jabesh, Euseb. *ad vocem 'Αριώθ.* — It was also of the number of the ten cities of Decapolis. Matth. iv. 25. Mark v. 20.

Josephus relates, *Antiq. lib. xiii. cap. 23.* that under the reign of Alexander Jannæus, the Jews were masters of *Pella*, and destroyed it, because the inhabitants would not embrace Judaism. The first Christians having been forewarned by our Saviour, that Jerusalem should be demolished, took refuge at *Pella*, Euseb. *Hist. Eccl. lib. iii. cap. 5.* as soon as they saw the fire of war against the Romans kindled. — Epiphanius says, *de ponderib. et mensur. p. 171.* that the disciples were warned by the revelation of an angel to withdraw thither. This city belonged to the kingdom of Agrippa, who assisted the Romans.

I suspect that *Pella* takes its name from *Abila*, or *Abela*. There were more cities than one named *Abila*; but that I mean, is called by geographers, *Abila* of *Batanea*; and in Scripture, *Abel of the Vines*. Polybius, *Hist. lib. v.* distinguishes *Abila* from *Pella*, since he says, that Antiochus the Great took *Pella*, *Kamos*, *Gephros*, *Abila*, *Gadura*, &c. Stephanus the geographer, says that *Pella* had Alexander the Great for its founder, probably in memory of the city of *Pella*, in Thessaly, where he was born. *Abila* and *Pella* were afterwards episcopal cities of the second Palestine. Josephus says, *de Bello, lib. ii. cap. 3.* that *Pella* was one of the seven toparchies of Judæa; but elsewhere he calls it *Betlephthepha*, *de Bello, lib. iii. cap. 4.* and Pliny gives it the same name, *lib. v. cap. 14.* It is unknown where *Betlephthepha* was. The name of *Pella* is not in Scripture.

PELONITE, *פִּלְוִי, פִּלְוִי, פִּלְוִי*, that falls; from *נָפַל naphal*; otherwise, that is concealed; from *נָפַל pala*. A pronoun put instead of a noun, expressing

expressing such or such an one, whose name is understood, and whom we are unwilling to name. Matth. xxvi. 18. The Greek expresses this by δέῖνα, *quidam*, a certain one. *Peloni*, or *Pheloni*, was a city of Judæa, 1 Chr. xi. 36.

PELUSIM, or PELUSIUM, פֶּלֶס, *Sin*, bush; from פֶּלֶס sene. *Pelusium*, in Greek signifies *muddy*; from πῆλος, *lutum*. [as Strabo observes, *red.*]

PELUSIUM, a city of Egypt, at the mouth of the eastern arm of the Nile, that nearest to Palestine. *Pelusium*, otherwise, *Damietta*, was, as it were, the key of Egypt, toward Phœnicia and Judæa. Ezekiel, xiii. 15, 16, calls it the rampart, or strength of Egypt. The Septuagint read, *Sais*, instead of *Sin*, in this place. Scripture speaks of the desert of *Sin*, between Elim and Mount Sinai, Exod. xvi. 1. Numb. xxxiii. 11.

Ezekiel pronounces against *Pelusium*. "And I will pour my fury upon *Sin*, the strength of Egypt, and will cut off the multitude of No. And I will set fire in Egypt, *Sin* shall have great pain," &c. It is thought these threats regarded the expedition of Nebuchadnezzar against this country. For the Lord had said to Ezekiel, chap. xxix. 18, 19. "Son of man, behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey: and it shall be the wages for his army." *Pelusium* by its situation, suffered the first efforts of the king of Babylon and his army.

Before Nebuchadnezzar's time, Sennacherib, king of Assyria, had attacked *Sethon*, otherwise, *Sevechus*, king of Egypt, and besieged *Pelusium*. Joseph. *Antiq. lib. x. cap. 1.* Herodot. *lib. ii.* A. M. 3291, ante A. D. 709. *Sethon* was a prince void of prudence, and little capable of government: he had alienated the affections of his soldiers, and was forsaken by all who could defend him. Having addressed himself to Vulcan, whose priest he was, he was bid to advance to *Pelusium*, to meet Sennacherib, and his god would send him assistance. He therefore put himself at the head of such people as he could, and his god sent against Sennacherib's army a great multitude of rats, which in the night time gnawed the strings of the bows, and the thongs of the bucklers, of the Assyrians, by which their arms became useless to them. This is what the Egyptians related. But the sacred books of the Hebrews inform us, that an angel of the Lord, by night, slew a great proportion of Sennacherib's army, 2 Kings xix. 35. Comp. Fr. No. IV.

We are assured, *Polyxen. lib. vii.* that Cambyses, king of Persia, invading Egypt, and resolving to take *Pelusium*, he devised this stratagem. In an assault against the town, he placed

a great number of cats, dogs, sheep, and such other animals as the Egyptians held sacred, in the front of his troops. Thus the soldiers which defended the city, being Egyptians, durst not throw their lances, or shoot their arrows, for fear of wounding any of those animals. By this means Cambyses became master of the place.

[PEN, vide CALAMUS SCRIPTORIUS, and FRAGMENTS, Nos. LXXIII. LXXIV.]

PENIEL, פְּנֵי אֵל, *face*, or *vision of God*: or *that sees God*: from פָּנָה panah, *to see*, and אֵל el, *God*.

PHANIEL, PHANUEL, or PENTUEL, a city beyond Jordan, near the ford on the brook Jabbok. Jacob on his return from Mesopotamia, rested at the brook Jabbok: and very early the next morning, having sent all his people before, he remained alone, and an angel came and wrestled with him, till the day dawned. The angel blessed him in the same place, which Jacob, in consequence, called *Peniel*, saying: I have seen God face to face, yet continue alive. Gen. xxxii. 30.

In after ages the Israelites built a city in this place, which was given to the tribe of Gad. Gideon returning from the pursuit of the Midianites, overthrew the Tower of *Peniel*, Judg. viii. 17. A. M. 2759, ante A. D. 1245, and slew the inhabitants, for having refused sustenance to him and his people, in a very insulting manner. Jeroboam, son of Nebat, rebuilt *Peniel*, 1 Kings xii. 25. A. M. 3030, ante A. D. 974. Josephus says, *Antiq. lib. viii. cap. 3*, this prince built himself a palace here.

PENINNAH, פִּנְנָה, Πεννανή, *pearl*, *precious stone*; from פִּנְיָנִים paninim: otherwise, *his face*; from פָּנִים panim, *the face*, and the pronoun הָ a, *his*.

PENINNAH, or PHENENNA, second wife of Elkanah, the father of Samuel, 1 Sam. i. 2, 3, &c. *Peninnah* had several children, but Hannah, afterwards mother of Samuel, was barren: *Peninnah*, instead of giving glory to God, the author of fruitfulness, was elevated with pride, and insulted Hannah. But the Lord having graciously visited Hannah, *Peninnah* was humbled; and some interpreters think, that God took her children from her, or at least, that she ceased bearing after this time, according to the expression of Hannah: "the barren hath borne seven, and she that hath many children is waxed feeble."

[PENNY, a Roman coin, equal in value to seven-pence three farthings, sterling. As this was a single coin, perhaps we should do well in translating, to express it by a coin of our own, as near to it in value as possible—say, for instance, a sixpence, or shilling.—read now the passages

passages—"When the Lord of the vineyard had agreed with the labourers for six-pence (or a shilling) a day."—"Shew me the tribute money—and they shewed him a six pence (or shilling)"—"two hundred shilling's worth of bread is not enough for this multitude"—the good Samaritan took out two shillings, and gave them to the keeper of the *kane*. Something like this is absolutely necessary in Rev. vi. 6. "a small measure (or pint) of wheat for a shilling"—As the passage now stands it indicates great plenty to an English reader : whereas, it really is descriptive of a most distressing scarcity. Let this article stand in proof of the propriety of being acquainted with the *minutia* in Scripture : for who sees any hint at a famine "in a measure of wheat for a penny"? Former times, indeed, in England, have given a labourer his choice of a measure of wheat, or a penny, for his wages—the difference in the value of money renders this recollection very improper in our days. Nor is it less improper at the present time to suppose the Lord of the vineyard would so greatly undervalue the hire of labourers, as to pay them only a penny for the day's work : it sounds like an avaricious advantage taken of the necessities of the poor ; when, in fact, it is directly the reverse—a bounty, a liberality.]

PENTAPOLIS, Πεντάπολις, a country of five cities. From the Greek πέντε, five, and πόλις, a city.

PENTAPOLIS, Wisd. x. 6. *Descendente igne in Pentapolim*. The five cities, were Sodom, Gomorrah, Admah, Zeboim, and Zoar. They were all condemned to destruction, (but Lot interceded for Zoar, otherwise called Bala) and were consumed by fire from heaven : the place where they had stood became the lake Asphaltites, Gen. xiii. xix. Comp. ASPHALTUS.

PENTATEUCH, Πεντάτευχος, the five books ; from the Greek πέντε, five ; and τεύχος, a volume.

PENTATEUCH. The books of Moses, i. e. *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. See their proper Articles ; See also Moses : and the Commentators on the *Pentateuch*. The following are the arguments of some modern critics, who have disputed Moses's right to the *Pentateuch*.

1. We find in this work, say they, several things that agree neither to the age, nor character of this legislator. The author speaks of Moses much to his advantage, Numb. xii. 3,—“Now the man Moses was very meek, above all the men which were upon the face of the earth.” He speaks always in the third person, “The Lord spake unto Moses saying,” &c. “Moses said unto Pharaoh,” &c. Moses would never

have spoke of himself in this manner ; at least he would sometimes have expressed himself in the first person.

2. The author of the *Pentateuch* sometimes abridges his narration, like a writer who collected from ancient memoirs. Sometimes he interrupts the thread of his discourse ; e. gr. he makes Lamech the bigamist say, Gen. iv. 23. “Hear my voice ye wives of Lamech, hearken unto my speech ; for I have slain a man to my wounding, and a young man to my hurt :”—without informing us beforehand, to whom this relates.

3. These observations for example, Gen. xii. 6. “And the Canaanite was then in the land,” cannot be reconciled to the age of Moses, since the Canaanites continued masters of Palestine all the time of Moses. The passage out of the book of the Wars of the Lord, quoted Numb. xxi. 14. seems to have been clapped in afterwards, as also the first verses of Deuteronomy.

4. The account of the death of Moses, at the end of the same book, certainly cannot belong to this legislator ; and the same may be observed of other passages, wherein it is said, that the places mentioned lay beyond Jordan ; that the bed of Og was at Ramah, to this day ; that the *havoth*, or cities, of Jair, were known to the author, though probably they had not that name till after Moses's time, Numb. xxxii. 41. Deut. iii. 14.

It is observed also in the *Pentateuch*, that some places are defective ; in Exodus xii. 8. we see Moses speaking to Pharaoh, where the author omits the beginning of his discourse. The Samaritan copy inserts in this place what is wanting in the Hebrew. In other places the Samaritan adds what is deficient in the Hebrew text ; and what it contains more than the Hebrew seems so well connected with the rest of the discourse, that it is difficult to separate them. Lastly, they believe that they observe certain expressions in the *Pentateuch*, which can hardly agree with Moses, who was born and bred in Egypt ;—as, what he says of the earthly paradise, of the rivers that watered it, and ran through it : of the cities of Babylon, Erech, Resen, and Calneh ; of the gold of Pison, of the Bdellium, of the stone of Sohem, found in that country ; these particulars observed with such precision, seem to prove, that the author of the *Pentateuch* lived east of the Euphrates. Add what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c.

These last observations have led some to surmise, that the Levites sent by Esar-baddon to the Cushites,

Cushites settled in Samaria, 2 Kings xvii. 24, 27. might possibly have composed the *Pentateuch*; and that the Jews might have received it with some little variation from the Samaritans.—Others have imagined that the *Pentateuch*, in its present condition, is the abridgement of a larger work, composed by public writers, to whom this trust was committed in the republic of the Hebrews.

Not to undertake an examination of all these proofs, or to refute all the opinions on which they are founded; we shall content ourselves with making three reflections.

First, to divest Moses of a possession he has maintained for so many ages, as *author* of the *Pentateuch*; a possession supported by the joint testimony both of the synagogue and the church, of the sacred writers both of the Old and New Testament, of Jesus Christ and his apostles; this certainly requires proofs beyond reply, conclusive demonstrations. But it is plain that the objections are even below convincing arguments.

Secondly, the additions, the dislocations, the confusions, the omissions, which we cannot but allow therein, will not determine that Moses was not the *author* of these books. They only prove that some amendments have been made, either by adding, or by expunging. God has suffered that the sacred books should not be exempted from such alterations, as proceed from the hands of copiers, or which are consequences of great length of time. If a slight addition, or change, in the text of an author, be thought sufficient to deprive him of his labours, what writer could remain in quiet possession of his work even a single century?

Thirdly, the conjectures of M. le Clerc and of F. Simon, about the author of the *Pentateuch*, have been so often confuted, that it is quite needless to touch that matter here. The priest or Levite, sent by Esar-haddon to the Cushites, could not have composed the *Pentateuch*. It is quoted in works extant before his time. The law was in constant practice from Moses to the

Record in which the name JEHOVAH occurs.

Gen. vi. 5. And Jehovah saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart, was only evil continually.

7. And Jehovah said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

vii. 2. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts unclean, by two, the male and his female.

captivity, consequently, it had been given and recorded. A copy of it was lodged in the ark, and was found in the days of king Josiah. The Jews and Samaritans had too much aversion for each other, to communicate and adopt their sacred writings. By comparing the Samaritan *Pentateuch* with that of the Jews, we easily perceive that both are derived from the same original; but not copied from one another. The Samaritans have preserved the Hebrew *Pentateuch* written in the ancient Phœnician characters, which are the Hebrew characters used before the captivity of Babylon. See SAMARITAN. Vide FRAGMENTS, No. CCII.

[Since the time of F. Simon, Le Clerc, and CALMET, the question of the originals of the *Pentateuch* has been discussed, with great acumen, and much critical investigation. The result seems to be,—not, that those documents were composed, or arranged, since the days of Moses, (except so far as concerns Ezra's revision for his edition) but, that they existed before Moses, were combined and regulated by him—perhaps, even, were some of them, translated from more ancient memoirs, preserved in the families of Shem, Abraham, and the Hebrew Patriarchs. As these came from far east of the Euphrates, the objections derived from that incident, are completely obviated, by this supposition; and the others dwindle into insignificance, by our better acquaintance with the ancient history of persons and places.

It may be taken, for instance, 1. That the book of Genesis contains sundry repetitions, or double narratives of the same early events. 2. That these duplicate narratives, when closely compared, present characteristic differences of style. 3. That these differences are too considerable, and too distinct, to admit of any other explanation, than that of different originals, taken into association.

This may be justified by a short extract from Eichhorn's comparison of the two supposed original documents used by Moses, containing Histories of the deluge.

Record in which the name for God is ELOHIM.

Gen. vi. 12. And the Elohim saw the earth, and behold it was corrupt; for all flesh had corrupted his way on the earth.

15. And the Elohim said to Noah, the end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them from under heaven.

vi. 19. And of every living thing, of all flesh, two of every sort shalt thou bring into an ark, to keep them alive with thee; they shall be male and female.

5. Of fowls

Record in which the name JEHOVAH occurs.

5. Of fowls also of the air by sevens, the male and the female.

to keep seed alive on the face of the earth.

5. And Noah did according to all that Jehovah had commanded him.

1. And Jehovah said unto Noah, Come thou, and all thy house, into the ark.

8. And Noah was six hundred years old, when the flood of waters was upon the earth.

In this manner the ingenious author of this hypothesis proceeds to compare other passages, also. The reader will remark, that the most particular account, is contained in that document in which the deity is denoted by the term *Elohim*: and this is its general character, throughout. The system is not without its difficulties; like all enquiries into subjects so extremely recondite.]

PENTECONTARCHUS, Πεντακόνταρχος, the chief of fifty; from πενήκοντα, fifty, and ἀρχομαι, I command. 1 Macc. iii. 55.

PENTECOST, Πεντηκοστή, the fiftieth; from the Greek πενήκοντα, fifty: ημέρα, day, is understood.

PENTECOST. A Feast celebrated the fiftieth day after the sixteenth of Nisan, which was the second day of the Feast of the Passover, Levit. xxiii. 15, 16. The Hebrews call it the *Feast of Weeks*, Exod. xxxiv. 22, שבועות, because it was kept seven weeks after the passover. They then offered the first fruits of their wheat harvest, which at that time was completed, Deut. xvi. 9, 10. These first fruits consisted in two loaves of leavened bread, of two assarons of meal, or of three pints of meal each, Lev. xxiii. 16, 17. [Some interpreters think, that each family was obliged to give two loaves for first fruits; but others maintain, and I think with more reason, that they offered but two loaves in the name of the whole nation; this is sufficiently marked by Josephus, who puts but one loaf of two assarons. *Antiq. lib. iii. cap. 10.*] Besides which they presented at the temple seven lambs of that year, one calf, and two rams, for a burnt-offering, two lambs for a peace offering, and a goat for a sin-offering. We do not find in Scripture, or in Josephus, that the *Pentecost* had an octave, though it was one of the three great solemnities, in which all the males were to appear before the Lord. Besides the victims appointed Levit. xxiii. 18, 19, for the day of *Pentecost*, they offered two calves and a ram

VOL. II. PART XXI. Edit. IV.

Record in which the name for God is ELOHIM.

20. Of fowls after their kind, and of cattle after their kind, of every creeping thing upon the earth after his kind: two of every sort shall come unto thee, to keep them alive.

22. Thus did Noah; according to all that the Elohim had commanded him, so did he.

18. And thou shalt come into the ark, thou and thy sons, and thy wife, and thy son's wives with thee.

vii. 11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

for a burnt-offering, seven lambs for a peace-offering, and a goat for a sin-offering. Numb. xxviii. 27. Josephus puts all these sacrifices together, *Antiq. lib. iii. cap. 10.*

The *Feast of Pentecost* was instituted, first, to oblige the Israelites to repair to the temple of the Lord, there to acknowledge his dominion over their country, and their labours, by offering to him the first fruits of all their harvests. Secondly, to commemorate, and to render thanks to God for the law given from Mount Sinai, on the fiftieth day after their coming out of Egypt.

The modern Jews celebrate the *Pentecost* on two days, they abstain from labour and business, as on the Sabbath-day, except that they may make fires, dress victuals, and carry necessities from place to place. They hold by tradition, that this day the law was delivered from Mount Sinai; for which reason they adorn the synagogue and the places appointed for reading the law; and even their houses, with roses and flowers in crowns and garlands. Leo of Modena, *P. iii. cap. 4.*

The prayers are accommodated to the festival, and they read from the *Pentateuch* the sacrifice that was offered on that day, with a lesson out of the prophets, which has relation to the Feast of *Pentecost*. Afterwards, they pronounce a blessing for the sovereign, and a sermon in commendation of the law.

On the second day of the festival, in the evening, they perform the ceremony of the *Abdala*, i. e. *distinction*, to distinguish the day of the feast from a working day, and to shew that they pass from the feast to a day in which work is allowed. This ceremony consists in repeating certain prayers, and certain blessings, and in wishing one another good health, and prosperity. After which every one employs himself at pleasure, the feast being over.

This *Abdala*, or *distinction*, is also performed at the passover, and on the Sabbath; but on the Sabbath there is more ceremony. When

every one is come home to his house, they light a torch, or a lamp with two cottons, the master of the house takes wine in a cup, with sweet-scented spices; and when he has said some passages out of the Psalms, and the end of the eighth chapter of the book of Esther; "The Jews had light, and gladness, and joy, and honour," &c. then he blesses the wine and the spices, and enjoys the flavour of them as it were to begin the week with pleasure: he blesses the brightness of the fire, of which no use has yet been made, looks on his hands and nails, because he is then beginning to work, and throws the wine on the ground, as a token of joy and gladness. Then wishing each other a happy week, they begin their business. But at the end of the passover, and of *Pentecost*, they make the *Abdala* with words only.

Buxtorf adds other ceremonies, peculiar, perhaps, to the Jews of Germany. To recall to mind more sensibly mount Sinai, on which the law was given, they make a very thick cake, of seven layers of paste; this they call Sinai, and inculcate, that these seven thicknesses of paste represent the seven heavens, which God was to re-ascend, from this mountain to the heaven of heavens, his abode. They reckon up exactly all the days that pass after the passover, that they may not be mistaken in the moment on which the *Pentecost* is to begin. The king, they say, has promised liberty to a prisoner, with his daughter in marriage, at the end of seven weeks. Is it not fit that this prisoner should count the days, the hours, the moments, at the end of which his happiness is to begin? This king is God, who has promised liberty to the Jewish nation, and also his law. Buxtorf, *Synagog. Jud.*

That they may not be mistaken in their calculation, they celebrate two festival days for their greater security. They did the same formerly at other festivals, as may be seen from Judith. viii. 6, in *Græco*. And Buxtorf affirms they did the same at the passover; hence he removes the difficulty arising from our Saviour's eating the paschal lamb a day before the Jews.

To return to the *Pentecost*. Twice they bring the book of the law; five persons read it one after another. The synagogue and the windows of the houses are adorned with flowers, to insinuate, that every thing was dressed in verdure about Mount Sinai, when the Israelites received the law.

The Christian church also celebrates the *Feast of Pentecost*, fifty days, or seven weeks after the passover, or the resurrection of our Saviour. We are convinced that the true day of the passover, in the year that our Saviour died,

fell on the Saturday, and that *Pentecost* fell on Sunday, May 24, fifty days after our Saviour's resurrection. The church has always kept the *Pentecost* on the Sunday, at least it is a tradition very express among the fathers, *Constit. Apost. lib. v. cap. 20*. Leo, *Ep. ii. cap. 1*. Aug. *de Civit. lib. xviii. cap. 54*. *Serm. 154. de tempore, nunc in App. 167*. and the ecclesiastical writers. Barou. *ad An. 34. n. 284*. Usser, Pearson, &c. After the ascension of Christ, the apostles having retired to a house at Jerusalem, (which it is said, was that of Mary the mother of John, on Mount Sion: Alexand. *apud Surium. xi. Jun. Cornel. à Lapide in Acta.*) they there waited for the Holy Ghost, which our Saviour had promised. On the day of *Pentecost*, about the third hour of the day, (nine o'clock in the morning) suddenly they heard a great noise, like the rushing of a mighty wind, from heaven, which filled the whole house where the apostles were assembled. At the same time appeared among them, as it were, tongues of fire, parted, or cloven, and rested on each of them: all were immediately filled with the Holy Ghost, and began to speak different tongues or languages, as the Spirit gave them utterance, Acts ii. 1, 2, 3.

There were then at Jerusalem pious Jews of all nations, who were astonished to hear such a variety of languages: others [probably, Jews of Jerusalem] mocked, saying, these people are full of new wine. Peter took up their defence, and said, These persons are by no means drunk, for it is yet but the third hour of the day:—(On festival days they did not eat before noon, Joseph. *lib. de vita sua*; especially they tasted nothing before nine in the morning, which was an hour of prayer:)—but this is the accomplishment of what was spoken by Joel, ii. 28. I will pour out my spirit upon all flesh, &c. And then, whoever shall call on the name of the Lord shall be saved, &c.

Those who heard St. Peter were moved with compunction, and said, Brethren, what must we do? Peter answered them, Repent, and be baptized in the name of Jesus Christ, to obtain the remission of sins, and you shall also receive the Holy Ghost, &c. That day were baptized about three thousand souls. This was on the day of *Pentecost*, A. D. 33.

PENUEL, פְּנֵאֵל, the sight of God. See PENIEL.

I. PENUEL, or PHANUEL, son of Hur, of Judah, 1 Chron. iv. 4.

II. PENUEL, son of Shashak, 1 Chr. viii. 25.

[A place so called, from divine appearance here to Jacob, Gen. xxxii. 31, 32. Judg. viii. 8. 1 Kings xii. 25.

It is remarkable that there should be a kind of cape

cape or head-land, called *Prosopon Theou*, "the countenance of God," *q.* Heb. *Penuel*, on the coast of Syria.]

PENULA, Παιλόνη, πενόλη, a cloak against the rain, 2 Tim. iv. 13.

PEOR, פֶּעוֹר, *hole, opening*, from פֶּחַל *pahar*. See BAAL-PEOR.

PEOR, or PHOGOR, a famous mountain beyond Jordan, which Eusebius, in *Abarim*, places between Heshbon and Livias. The mountains Nebo, Pisgab, and *Peor*, were near one another, and probably of the same chain of mountains.—It is very likely that *Peor* was named from some deity of this appellation, worshipped here. *Peor*, or *Phegor*, or *Baal-peor*, Numb. xxv. 3. Deut. iv. 3. Psalm cvi. 28.

Peor was a city of Judah, but is not read in the Hebrew, nor in the Vulgate, but only in the Greek, Josh. xv. 60. Eusebius says it was near Bethlehem; Jerom adds, that in his time it was called *Paora*.

[**PERDITION**, *son of*, the character of Judas, John xvii. 12. *Vide* CHILDREN, FATHER, SON. The denomination of Antichrist, 2 Thess. ii. 3.]

PEREA. From Gr. πέραν, *peran*, *beyond*, signifies the country *beyond* Jordan, or east of that river, especially on the south. Josephus says, *de Bello*, lib. iii. cap. 2, that *Perea* had its limits, west at Philadelphia, the Jordan east, Macheron south, and *Pella* north. Sometimes the word *Perea* is taken in a more extensive signification, for the whole country beyond Jordan. This country was also enclosed to the east by mountains, which divided it from Arabia Deserta. See the MAPS of CANAAN.

[**PEREZ UZZA**, *the breach of Uzza*: the name of a place, 2 Sam. vi. 8. the name *Uzzah* is spelt differently where the reason of the appellation is assigned, 1 Chron. xiii. 11.

For some conjectures on this subject, *vide* UZZA.]

PERFECTION. The Son of God commands us, Matth. v. 48, "Be ye perfect, even as your Father in heaven is perfect:" Not that we can ever attain his *perfection*, but we ought constantly to be making advances towards it: we ought always to propose it to ourselves as our pattern, in the exercise of all virtue, and especially his mercy and charity: whence St. Luke says in the parallel passage, "Be ye therefore merciful, as your Father also is merciful," Luke vi. 36. In Matth. xix. 21, our Saviour says, that he who would be *perfect* must forsake all and follow him. And Luke vi. 40. that the disciple who would arrive at *perfection* must become like his master. St. Paul often exhorts his disciples to be *perfect*, i. e. to acquire the perfec-

tion of Christianity, to be convinced of the excellence of it, and to practice its truths, 1 Cor. i. 10. xiv. 10, &c.

In the Old Testament, the words *perfect* and *perfection* answer to the Hebrew words *Tham* and *Thummim*, which properly signify, intire and complete, without blemish or defect, irreprehensible, *perfect*. Thus it is said, Gen. vi. 9. "Noah was a just man, and *perfect* in his generations." And God says to Abraham, Gen. xvii. 1. "I am the Almighty God; walk before me, and be thou *perfect*." And speaking to his people, Deut. xviii. 13. "Thou shalt be *perfect* with the Lord thy God." In all these places *perfect* is put for *without reproach, unproveable, sincere*. In like manner, to serve God with a *perfect heart*, is to serve him faithfully, purely, not admitting a rival. *Perfect knowledge*, a *perfect law*, *perfect charity*, a *perfect work*; in these expressions the word *perfect* signifies whatever may make those things complete, finished, intire, without deficiency. St. Paul says, Heb. vii. 19. "The law made nothing *perfect*:" it may be said to give only sketches of things; to enjoin things of less *perfection* than what the gospel requires.

A *perfect captivity* is when a whole people are transported into a strange country, without leaving any to cultivate the land, Jer. xiii. 18. Amos i. 6, 9. In Deut. xxxiii. 8. Vulg. *Lights* and *perfections* stand for the *Urim* and *Thummim*, carried by the high-priest about his person.

PERFUMES; the use of *perfumes* was frequent among the Hebrews, and among the Orientals in general, before it was known to the Greeks and Romans. Pliny says, lib. xiii. cap. 1. that they knew not who was the first inventor of *perfumes*, and that they were unknown at the siege of Troy. Ovid, *Fast.* lib. iii. imputes this discovery to Bacchus. Arnobius maintains, *contra Gentes*, lib. vii. that they were unknown in the heroic ages. But in the time of Moses they must be known in Egypt, since he speaks of the art of the *perfumer*, and gives the composition of two *perfumes*, Exod. xxx. 25, of which one was to be offered to the Lord, on the golden altar in the holy place; and the other, Exod. xxx. 34, 35, &c. was for anointing the high-priest and his sons, the tabernacle, and the vessels of divine service. Exod. xxx. 23.

The first of these *perfumes* was composed of *stacte*, the *onyx*, or odoriferous shell-fish, of *galbanum*, and incense, each of equal weight.—This *perfume* was sacred and inviolable, and it was forbid on pain of death, for any man whatever to use it. It was placed every morning and evening on the golden altar in the *Sanctum*: by one of the priests of the week. This *perfume*

Zacharias, father of John the Baptist went to offer, when the angel foretold to him the birth of that forerunner of the Messiah.

The other kind of *perfume* was rather an ointment, to anoint the priests and sacred vessels of the tabernacle, it was composed of the best *myrrh*, five hundred shekels, of *cinnamon* two hundred and fifty shekels, of *Canna Aromatica* a like quantity, of *Cassia Aromatica* five hundred shekels; and one *hin* of oil olive. But it is thought they did not afterwards anoint the successors of Aaron, because the dignity being hereditary in his family, this unction did not seem necessary. God reserved this ointment, or *perfume*, to his own service; and whoever should make it, either for himself or another, was to be cut off from his people.

The Hebrews had also *perfumes* which they used for embalming their dead. The composition is not exactly known, but they used *myrrh*, *aloes*, and other strong and astringent drugs, proper to prevent infection, and corruption. *Vide EMBALM.*

Besides these *perfumes*, there are others noticed in Scripture. Those, for example, which king Hezekiah preserved in his repositories. "The spices and precious ointment," 2 Kings xx. 13. And those burned with the body of king Asa. They "laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecary's art," 2 Chr. xvi. 14. Judith *perfumed* her face when she was to appear before Holofernes. They prepared the virgins which were to appear before the kings of Persia, for six months together, by the use of oil of *myrrh*, and for six other months, by other *perfumes*, and sweet-scented oils. The Spouse in the Canticles, commends the *perfumes* of her lover; and her lover in return says, that the *perfumes* of his spouse surpass the most excellent odours. He names particularly, the *spikenard*, the *Canna Aromatica*, the *cinnamon*, the *myrrh*, the *aloes*, as composing these *perfumes*. The voluptuous woman described by Solomon, Prov. vii. 17, says, that she had *perfumed* her bed with *myrrh*, *aloes*, and *cinnamon*.—The epicures in the book of Wisdom, ii. 7. encourage one another to the use of the most luxurious and costly *perfumes*.

Isaiah reproaches Judæa, whom he describes as a faithless spouse to God, as being painted and *perfumed* to please strangers, Isaiah lvii. 9. "Thou wentest to the king with ointment, and didst increase thy *perfumes*." Ezekiel, xxiii. 41. seems to accuse the Jews with having profaned the odours and *perfumes*, whose use was reserved to sacred things, by applying them to their own use. "Thou sattest upon a stately

bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil." Amos, vi. 6. inveighs against the rich men of Ephraim, who drank costly wines, and *perfumed* themselves with the most precious oils. The woman-sinner in St. Luke vii. 37, and Mary Magdalen in St. John xii. 3. anointed our Saviour's feet with costly *perfume*. That of Mary Magdalen was *spikenard*.

These instances shew the taste of the ancient Hebrews, which was, and still is, the taste of the Orientals, who made much use of scents and *perfumes*. They prove also, that both men and women used them, and that wise and serious men condemned the too frequent and affected use of them. It may also be observed, that to abstain from *perfumes*, scents, and unctions, was esteemed a part of mortification. Esther refrained from *perfumes* and ointments during the humiliation of her people, Esth. xiv. 2. Daniel did not anoint himself all the three weeks that he was urgent in prayer, to obtain the communications he desired of God. Dan. x. 3.

Solomon says, "that dead flies cause the ointment of the apothecary to send forth a stinking savour." One dead fly is sufficient to spoil the scent of a whole box of *perfumes*: so one fault is enough to destroy a man's good name.

PERGA, Πέργη, *very earthy*; from the preposition *περί* *very*, and *γῆ* *the earth*.

PERGA, a city of Pamphylia, Acts xiii. 14. This is not a maritime city, and St. Paul must have gone up the river Caystrus to it, or else must have gone on foot. [Mentioned by Pliny, lib. v. cap. 27. Mela, lib. i. Strabo, lib. xiv.]

Perga was one of the most considerable cities in Pamphylia: and when that province was divided into two parts, this city became the metropolis of one part, and Sidé of the other. There was, on a neighbouring mountain, a very famous temple of Diana, surnamed *Pergæa*, from the name of the city: almost all the medals of this city commemorate that goddess. It appears that Bacchus also was worshipped in *Perga*.]

PERGAMUS, Πέργαμος, *height, elevation*.

[One of the most renowned cities in Asia. It was in Mysia, the residence of King Eumenes, and of the other Attalic princes. Famous for an annual exhibition of cock-fighting. Pliny, lib. v. cap. 30. Strabo, lib. xiii.]

PERGAMUS. Jesus Christ, Revelations ii. 13 speaks to the angel, or bishop, of *Pergamus*; "I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name." &c. Some have thought that this angel of *Pergamus*, was Carpus, who suffered martyrdom at *Pergamus*, as we learn from Eusebius, Hist. Eccl. lib. iv. cap. 15. But he does

does not acquaint us that he was then bishop of this church. The Roman martyrology makes him bishop of Thyatira : but, besides, Carpus died under the empire of Decius. Therefore it is not credible, he could be bishop of *Pergamus* under Dioclesian. *Pergamus* was a considerable city of Troas in the time of St. John. At *Pergamus* parchment was invented, thence called *Pergamena*.

PERIBOLUS, Περὶβολος, *a wall*, Ezek. xlii. 7. Vulg. From περιβάλλω, *I surround*.

PERISCELIDES, Περίσκεληδής, *a bracelet* ; or ornament worn by women about their legs. Vide Isaiah iii. 20. and Numbers xxxi. 50.—Moses says, that the Israelites, when they had defeated the Midianites, offered to the Lord the garters, (*periscelides*) the rings, bracelets, and collars taken from the enemy. We see the same in the victory which Gideon obtained over the same people, Judg. viii. 25, 26, 27. The Hebrew πηγκ, translated *Periscelides*, comes from a root, which signifies *to walk* ; this favours the translation of those who understand it of costly garters, or ornaments worn by the Midianites about their legs. The Septuagint translate it by χλιδωνά, *a bracelet* : it certainly has this signification, 2 Sam. i. 10, where the Amalekite who had slain Saul, says, that he took off the bracelet (*Azadah*) from the arm of that prince. See FRAGMENTS, and PLATES, DRESSES.

Isaiah uses this term in his enumeration of the ornaments of women. The Chaldee translates it *chains of the foot*. Clemens Alexandrinus *Pædag. lib. ii. cap. 12.* calls πίδαας περιφύρας, those silver or golden circlets that women put about their legs ; γ. fetters or bonds. Profane authors call them in the same manner, shining fetters, golden shackles. So Martial,

A pedibus niveis fulserunt aurea vincta.

And Seneca,

Crura distincta religavit auro.

The women of Syria and Arabia at this day wear great rings around their legs, to which are fastened many other lesser rings, which make a tinkling noise, or like little bells, when they walk, or stir. These rings are fixed above the ankle, and are of gold, silver, copper, glass, or even of varnished earth, according to the substance and condition of the wearer.

The princesses of Arabia wear large hollow rings of gold, within which are inclosed little pebbles, that tinkle. Others have lesser rings called *Kelkal*, hung round them, which have the same effect. The larger circles, or rings, are open in one place, in form of a crescent, by

which they pass the small of the leg through them.

The Egyptian ladies were also very valuable leg-rings ; for we read in an inscription found in Spain, that the statue of Isis had ornaments of gold on its legs, set with two emeralds, and with eleven other precious stones. The Roman and Grecian women also used them. Trimalchio in *Petronius*, speaking of his spouse, says, See what she wears on her legs ; *Videtis mulieris compedes* : by way of complaint at her extravagance.

PERJURY. The law of God severely condemned *perjury*, false oaths, vows, and promises, made without intention to perform them, Levit. xix. 12. Exod. xxiii. 13. *Perjury* offends against the veracity and justice of God himself, and is a great insult on his Majesty, by appealing to him as a witness to a lie, and engaging his mighty name in commission of a crime. See Philo, *de decem præceptis et de specialibus legibus*. Moses, in Leviticus, v. 4, 5, 6. vi. 2, 3. seems to appoint sacrifices to atone for *perjury* ; which is contrary to St. Paul, who assures us, that the sacrifices and ceremonies of the law did not remit internal sins, but only external and legal faults. Heb. vii. 18. Gal. ii. 16. Rom. viii. 3. Heb. ix. 9, 13. It must therefore be presumed, that the sacrifices ordained by Moses, regarded the ignorance only, or temerity of him, who had made a rash promise, or a secret oath, or promise. Or else he supposes, that he who was permitted to offer such a sacrifice, had already expiated his internal fault, by a perfect repentance and contrition ; of which the external sacrifice prescribed, is only [the public acknowledgment, or ratification] as we may say, to satisfy for faults committed, by approaching holy things in a state of defilement. Wilful *perjury*, in public, and before the judge, was not to be remitted by sacrifices, according to Moses's law. He was punished by the sentence of the judges, when he was found guilty. *Portabit iniquitatem suam* : which is usually understood of capital punishment. See Levit. v. 1. xix. 8. xx. 17, 19, 20. xxiv. 15. Numb. ix. 13.

PERIZZITES, פְּרִיזִיטִים, *who dwell in villages*, or places not enclosed with walls ; from פָּרַז *peraz*.

PERIZZITES, or PHERESÆI, ancient inhabitants of Palestine, mingled with the Canaanites. There is great probability, that they themselves were Canaanites, but having no fixed habitations, and living sometimes in one country, sometimes in another, were called *Perizzites*, which signifies *scattered or dispersed*. *Pherazoth* stands for hamlets, or villages. The *Perizzites* did not inhabit any certain portion of Canaan ;

Canaan ; there were some on each side of the river Jordan, in the mountains, and in the plains. In several places of Scripture the Canaanites and *Perizzites* are mentioned as the chief people of the country. *E. gr.* in the time of Abraham and Lot, the Canaanite and *Perizzite* were in the land, Gen. xiii. 7. The tribe of Ephraim complained to Joshua, that they were too much confined in their possession : he bid them go, if they pleased, into the mountains of the *Perizzites* and *Rephaim*, there clear the land, cultivate, and inhabit it, Josh. xvii. 15. Solomon subdued the remains of the Canaanites and *Perizzites*, which the children of Israel had not rooted out ; and made them tributary, 1 Kings ix. 20, 21. 2 Chron. viii. 7. The *Perizzites* are mentioned by Ezra, after the return from Babylon : and several Israelites had married wives from among them. Ezra ix. 1.

PERSECUTION, *to persecute*. *Persecution* in all ages has been the portion of the elect, and of good men. Cain *persecuted* Abel. Joseph was *persecuted* by his brethren : David by Saul ; Elijah and Elisha by Ahab ; the prophets by the kings and people of their time ; Jesus Christ by Herod, and the chief of the Jews ; John the Baptist and the apostles by the enemies of piety, truth, and justice. It is a maxim laid down by the apostle, that all those who will lead a godly life shall suffer *persecution*. 2 Tim. iii. 12. But happy are those who suffer *persecution* for righteousness sake, says our Lord, Matth. viii. 3—10.

But, *to persecute, persequi*, is not always taken in this odious sense ; it is often put for following an enemy in his flight, or for applying one's self vigorously to any thing, Deut. xvi. 20. *Iuste quod justum est persequeris* ; you may apply yourself diligently to the practice of justice, Psalm xxxiv. 14. *Inquire pacem, et persequere eam*. Prov. xiii. 21. *Peccatores persequitur malum* : punishment pursues sinners. Ecclus. xxxiv. 2. He that depends on deceitful visions is compared to one that catches at a shadow, or grasps at the wind. *Quasi qui apprehendit umbram, et sequitur ventum*.

PERSIA, פָּרַס, Πέρσαι, *that cuts or divides* : or *nail, gryphon, horse man* ; from פָּרַס *paras*, or *peres*. Ezek. xxvii. 10.

PERSIA, a kingdom of Asia. The Persians became very famous after Cyrus, the founder of the *Persian* monarchy. Their ancient name was *Elamites* ; in the time of the Roman emperors they were called *Parthians* : at present *Persians*. See PARTHIANS.

Persia is bounded east by the province of Kerman ; west by Chusistan ; south by the Gulph of *Persia* ; and north by a great desert

that separates it from Chorassan. It is about three hundred leagues in extent, along the ocean. Yezd is the most eastern city of this province, Hamadan the most western, Gireft or Sireft the most southern, and Rey the most northern.

[Classic writers often put *Persians* for *Parthians*, though it is probable that Parthia was only a part of the kingdom. They generally also speak of the *Persians* in the plural : and describe this people as extremely magnificent and luxurious.

PARS, appears to be the Hebrew name for *Persia*. There is in the district of Sumbiel, near the borders of *Pars*, a mountain from which fire issues at all times. At night this fire gives light ; and smoke issues from it in the day-time : and the general opinion is that here is a fountain of *naptha*, or of pitch, which has taken fire.

There is also a species of scorpion, which they call *kexoureh* : they are like the leaves of *anje-dan*, (the herb *laserpitium*, or *pellitory*) and are more destructive than serpents. Ibn Haukal.

Kashan, says Ibn Haukal, p. 171, is a small town. Here are great numbers of black scorpions which kill : and another species, called *Heiratah*. Comp. Ezek. ii. 6.

In *Pars*, says Ibn Haukal, the weight of the *direm* is two *methkals*. The stone is of two kinds, great and small : the great stone is one mun a thousand and forty *direms*, like the stone of Ardebil : the small stone is the stone of *Bagdad*, and the stone of *Beiza*, one mun eight hundred *direms*. At Istakar four hundred *direms* make the stone. At Behreh, two hundred and eighty *direms* ; at Shapour, three hundred *direms* ; and at *Ardeshir Khereh*, two hundred and forty *direms*. Sir W. Ouseley's Trans. p. 135.

It is very possible, that these differences of weight, in different parts of the same kingdom, (which is no more extraordinary than the various bushel measures for corn in our country) may explain the differences which we sometimes find among the *talents* of Scripture. Com. Deut. xxv. 13. Prov. xx. 10. 1 Kings, x. 14. 2 Chron. viii. 18.]

The Arabians say, that *Fars*, father of the *Persians*, was son of Azaz, or Arphaxad son of Shem. Others derive him from Japheth ; but the *Persians* derive their origin from *Kaiumath*, who is among them, what Adam is with us. They assure us that they have always had kings of their own nation, whose succession has never been long interrupted.

The Dilemites, the Curdes, and even the Oriental Turks, according to some authors, are descended

ceded from the *Persians*. The Dilemites inhabit the shores of the Caspian sea, called also the sea of Dilem, from that nation. The Curdes are scattered in Assyria, to which they give the name of Kurdistan. The Turks are withdrawn beyond the river Oxus, into Turkestan.

Authors speak differently of the religion of the ancient *Persians*. Herodotus, *Clio*, *sex lib. i. cap. 31.* is the first who has given any account of it. He tells us, "That they had neither temples, nor statues, nor altars. They look on it as folly to make, or to suffer any, because they did not believe as the Greeks, that the Gods were of human origin." They sacrificed to Jupiter on the highest mountains. They gave the name of *God* to the whole circuit of the heavens. They sacrificed also to the sun, and the moon, and the earth; to the fire, and the water, and the winds. They knew no other gods, anciently, but these. Since that time they have learned from the Assyrians and the Arabians, to sacrifice to Urania, or *Celestial Venus*; whom the Assyrians call *Militta*, the Arabians, *Alitta*, and the *Persians*, *Mithra*.

Strabo, *lib. xix.* copies Herodotus almost word for word, but does not agree that the *Persians* gave the name of *Mithra* to *Venus*; he says they call the sun *Mithra*; and all authors agree with Strabo in this. "They sacrifice, (says he) in a pure place, where they offer up their prayers, and bring thither their victim crowned.—After the Magus has divided the flesh, each takes his part; they leave nothing for the gods, saying that God is contented with the soul of the sacrifice. Some throw into the fire a small part of the double fat that is wrapt about the intestines. They chiefly sacrifice to the fire and the water. They put upon the fire dry wood, without bark, upon which they throw fat, and then oil also. They light the fire without any bellows, only making a wind with a kind of fan. [vide the Plate to FRAGMENTS, No. CXXVIII]. If any one blows the fire, or throws any carcase, or dirt, into it, he is punished with death.

"The sacrifice to the water is performed in this manner. They assemble near a lake, a river, or a fountain, and make a ditch, where they kill the sacrifice, taking care that the neighbouring water is not defiled with the blood, which would make it unclean. After which they put the flesh upon myrtle, or laurel. The Magi put fire to it with little sticks, and sprinkle their libations of oil mixed with milk and honey, not upon the fire, or upon the water, but upon the ground. Then for a long time they make their enchantments, holding a little bundle of heath. The Cappadocians have a great number of Magi, whom they call *Pyretæes*, and several tem-

ples of the gods of the *Persians*. They kill their victims without knives, but by a lever, with which they strike as with an axe. They have great enclosures which they call *Pyretæes*, in the midst whereof is an altar, on which the Magi preserve ashes and a perpetual fire. They enter therein every day, and there make their enchantments for the space of an hour, holding whisks of rods, and wearing mitres that come down so low, as to cover their lips and cheeks.

"The sacrifices of the *Persians*, says Herodotus, are performed after this manner. They have no libations, nor any players on music, nor garlands, nor meal. But he who offers the sacrifice brings the victim into a clean and pure place, and invokes the god to whom he would sacrifice, having his mitre crowned with myrtle. It is not allowed the priest to pray for himself in particular, but he must pray for the king, and the whole nation. After he has roasted the flesh of the victim, being cut into several pieces, he spreads young grass, or especially clover, and lays them thereon. Afterwards, a Magus comes to sing the theogony, a kind of song in use among them; and they are not allowed to sacrifice without a Magus. A little while afterwards the priest takes away these pieces of flesh, and does with them what he pleases."

Plutarch, *de Iside et Osiride*, informs us of some articles of their creed. "Among those who admitted of two principles, one good, the other bad, was, (says he) the famous Zoroaster, who lived, according to some, five thousand years before the Trojan war. One of these gods he named Oromazes, the other Arimanius; and said, that one had a relation to light and knowledge, the other to darkness and ignorance. Between these two, was another of a middle nature, whom he called Mithras; for this reason the *Persians* called Mithras, him who has the middle place. He taught, that the first was to be sacrificed to, to obtain favours, and the other, to be defended from evils.

"In this manner they invoked darkness. They bruised in a mortar a herb called *Omomi*, which afterwards they mingled with the blood of a sacrificed wolf, and taking it all away, they threw it into a dark place, [cavern] where the sun never shined. They believed that some plants and trees belonged to the good god, others to the evil god; and that among animals, dogs, birds, and urchins belong to the good god, and all those of the waters, to the evil one. Oromazes, according to them, was born of pure light; and Arimanius of gross darkness. They are always at variance. Oromazes has produced six gods, of which the first is the author [or principle] of benevolence, the second of valour, the

the third of equity, the fourth of wisdom, the fifth of riches, the sixth of such pleasures as attend good actions. Arimanius also, by way of emulation, produced a like number of gods.

"Oromazes having made himself three times greater than he was at first, withdrew as far from the sun, as the sun is from the earth. He adorned the heavens, placing the stars there. He made a star which is more excellent than the rest, and, as it were, their guardian. This is Sirius, or the great dog. He made besides, twenty-four gods, and put them all into an egg. Arimanius made the same number, who broke the egg in which the good ones were inclosed, and then good and evil were mingled together. They say there is a time fixed, in which Arimanius must die, when the earth being united, all men shall live happy in a perfect union, being assembled into the same city, and speaking the same language. Theopompus adds, that according to the opinion of the Magi, during three thousand years one of the gods shall be too powerful for the other; during three thousand years more they shall make war, and shall endeavour to destroy each other. At last, Pluto [rather Arimanius, the evil deity: for Pluto is the Greek deity] shall be overcome, and then men shall be happy, and shall no longer need sustenance, &c."

The *Persians* at first used no images, yet they had them afterwards, as Berosus says in the third book of his Chaldean history, as quoted by Clemens Alexandrinus, *Protrept.* Artaxerxes son of Darius, and father of Ochus, introduced them, and was the first who erected a statue, that of *Venus Tenaides*, at Babylon, at Shushan, and at Ecbatana: and taught the *Persians*, the Bactrians, the people of Damascus and Sardis, to worship it as a goddess.—Such was the religion of the ancient *Persians*, according to ancient authors, who had the best opportunities of being informed.

A modern author, very skilful in the eastern languages, and who had purposely studied the religion of the *Persians*, pretends that these people had just notions concerning Deity, and believed but one God. That, indeed, they admitted of two principles: but one of them was uncreated, and the other created. The created principle was the world. He maintains, that the worship they paid the sun and fire, was merely civil and relative. [*Vide* Hyde, *de Relig. Vet. Pers.* Comp. FRAG. Nos. DII. DIII.]

The modern *Persians* refer their religion to Abraham, whom some confound with Zoroaster, and others will have to have been the master of Zoroaster. They think the world was created in six days; that in the beginning God created

a man and a woman, from whom mankind are derived: that there are several terrestrial paradises, one universal deluge, one Moses, one Solomon. All this, without doubt, is taken from the history of the Jews, and from the traditions of the Mahometans.

They hold, says D'Herbelot, *Bibl.* Orient.* p. 340. one eternal God, called in their language, *Jesdan*, or *Oromazdes*, who is the true God, called by the Arabians, *Allah*, the author of all good; also another god, produced by darkness, whom they name *Aherman*, (properly the *Eblis* of the Arabians, or the devil,) the author of all evil. They have a very great veneration for light, and a great aversion from darkness. God the Creator of all things has produced light and darkness, and from a mixture of these two, of good and evil, of generation and corruption, the composition and decomposition of the parts of the world is effected, and will always continue, till light withdrawing itself, on one side, and darkness on the other, shall cause a destruction and dissolution. This is an abridgement of the doctrine of Zoroaster, which is still maintained by the Magians Guebres, who worship fire; and who always, when they pray, turn themselves towards the rising sun.

A LIST of the *KINGS of PERSIA*, who had any Relation to Sacred History.

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| A. M.
3466

3475

3482

3519

3531

3579
3580
3581
3600 | <p><i>Cyrus</i>, founder of the <i>Persian</i> monarchy, reigned nine years after the taking of Babylon; died ante A. D. 529.</p> <p><i>Cambyzes</i>, called <i>Ahasuerus</i>, Ezr. iv. 6. reigned seven years and five months. ante A. D. 522.</p> <p><i>Oropastes</i>, the Magian, called <i>Artaxerxes</i>, Ezr. iv. 7. pretending to be Smerdis, the brother of Cambyzes, reigned five months. He was killed by seven conspirators, one of which was Darius, son of Hystaspes.</p> <p><i>Darius</i>, son of <i>Hystaspes</i>; called <i>Ahasuerus</i>, in the Hebrew of Esther, and <i>Artaxerxes</i>, in the Greek, ante A. D. 485.</p> <p><i>Xerxes</i> I. reigned twelve years, ante A. D. 473.</p> <p><i>Artaxerxes Longimanus</i>, reigned forty-eight years, ante A. D. 425.</p> <p><i>Xerxes</i> II. he reigned but one year.</p> <p><i>Secundianus</i>, or <i>Sogdianus</i>, his brother and murderer, reigned seven months.</p> <p><i>Ochus</i>, or <i>Darius Nothus</i>, reigned nineteen years, ante A. D. 404.</p> <p><i>Artaxerxes Mnemon</i>, reigned forty-three years, ante A. D. 361.</p> |
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3643 *Artaxerxes Ochus*, reigned twenty-three years, *ante* A. D. 338.

3666 *Arsen*, reigned three years, *ante* A. D. 336.

3668 *Darius Condomannus*, was conquered by Alexander the Great, A. M. 3674, after having reigned six years.

The empire of the *Persians* lasted 208 years.

- **PERSIS**, Περσίς, *Persa*, *Persian*.

PERSIS, a Roman lady, whom St. Paul salutes, Rom. xvi. 12. and calls his beloved sister. He says she had laboured much for the Lord, and still labours. Nothing of her life is come to our knowledge; nor do we see that she is honoured by any church; which is something singular.

PERUDA, פֶּרֻדָּא, *divided*, or *separated*: or *mule*, or *horse*; from פֶּרֶד *parad* or *pered*. Chief of a family of Nethinim. Ezra ii. 55.

PESTILENCE, or **PLAGUE**. In the Hebrew tongue, as in most others, *plague* or *pestilence* expresses all sorts of distempers and calamities. The Hebrew דִּבָּר, *Debir*, which properly signifies the *plague*, is extended to all epidemical and contagious diseases. Commonly the prophets connect together *the sword*, *the pestilence*, and *the famine*, as three evils, which generally accompany each other.

The *pestilent* man, Prov. xv. 12. *Vulg.* is the scorner, the fleerer, the pretended free-thinker, who diverts himself with the simplicity of good people, and with the timidity of pious souls.—The Hebrew word *Lex*, translated *pestilent*, signifies a scorner. The chair of *pestilence*, [or seat of the scorner,] mentioned in the first Psalm, is the seat of such pernicious people. Solomon in many places cautions his readers against their discourses. The scorner loves not him that reproves him, Prov. xix. 25. *Vulgate*. And elsewhere, *Pestilenti flagellato, stultus sapientior erit*. The correction of such scoffers is great instruction for the weak, the low, the foolish, those that want light and understanding. *Homines pestilentes dissipant civitatem*, Prov. xxix. 8. Such kind of men are only fit to draw down the anger of God on a community, in order to its destruction. Tertullus, the advocate of the Jews, says, Acts xxiv. 5. that St. Paul was a *pestilent fellow*, a common disturber and mover of sedition, because he maintained that Jesus was the Christ. Jeremiah gives to Babylon the name of the contagious mountain. *Ecce ego ad te, mons pestifer*; because it spread the infection of idolatry and superstition through the whole world. The Messiah says, Hosea xiii. 14. "O death, I will be thy plagues; O grave, I will be thy destruction." Jerom translates it; *Ero mors tua, ó mors: morsus tuus ero, inferne*.—And in Psalm xci. 3. the Hebrew has, He shall

VOL. II. PART XXII. Edit. IV.

deliver thee from the snares of the hunter, and from the dangerous *pestilence*. The same letters that signify—a word, *DABAR*, also signify the *pestilence*—*DEBER*.

PETER, Πέτρος. See **CEPHAS**.

PETER, the apostle, born at Bethsaida, was son of John, Jona, or Joanna, and brother of Andrew, John i. 42, 43. His first name was *Simon* or *Simeon*, but when our Saviour called him to the apostleship, he added the name *Cephas*, i. e. in Syriac, a *stone* or *rock*; in Greek and Latin, *Petra*, whence *Peter*. He was married; and dwelt with his mother-in-law, and his wife, at Capernaum, on the lake of Gennesareth, Mark i. 29. Matth. viii. 14. Luke iv. 38. Andrew having been first called by Jesus Christ, met his brother *Simon*, and told him, we have found the Messiah: and brought him to Jesus, John i. 41. A. D. 30. After having passed one day with our Saviour, they returned to their ordinary occupation, which was fishing. Yet it is thought they were present with him, at the marriage of Cana in Galilee.

Towards the end of the same year, Jesus Christ being on the shore of the lake of Gennesareth, saw *Peter* and Andrew busy, washing their nets, Luke v. 1, 2, 3, &c. He entered their boat, and bid *Peter* throw out his nets into the sea, in order to fish. *Peter* obeyed him, though he had been fishing the whole night without catching any thing. They took so many fishes at this draught, that their own vessel, and that of James and John, sons of Zebedee, were filled. Then *Peter* threw himself at the feet of Jesus, and said, Depart from me, Lord, for I am a sinner. Jesus said to them, Follow me, and I will make you fishers of men. He said the same to James and John, who quitted their boats and nets, and followed him.

Some time after, Luke iv. 38. Matth. viii. 14. A. D. 31. Jesus coming to Capernaum, entered the house of *Peter*, where his mother-in-law lay sick of a fever. He immediately healed her; and she assisted to serve them. A little while before the feast of the passover of the following year, A. D. 32. after Jesus returned into Galilee, he chose twelve apostles, among whom *Peter* has the first place. One night when Jesus Christ walked on the waters of the lake of Gennesareth, *Peter* proposed to come and meet him, Matth. xiv. 28, 29. Jesus gave him leave, but he seeing a great wave coming, was afraid, and began to sink: but Jesus held him up, and said to him; O man of little faith, why were you afraid? Afterwards, some of Jesus's disciples being offended at his figurative expressions, left him: and Jesus asked his apostles, if they also would leave him? *Peter* replied, to whom shall

we go, Lord? for thou hast the words of eternal life, John vi. 53, 54, &c.

One day, as our Saviour was near Cæsarea Philippi, he asked his apostles, whom men took him to be? Matth. xvi. 13, 14. They answered, some said he was John the Baptist, others Elias, others Jeremiah, or one of the old prophets.—And you, says he, whom do you say I am? *Simon Peter* answered, You are the Christ, the son of the living God. Jesus said to him, Happy are you, *Simon*, son of Jona, for, not flesh and blood has revealed this to you, but my Father who is in heaven. Your name is *Peter*, [*rock*] and on this *rock* I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatsoever you shall bind on earth, shall be also bound in heaven, and whatever you shall loose on earth, shall be loosed in heaven. *Vide* FRAGMENTS, No. CLXXIV. About eight days after, our Saviour being transfigured on a mountain, had with him *Peter*, *James*, and *John*, and shewed them a glimpse of his glory. *Peter* being in an ecstasy, and seeing Moses and Elias with Jesus, exclaimed, Lord, it is good for us to be here; if you please, we will make three tents, one for you, one for Moses, and one for Elias! Matth. xvii. Luke ix. 28.

Jesus returning to Capernaum, being on the road the apostles disputed among themselves, which of them should be greatest in the kingdom of God, which they thought to be very near. Jesus and *Peter* came to Capernaum some time before the rest; those who gathered the half shekel a head for the use of the temple, came and asked *Peter*, if his master would pay it then? Jesus bid *Peter* throw his line into the sea, and he should find a piece of money to pay for them two, in the mouth of the first fish he should take. *Peter* obeyed; and found a shekel in the mouth of the fish, which he gave to the collectors, for Jesus and for himself.

One day, as Jesus was speaking concerning the forgiveness of injuries, Matth. xviii. 21, 22, *Peter* asked him how often they must forgive? seven times? Jesus told him, seventy times seven. On another occasion, A. D. 33. Matth. xix. 27, as our Saviour was speaking of the danger of riches, *Peter* said to him; Lord, we have left all to follow thee; what reward shall we have? Jesus answered, an hundred-fold, even in this world, and in the other world eternal life.

On the Tuesday before our Saviour's passion, *Peter* shewed him the fig-tree he had cursed the evening before, now withered, Mark xi. 12—21. and the day following, as they sat on the Mount of Olives, he, with the other apostles, asked Jesus, when the temple was to be destroyed? On

Thursday he was sent with John to prepare for the passover; in the evening, when Jesus was at table, and began to speak of him who should betray him, *Peter* made signs to John, to ask him who this could be? After supper, the disciples disputed who should be the greatest? whereupon Jesus laying aside his garments, washed their feet, to give them an example of humility. *Peter* at first made some difficulty; but Jesus telling him, that if he did not wash his feet, he could have no part in him; *Peter* replied, Lord, wash not only my feet, but my hands and my head, John xiii. 6—10.

Some time after, Jesus said to him, *Peter*, Satan has desired to sift you as men sift wheat:—But I have prayed for you, that your faith may not fail; and when you are converted, confirm your brethren. *Peter* asked Jesus, where he was going? and said, he was ready to follow him every where, even to death. But Jesus foretold to him, that he would abjure him three times that very night, before the cock should crow.—When supper was ended, Jesus went to the garden of Olives, taking *Peter*, *James*, and *John*, apart, as witnesses of his agony. *Peter*, though he had lately shewn so much resolution, yet fell asleep with the rest; which occasioned Jesus to say to him, Do you sleep, *Simon*? Could you not watch with me one hour? Mark xiv. 37. Matth. xxvi. 40, &c.

Judas being come with the soldiers to seize Jesus, *Peter* drew his sword, and cut off the right ear of one Malchus, servant to the high-priest: but Jesus bid him put up his sword, adding, those who fight with the sword perish by the sword: at the same time he healed Malchus's ear. John xviii. 10, &c. *Peter* followed Jesus afar off, into the house of Caiaphas; where the soldiers and servants having a fire in the middle of the hall, *Peter* stood among them to warm himself; when a maid-servant said, surely this man was with Jesus of Nazareth! *Peter* answered, I know not what you say; I do not so much as know the man. A little while after another maid said, This man was with Jesus of Nazareth!! But *Peter* denied it with an oath. About an hour after, one of the company affirmed, that *Peter* was a disciple of Jesus. Others insisted on the same thing, and said, that certainly he was one, for his very speech betrayed him to be a Galilean. One of them, a kinsman to Malchus, whose ear *Peter* had cut off, asked him, Did not I see you with him in the garden? *Peter* again denied it with an oath, protesting that he did not know the man. And now the cock crowed the second time. Jesus being in the same hall, and not far from *Peter*, turned and looked on him; *Peter* remembering that Jesus

Jesus had said to him, Before the cock crowed twice he should deny him thrice, he threw himself out of Caiaphas's house, and wept bitterly, Matth. xxvi. 73, 75. Mark xiv. 30, 72.

Very probably he remained in secret, and in tears, all the time of our Saviour's passion, Friday and Saturday, but on Sunday morning Jesus being risen, and Mary having been at the tomb, and not finding the body of Jesus, she ran into the city, to tell *Peter* and John that their master was taken away. *Peter* and John ran to the sepulchre; John coming first, did not enter it; but *Peter* coming, stooped down, and saw the linen cloths wherein the body had been wrapped.— They returned to Jerusalem, not understanding what had come to pass. The same day our Saviour appeared to *Peter* to comfort him. *Vide* John xx. Luke xxiv. 12, 34, &c. Mark xvi. 7. Chrysost. in 1 Cor. xv. 5. Hom. 38.

Some days after, *Peter* being returned into Galilee, and going to fish in the sea of Galilee (or lake of Gennesareth) with some others of the apostles, Jesus appeared to them on the shore. John said to *Peter*, it is the Lord. *Peter* immediately swimming to shore came to Jesus; and Jesus dined with them. After dinner Jesus said to *Peter*; Simon, son of Jona, do you love me more than these? He answered, yea, Lord, you know that I love you. Jesus says to him, then feed my sheep. He put the same question to him again, and *Peter* making the same answer, our Lord said to him again, Feed my lambs.— This he repeated a third time, at which *Peter* being mortified, said, You know, Lord, that I love you. Jesus replied to him, "Feed my sheep. I tell you for a truth, that when you were young, you girded yourself and went where you pleased; but now you are old another shall gird you, and lead you where you would not go." At the same time *Peter* seeing John the Evangelist following, said, Lord, what must become of him? Jesus answered, "If I will have him continue, what does that concern you? Do you follow me." Thus, though he forewarned *Peter*, yet he refused to declare, in what manner John should end his life.

After Jesus Christ had ascended into heaven, and the apostles had seen his ascension, they returned to Jerusalem, to wait for the Holy Ghost. During this interval, *Peter* proposed to fill up the place vacant by the treachery of Judas. This was agreed to, and the lot fell on Matthias.

The tenth day after the ascension of our Saviour, the Holy Ghost having descended on the apostles, and faithful, and having filled them with supernatural gifts, and especially with the gift of tongues, there being then at Jerusalem Jews from all the east; none could compre-

hend by what means these people, who were Galileans, should speak such variety of languages. Some said, the apostles were full of wine: but *Peter* in their defence, stated that, this was not the effect of drunkenness, but the completion of the promise, Joel ii. 28. to send the Holy Spirit on all flesh, &c. *Vide* PENTECOST.

Some days after, *Peter* and John going to the temple at the hour of prayers, found at the gate of the temple a man of more than forty years of age, who from his birth had been a cripple, and could not walk. *Peter* healed him, and on this occasion preached Jesus to the people.

While he was speaking, the priests and Sadducees laid hold on *Peter* and John, and put them in prison. The day following, the senate, the magistrates, and the chief priests being assembled, they asked the two apostles, in whose name they had performed the miracle of healing the lame man? *Peter* answered them, in the name of Jesus Christ of Nazareth, whom they had crucified, and whom God had raised again, &c. The council strictly charged them to teach no more in this name: but *Peter* and John told them, judge yourselves which is most just, whether to obey you or to obey God.

Many of the faithful sold their estates, and brought the money, and laid it at the feet of the apostles. Of this number was Ananias, with his wife Sapphira, who, by agreement between themselves, concealed part of the money for which they had sold their land, and brought the rest, as if it were the whole. Ananias came first, and *Peter* said to him, How could you suffer Satan to seduce you, to lie to the Holy Ghost, by concealing part of the price of your land? &c. Immediately, Ananias fell down dead, and was carried out and prepared for burial. About three hours afterwards his wife Sapphira came in, and *Peter* said to her the same he had said to her husband; immediately, she also fell down, and gave up the ghost: which infused a great awe into all who heard of it. *Vide* ANANIAS.

The number of believers increased daily; the people even brought their sick into the streets, that the shadow of *Peter* might fall on some of them. Again the high-priest and the Pharisees put the apostles into prison. But an angel brought them forth, and bid them go into the temple, and boldly declare the words of life.— This they did; whereupon the princes and priests apprehended them, and demanded why they had disobeyed their orders? by continuing to speak in the name of Jesus Christ. *Peter* and the apostles answered, that it was more necessary to obey God than man. This answer provoked them, and they inclined to condemn them to

death; when Gamaliel suspended their resolution, by representing, that if this matter were from God, it was in vain to oppose it; but if otherwise, it would soon vanish of itself. So they dismissed the apostles, after giving each of them thirty-nine stripes.

After the martyrdom of Stephen, the apostles alone continued at Jerusalem; Philip, the deacon, going to Samaria, the Samaritans received the word of the Lord, and several were baptized. *Peter* and John repaired thither also, to impart the Holy Ghost; which Philip had not power to do. Simon the magician was also baptized among others; and admiring the power of the apostles, in conferring the Holy Ghost, he offered money for it to *Peter*. But *Peter* with indignation replied to him, Thy money and thyself perish together, who thinkest the gifts of God can be bought with money! Acts viii.

St. *Peter* departing from Jerusalem, visited the disciples from city to city; and came to Lydda. Here he cured Æneas, who had been paralytic eight years. A certain holy woman of Joppa named Tabitha, happening to die while *Peter* was at Lydda, the disciples sent for him; and the apostle happily restored her to life. *Peter* staid at Joppa a good while, lodging with one Simon, a tanner. Acts ix. 36, &c.

At Cæsarea of Palestine resided a centurion called Cornelius, a man who feared God: he was directed by an angel, to send to Joppa for *Peter*, from whom to receive instruction; and Cornelius immediately sent two of his servants. While they were on the road, *Peter* being on the terrace of his host Simon's house, in an extacy, saw, as it were, a great sheet of linen let down from heaven, full of animals clean and unclean. He heard a voice, saying, Arise *Peter*, kill and eat. But *Peter* answered, Lord, I have never eaten any thing unclean. The voice replied, Call not that unclean, which God has purified. This vision was repeated a third time, after which the sheet was again taken up into heaven. The men sent by Cornelius, arrived, and conversed with *Peter*, who, the day following, went with them, and also some of the brethren from Joppa. Acts x.

He found Cornelius with his kindred and friends waiting for him. When Cornelius first saw him, he fell at his feet: But *Peter* lifting him up, said, I am but a man, as well as you.—Cornelius related what had happened: and *Peter* giving thanks to God, began to preach Jesus Christ. While he was speaking, the Holy Ghost descended on all who heard him. Then *Peter* said, can any one refuse baptism to those who have already received the Holy Ghost, as well as ourselves?

When St. *Peter* was returned to Jerusalem,

the faithful of the circumcision said to him, Why have you gone unto those that are not circumcised? but when *Peter* had related to them the whole, they glorified God.

It is thought *Peter* went to Antioch soon after this, where he founded a Christian church. A. D. 36. (*Vide* Euseb. *Chronic.* Leo, *Serm.* 80. Hieronym. *in Galat.* xi. *et de Viris illust.* c. 1. Chrysost. *t.* 5. *Homil.* 12.) St. Chrysostom says, he continued there a long while; it is believed seven years; not constantly, but at intervals.—For during this time he visited Jerusalem, Asia Minor, Bithynia, Cappadocia, and Pontus, as is concluded from the epistle he afterwards addressed to the faithful of those provinces. From thence, say some, he went to Rome, A. D. 42, the second year of Claudius, about twenty-five years before his martyrdom; which time the church of Rome generally allows to the bishopric of *Peter*. It is thought that at his leaving Antioch, he fixed Ignatius in his place. It is said, (Euseb. *Hist. Eccl. lib.* ii. *cap.* 17. Hieronym. *de Viris illust.*) that at Rome he contracted an acquaintance with Philo, the Alexandrian Jew. See PHILO. It is thought also, that the chief occasion of his journey was to oppose Simon Magus, who by his deceits had perverted many, and was adored almost as a God. The presence and miracles of *Peter*, abated or ruined the reputation of the impostor, Simon, says Eusebius, *lib.* ii. *cap.* 14, Cyril, *Catech.* 6. Justin, *Apolog.* 1, 2. If at this time St. *Peter* did not continue long enough at Rome, to undeceive those seduced by Simon, yet he did it effectually afterwards, as we shall see in its proper place.

Peter being come to Jerusalem, at the passover, A. D. 44. Herod Agrippa began a persecution against the church, Acts xii. He slew James the Greater, brother of John, and caused *Peter* to be apprehended, designing to put him to death after the passover. But the very night before Herod thought of executing him, as *Peter*, loaded with chains, was sleeping between two soldiers, the angel of the Lord awoke him, opened the prison, and brought him the length of a street. He came to the house of Mary the mother of John, where many of the faithful were assembled at prayer, on his behalf.

He left Jerusalem, but we are not told what became of him, till the council at Jerusalem, A. D. 51. Possibly before this time he made his second journey to Rome, whence he wrote his first epistle, about A. D. 50. It is dated from Babylon, i. e. Rome, as the ancients explained it [and as the church of Rome affirms. But comp. BABYLON, III. and ILLUSTRATIONS of SCRIPTURE JOURNIES.]

Peter was obliged to leave Rome by that order

der of the emperor Claudius, which banished all Jews, because of the tumults they continually raised there, excited by one *Chrestus*, as Suetonius says, *lib. v. cap. 25*, meaning, probably, *Christ*. He returned into Judea, and was at the council of Jerusalem, in which, after a strict examination, the council came to this conclusion, which *Peter* promoted, That no new obligation should be imposed on the Gentiles; but only abstinence from fornication, from eating blood, and from meats offered to idols.

Some time after, *Peter* coming to Antioch, he ate and drank with the Gentiles, without regarding the Mosaic distinctions of meats. But, when some converted Jews from Jerusalem arrived, *Peter* being unwilling to offend them, separated himself from the converted Gentiles. Paul fearing, that this action of *Peter*, might be interpreted, as if he meant to revoke and annul what he had determined in the council of Jerusalem, withstood him to his face, and expostulated with him; to which *Peter* submitted, Gal. ii. 11.

The particulars of St. *Peter's* life are little known, after the council of Jerusalem, A. D. 51. Some time before his death he proposed to write to the faithful who had been converted by him, to remind them of the truths he had taught them, which he did in his second epistle. 2 Pet. i. 14. Athanasius, *de Fuga*. For some time the canonicalness of this epistle was questioned, because of its difference in style from the former; but at length it was generally received.

The apostles *Peter* and Paul came to Rome about A. D. 65, where they performed many miracles, and made many converts. Simon Magus, by his tricks, it is said, continued to deceive the people, pretending to be the Messiah, and even, say some, attempting to ascend into the air by his demons, in a fiery chariot. *Peter* and Paul betook themselves to their prayers; when the impostor, being forsaken of his demons, fell down upon the ground; and having broken his legs, he was carried to Brunda, where, through rage and shame, he threw himself headlong from the top of his house. This Brunda was probably in Rome, for several of the ancients expressly affirm, that he died at Rome. St. Ambrose *Serm. 68*. relates, that the Pagans being provoked against *Peter*, because of what had happened to Simon Magus, sought to kill him, and that the believers urged him to quit Rome, to avoid their fury. He was got already to the gates of Rome, when he saw Jesus Christ coming in at the same gate. *Peter* said to him Lord, whither are you going? to which our Saviour answered, I am coming to Rome to be crucified over again. St. *Peter* understood by these words, that our Lord would have him stay there, and

glorify him by his death. He returned, and related this to the faithful. He was taken and put into prison, where, it is said, he continued nine months. He was crucified at Rome, in the Via Ostia, A. D. 66. June 29, (on the same day and in the same place where St. Paul was beheaded) with his head downwards, as he had desired of his executioners. Euseb. *lib. iii. cap. 1*, *Hist. Eccl.* Prudent. p. 144. Aster. p. 148. Chrysost. *in Genes. Homil. 66*. &c. This he did out of a sense of humility, for fear it should be thought, he affected the glory of Jesus Christ, as St. Ambrose says, *in Psal. cxviii. Aug. Serm. 203*.

Gregory the Great, *lib. iii. ep. 30*. says, the body of St. *Peter* was first buried in the Catacombs, two miles from Rome, whence it was afterwards transported to the Vatican, where it has lain ever since. He held the primacy of Rome about 24 or 25 years. His age might be about 74 or 75 years. It is generally agreed, that Linus was his successor. See LINUS.

This is the portraiture that Nicephorus, *lib. ii. cap. 37*. gives of St. *Peter*, which he probably took from some ancient picture of this apostle. "He was not fat, but pretty tall and upright, having a fair and palish countenance. The hair of his head and beard was thick, frizzled, and not long. His eyes were black, and blood-shot, his eye-brows protuberant and lofty, his nose something long, and rather flat than sharp."

The Ebionites imputed several of their superstitions to him, and these forgeries they inserted in a book intitled, *The Voyages of St. Peter*, which they ascribed to St. Clement. He has been made also the author of several books, Eusebius, *lib. iii. cap. 3*. *Hist. Eccl.* Hieronym. *de Viris illust. cap. 1*. mentions his Acts, his Gospel, his Revelation, a work about Preaching, and another about Judgment. We have still a large history of St. *Peter*, called the *Recognitions*, imputed to St. Clement. Clemens of Alexandria in his Hypotyposes, cites the Revelation of St. *Peter*. They read this false Revelation in some churches of Palestine, on Good Friday, in the fifth century. Origen rejects the book of St. *Peter's Preaching*; but Clemens Alexandrinus often quotes it. The Nazarene heretics used St. *Peter's* gospel. Origen relates something from it. The Orientals ascribe some liturgies to him, but without reason. Vide Baronius, and de Tillemont, *tom. 1. Hist. Eccl.* St. *Peter*, art. 39, 40. Fabricius, *Cod. Apoc. N. T.*

We have already observed, that St. *Peter* was a married man. But the Fathers inform us, that after his call to the apostleship he renounced the use of marriage, and regarded his wife only as his sister. Clem. Alex. *Strom. lib. vii*. Chrysost. *de Virgin. cap. 82*. Some have concluded that the

the wife of St. *Peter*, (as those of the other apostles that were married,) followed her husband, and assisted him in preaching the gospel, according to her abilities, visiting and instructing those of her own sex. *Vide S. Arit. tom. 1. Miscel. Baluz. p. 357.*

We are assured, by Clem. Alex. *Str. lib. vii. Euseb. Hist. Eccl. lib. iii. cap. 30.* that *Peter's* wife suffered martyrdom. This apostle seeing her led to death, cried out to her, with great resolution, Wife, remember the Lord. It is said, also, that he had a daughter named *Petronilla*, or *Petrina*, whose name is in some martyrologies May 31. Clemens Alexandrinus, *Str. p. 445.* and Epiphanius, *Heres. 30. cap. 22.* acknowledge that St. *Peter* had children, and St. Austin, in *Adimant. cap. 17.* mentions a daughter of this apostle. The Acts of Nereus and Achilleus relate several things concerning her. *Vide the Bollandists, May 31.*

PETHAHIAH, פתחיה, *Phathia*, gate of the Lord, or to whom the Lord opens; from פתח *pathach*, to open; or gate; and יה *jah*, the Lord. Head of the nineteenth family of priests, 1 Chr. xxiv. 16.

PETHOR, a city of Mesopotamia, of which Balaam was native. The Hebrew, Numb. xxii. 5. calls this city פתורה, *Pethura*: Ptolemy calls it *Pachora*, and Eusebius, *Phathura*. He places it in the upper Mesopotamia. We think it to be towards Thapsacus, beyond the Euphrates. Jerom in his translation has omitted this name. He has only, "To Balaam who dwelt on the river of the Ammonites." The LXX. have, "To Balaam Son of Beor Pathura, who dwells on the river of the country of his people." Certain it is, that Balaam was of Mesopotamia. Deut. xxiii. 4. Comp. PATHROS *ad fin.*

[PETHOR, the city of the interpretation of dreams, as is gathered from the roots of the words, Gen. xl. 41. as if this city were the seat of those who professed the science of *Oneirocritics*, as Bonfrere and Grotius supposed. It is called an *academy* by the Chaldee paraphrast.]

PETHUEL, פתואל, *mouth of God*; from פת *path*, a mouth: otherwise, *dilation*, or *persuasion of God*; from פתח *pathah*, to persuade, or from פתח *pathach*, to dilate, and אל *el*, God.

PETHUEL, or PHATUEL, father of the prophet Joel. The Hebrews think, that the fathers of prophets were also prophets, when their names are mentioned in Scripture. Joel i. 1.

PETRA, סלע, Πέτρα, *Rock*; from סלע *selah*, a stone, or rock.

PETRA, the capital city of Arabia Petraea. It is appropriated to Palestine in the ancient *Notitia Ecclesiastica*, and was the capital of what was called the Third Palestine. Sometimes

Eusebius, and Jerom also, extends Palestine to the Red Sea, to Elath, so that it comprehended Idumea and Arabia Petraea: but it was not so, anciently. The old name of *Petra*, they say, was סלע, *Rekem*, or as Josephus, *Antiq. lib. iv. cap. 4, 7.* and Eusebius read it, *Arke*, or *Arkeme*, or *Arkem*. Josephus says, that the city of *Rekem* takes its name from a king of Midian, called *Rekem*: mentioned Numb. xxxi. 8. But we nowhere find in Scripture, that *Rekem* was the name of a city.

In 2 Kings xiv. 7. it is said, Amaziah king of Judah took *Selah* (the rock, the stone) by war, and called the name of it *Joktheel*. It is commonly thought this means the city of *Petra*, the capital of Arabia Petraea; but we cannot be certain of it. Amaziah may have taken by storm some rock, (*Selah*) to which the Idumeans had fled;—and may afterwards have named this rock *Joktheel*, the obedience of the Lord.

Petra, in Greek, signifies a *Rock*, and was probably given to this city because of its situation on a rock, or because it was encompassed by rocks, or because, as they say, the greater part of the houses were dug in the rock. It is called also by the ancients *Agra*, or *Hagar*, whence comes the name of *Agarenians*. But neither can those names be found in Scripture; so that unless it be meant 2 Kings xiv. 7. and Isaiah xvi. 1. xlii. 11. under the name of *Selah*, or *Rock*, I do not see that it is mentioned in Scripture.

Strabo says, *lib. xvi.* that *Petra* was the capital of the Nabatheans, that the Mineans and the Gerreans brought their perfumes thither for sale; that the city was situate in a plain full of gardens, and watered with fountains, but all encompassed by rocks. Pliny, *lib. vi. cap. 28.* speaks of it almost in the same terms. This description is very different from that by the geographer of Nubia, who says, that most of the houses of *Petra* were dug in the rock; and Herodian gives a description of the capital of the Agarenians, as standing on the point of a very high mountain. This author calls it *Atra*. Dion does not name it, but in the manner he speaks of it, it must be situated upon a steep rock, in a very dry and barren country. *Lib. lxviii.*—Trajan besieged it, and though he had made a breach, yet he was forced to raise the siege. It appears, that the city he mentions was in Mesopotamia, and therefore must be very different from the city of which we are now treating.

Some geographers think, that there were more than one *Petra*. St. Athanasius distinguishes two, one in Palestine, and the other in Arabia, *Epistola ad Monachos, p. 635.* *Vide Reland, Palest. lib. iii. p. 927, 928.* He calls Arius or Macarius

Macarius bishop of *Petra*, in Palestine; and Asterius, bishop of *Petra*, in Arabia. The paraphrasts Jonathan and Onkelos distinguish *Rekem* and *Petra* as different cities. Josephus speaks of *Petra*, in the country of the Amalekites, i. e. *Rekem* or *Petra*, near to which Aaron died; and he confounds it with *Petra*, in the land of the Midianites, which took its name from king *Rekem*. Lastly, I am of opinion, that we should distinguish *Petra* or *Selah*, in Moab, or eastern Idumæa, mentioned, Isaiah xvi. 1. xlii. 11. 2 Kings xiv. 7. which was afterwards called *Joktheel*, from the other *Petra*, called *Rekem*, in south Idumæa, or in *Arabia Petraea*, or in the country of the Amalekites.

As to the situation of this last city, it will be difficult enough to determine it. Strabo, *lib.* xvi. places it three or four days' journey from Jericho, and five days' journey from the forest of *palm-trees*, on the Red-Sea. Phny, *lib.* vi. cap. 28. places it 600 miles from Gaza, and 125 from the Persian Gulph. But Cellarius and Reland think that the numbers have been changed, that we ought to read 125 miles from Gaza, and 600 from the Persian Gulph. Eusebius places Theman, five miles from *Petra*, Carcaria a day's journey from it, Beeroth Bene-jaakan at ten miles west, and Elath at ten miles east.

It is thought that the city of *Krak*, or *Karak*, lying on the confines of Arabia and Syria, inclining toward the south, is the ancient *Petra*, in Arabia, formerly its metropolis, in Ptolemy called *Charat-Moab*, or *Charat-Moba*; in Stephens, *Mobu-charas*; and perhaps *Caraca*, 2 Macc. xii. 17. and *Carcar*, Judg. xi. 3. *Carach* or *Crat*, signifies a fortress, in Chaldee and Syriac. It is known to our historians by the name of *Crak* of Montreal. It was long in the possession of the Christians, in the time of the Holy War; but at last Saladin took it, A. D. 1188. The Aiubites, his successors, enjoyed it till they were driven from thence by the Mamalukes.—D'Herbelot thinks, that the name *Krak* was given it from that of *Arak*, as it was called by the Jews.

[See the MAP, ILLUSTRATIONS OF SCRIPTURE HISTORIES: also MAP of the TRAVELS of ISRAEL in the WILDERNESS, where *Petra* is marked *Wady Mousa*; also, FRAGMENTS.]

Since that time it has obtained the name of *Hag*, or *Hagiar*, which signifies a stone or rock. It stands in the province of Hegiaz, and is distant from Jemamah a journey of twenty-four hours. The city of *Agr*, or *Hagiar*, has given its name to a country between Syria and Arabia, which we call *Arabia Petraea*, where the people of Saleh, i. e. the Themudites, inhabited formerly. There are still seen in this country, as the

Mussulmen affirm, the rocks and caves where they hid themselves, from the anger of God, with which they were threatened by the prophet Saleh. Here are also seen the graves of those who were killed fighting against the false prophet Museilemah, who pretended to do in Yemen what Mahomet had done in Hegiaz.

Hagiar, by its advantageous situation, became the capital and fortress of the Carmathes, whence those rebels long infested the dominions of the chalifs of Bagdat, and so much harrassed the pilgrims of Mecca, that the pilgrimage was suspended for several years. Abusaid built there a castle called *Hagiarah*, which his son Aboutaher exceedingly fortified, so that afterwards *Hagiar* passed for impregnable.

There is another city called also *Hagr*, or *Hagiar*, lying farther in Arabia, which belongs to the province of Baharain.

PEULTIAL, פֶּעֻלְתַּי, *my works*, or *my work*; from פָּעַל *pahal*, or *pohal*, to do, or work, and the pronoun 'i, *my*. Of the race of the Levites, the eighth in order of the porters of the temple, 1 Chron. xxvi. 5.

PHALLU, פָּלוּ, *admirable*, or *hidden*; from פָּלָה *phala*. Second son of Reuben, and father of Eliab. Head of a family, Gen. xvi. 9. Num. xxvi. 5.

PHALTI, פָּלְטִי, *deliverance*, or *flight*; from פָּלַט *palat*. Son of Laish. He married Michal, Saul's daughter, after Saul had taken her from David; but David afterwards recovered her. 1 Sam. xxv. 44. 2 Sam. iii. 15. See MICHAL.

PHANNIAS, or PHANASUS, son of Samuel, of the priests, a native of the town of Aphtasi, Josephus, *de Bello*, *lib.* iv. cap. 5. *Antiq. lib.* xx. cap. 8. says, He was a brutish and ignorant person, not only unworthy of the high-priesthood, but did not so much as know, as he ought, what this office was. After the faction had made themselves masters of the temple, they usurped the power of setting up and deposing the high-priests. Matthias, the son of Theophilus, was then in possession of this dignity. They pretended to appoint him a successor, and because that formerly, according to their notions, the high-priesthood had been given by lot, they proceeded to cast lots on the sacerdotal family of Eniakim, (probably the same as Jakim, 1 Chron. xxiv. 12, the twelfth of the sacerdotal families) and the lot fell on *Phannias*, about A. D. 68. Under his pontificate the temple was destroyed by the Romans, A. D. 70.

PHANUEL, פָּנוּאֵל, *face*, or *vision of God*; from פָּנָה *pana*, to see, and אֵל *el*, God. Father of the holy widow and prophetess Anna, Luke ii. 36, &c.

[PHARA, or PHARATHONI, *fruit-bearing*, or

or making fruitful; otherwise, increasing, or a cow. 1 Macc. ix. 50. Perhaps this term signifies a palm branch, or spread of leaves: *frons*.]

PHARAOH, פֶּרַעַח *that disperses, that spoils, that discovers*; from פֶּרַע *parah*: according to the Syriac, *the revenger, the destroyer, the king, the crocodile*.

PHARAOH, a name common to the kings of Egypt. Josephus says, *Antiq. lib. viii. cap. 2.* that all the kings of Egypt, from Minæus, the founder of Memphis, who lived several ages before Abraham, had the name of *Pharaoh*, to the time of Solomon; more than three thousand three hundred years. He adds, that in the Egyptian language, the word *Pharaoh* signifies *king*, and that these princes did not assume this name, till they ascended the throne; when they quitted their former name. Hence, says Josephus, Herodotus names none of the kings of Egypt after Minæus, the builder of Memphis, though three hundred and thirty kings were his successors, because they had the name of *Pharaoh*; but he names an Egyptian queen, *Nicaule*, who succeeded them. I find, adds Josephus, from the ancient records of our nation, that after the age of Solomon no king of Egypt had the name of *Pharaoh*.

But Josephus is not very accurate in this passage. True it is, Herodotus says, *lib. ii. cap. 4, 99, 100.* that Mines or Minæus was the first king of Egypt, and founder of Memphis; that there were three hundred and thirty kings after him in Egypt; that after them was a queen called *Nitocris*, (not *Nicaule*, as Josephus writes it) but it is not true that these kings had no other name than *Pharaoh*. Herodotus says expressly, that in the books of the Egyptian priests were registered the names of three hundred and thirty kings; that in this number eighteen were Ethiopians; also, a woman who was a foreigner, called *Nitocris*; and that the others were Egyptians: these princes therefore had each his proper name in this catalogue. So we see in the Fragments of Manetho, that each king of Egypt had a name peculiar to him; and we find the name *Pharaoh* only in Scripture.

What Josephus says, that after the time of Solomon, the kings of Egypt had no longer the name of *Pharaoh*, is manifestly false, since we find this name under Hezekiah, 2 Kings xviii. 21. under Josiah, chap. xxiii. 29, 30, &c. where this name is joined to *Necho*, which was the proper name of this prince; under Jehoiakim, ch. xxiii. 35. and in the prophets Isaiah, Jeremiah, and Ezekiel; who are much later than Solomon. It is very probable, that the Egyptians gave the name *Pharaoh* to their kings, as long as the Egyptian language was in common use; and as

long as their kings were of their own nation.— But, after the conquest of Egypt by the Persians, and especially by Alexander the Great, when the Greeks introduced their language, with their government, the name of *Pharaoh* ceased among them. Vide FRAGMENTS, No. LXXXIII.

Bochart, *de Animal. P. 2. lib. v. cap. 17.* thinks that *Pharaoh* properly signifies the crocodile, and that Ezekiel, xxix. 3. alludes to this, when he says, “Behold I am against thee, *Pharaoh*, king of Egypt, the great dragon that lieth in the midst of his rivers.” Le Clerc, in *Gen. xii. 15.* thought he found the true root of the word *Pharaoh*, in the Arabic verb *Pharah*, to be exalted, to be superior. Abbé Renaudot, *Dissert. de lingua Coptica. p. 127.* says, that *Pharaoh* is the same as the Egyptian word *Pouro*, which signifies a king. F. Kircher, *Œdip. Egypt. lib. i. cap. 76.* derives *Pharaoh* from the root *Pharah*, which sometimes signifies to deliver; and he would have *Pharaoh* to signify one who is exempted from the jurisdiction of the laws.

The first *Pharaoh* known to us, is he, in whose time Abraham went down into Egypt, *Gen. xii. 10, &c. A. M. 2084, ante A. D. 1919*, whose officers took Sarah into that prince’s harem; from which she was not recovered without divine interference. The character of this *Pharaoh* seems to have been but indifferent. Vide ABRAHAM III.

The proper name of this king of Egypt is unknown: but it may be seen from his history, that he feared God in some degree; and that the true religion was not entirely suppressed in Egypt.

The second *Pharaoh* noticed in Scripture, reigned in Egypt in the time of Joseph, when he was sold thither by the Ishmaelish merchants. This prince, or perhaps his successor, had the mysterious dream of seven fat kine, and seven full ears of corn, consumed by seven lean kine, and seven barren ears; and he promoted Joseph to be regent of the whole kingdom, *Gen. xlv. 8, 9.* This is the same *Pharaoh* who sent for and entertained the patriarch Jacob, and his family in Egypt.

The third *Pharaoh*, is he that persecuted the Israelites. Moses tells us he was a new king, and had no knowledge of Joseph. He oppressed Israel; and directed the destruction of their children. His daughter preserved Moses, and adopted him. Moses being grown up, and having killed an Egyptian, who had abused a Hebrew, was obliged to fly from Egypt, to avoid the anger of this *Pharaoh*.

There is the strongest probability, that the *Pharaoh* before whom Moses appeared, and in whose sight he smote Egypt with plagues, was a different

different person, a successor of the former. This *Pharaoh* being at last compelled to send the Hebrews out of Egypt, repented of the leave he had given, and pursued them with his army of chariots: but he was drowned in the Red Sea. Some historians pretend to give us the name of this *Pharaoh*; some, as Appion, call him *Amosis*, or *Amasis*; Eusebius calls him *Chenchris*: Usher calls him *Amenophis*. Eutychius, patriarch of Alexandria relates, that the Oriental Christians gave him the name of *Amious*.

The fifth *Pharaoh* known in Scripture, gave protection to Hadad, son of the king of Edom, 1 Kings xi. 15, 16, 17, 18, about A. M. 2960. and gave him to wife a sister of his own queen, enriched him with lands, and brought up his son Genubah in his own court.

The sixth *Pharaoh* is he who gave his daughter in marriage to Solomon, king of the Hebrews; 1 Kings iii. 1. ix. 10.

The seventh *Pharaoh* is *Shishak*, who protected Jeroboam, and afforded him a refuge against king Solomon his master. *Shishak* declared war against Rehoboam, son and successor of Solomon, besieged and took Jerusalem, carried away all the king's treasures, and those of the house of God, 1 Kings xiv. 25. 2 Chron. xii. A. M. 3033. The Chronicles inform us, that the army of *Shishak* consisted of twelve hundred chariots, sixty thousand horse, and an infinite number of infantry, composed of Libyans, Troglodytes, and Ethiopians; besides native Egyptians; which gives a grand idea of the power and magnificence of *Shishak*.

The eighth *Pharaoh* is he with whom Hezekiah made a league against Sennacherib, king of Assyria, A. M. 3290. *Vide SENNACHERIB and HEZEKIAH*. This *Pharaoh* is probably the same whom Herodotus, *lib. ii.* names *Sethon*, priest of Vulcan, who came to meet Sennacherib before Pelusium, and to whose assistance Vulcan sent an army of rats, which gnawed the bow-strings, and the thongs of the bucklers, of Sennacherib's soldiers.

The ninth is *Pharaoh-Necho*, or *Nechos*, son of Psammitichus, who subdued Josiah. Herodotus also mentions this prince. See *NECHO*.

The tenth is *Pharaoh-Hophrah*, who confederated with Hezekiah, king of Judah, and attempted to assist him against Nebuchadnezzar, king of Chaldea. Against this *Pharaoh*, Ezekiel pronounced several prophecies, Ezek. xxix. xxx. xxxi. xxxii. He is called *Apries* in Herodotus, *lib. ii. cap. 161*. He is also mentioned by the prophets Habakkuk ii. 15, 16. Isaiah xix. xx. Jeremiah xlv. 17.

This is pretty nearly what the Scriptures con-

tain, concerning the *Pharaohs*, the ancient kings of Egypt.

Those who would enter more deeply into this affair, may consult the *Chronicon* of Eusebius as given by Scaliger, and the *Chronicon* of Georgius Syncellus, Sir Robert Marsham's *Canon Chronicus Egyptiacus*, &c.

PHARATHONI, or PHARA, a city of Ephraim, 1 Macc. ix. 50. The Greek calls it *Pharaton*, or *Pirathon*, which is its name, Judg. xii. ult.

PHAREZ, פָּרֶז, *horseman*, or *rider*: otherwise, *that divides*, *that exposes*, or *that declares*: from פָּרַשׁ *parash*, or *paras*, according to different readings. Son of Machir, 1 Chron. vii. 16.

PHAREZ, פָּרַץ, *division*, *rupture*; *that breaks forth violently*. Son of Judah and Tamar. Tamar being just ready to lye-in, found herself with child of twins. *Vide* the history, Gen. xxxviii. 27, 28, &c. The year of the birth of these twins is not noticed in Scripture. The sons of *Pharez* were Hesron and Hamul. Numb. xxvi. 20, 21.

PHARISEES, Φαρισαῖοι, *separated*; from פָּרַשׁ *separated*, or *divided*. [*separatists*?]

PHARISEES. The sect of the *Pharisees* was one of the most ancient and most considerable among the Jews; its origin is not very well known. Maccabees 4th, chap. vi. says, that in the time of John Hircanus, the high-priest, there were three sects among the Jews, the *Pharisees*, the Sadducees, and the Essenes. Josephus, after mentioning the letter of Jonathan to the Lacedemonians, speaks of these three sects; which letter was written A. M. 3680, Jonathan died the year following. Simon succeeded him, and governed eight years. After Simon succeeded Hircanus, who governed twenty-nine years. So that we may place the rise of the sect of the *Pharisees* about A. M. 3820, *ante* A. D. 184.

Jerom, in *Isaiah* viii. places the beginning of the *Pharisees* pretty late; for he says, the Scribes and *Pharisees* proceeded from the division of the two famous schools of Hillel and Shammai. It is known from Josephus, *Antiq. lib. xiv. cap. 17.* that Shammai, or Samæas, lived in the time of Herod the Great; consequently, not long before our Saviour. The Rabbins also acknowledge Hillel as founder of the sect of the *Pharisees*, or at least, as the chief ornament of it. But we make no doubt that it was more ancient; and in credit long before Herod; under Hircanus, Alexander Jannæus, and Salome his wife.

The *Pharisees* take their name from a Hebrew word, which signifies division or *separation*, because they distinguished themselves by a more strict manner of life. They imputed much to

destiny, or fate, and to the decrees of God, which appointed all things before time was. Josephus, himself a *Pharisee*, tells us, in *Vita sua, initio, et Antiq. lib. xiii. cap. 9.* that the opinions of this sect nearly approached those of the Stoicks; who did not ascribe every thing to destiny, but left to men a liberty of doing good actions or not. He adds, that they were much addicted to astrology; thinking, that by means of the stars, they might arrive at a fore-knowledge of the secrets of Providence.

The sect of the *Pharisees* was very numerous and extensive. The reputation they gained by their learning, and by the regularity of their lives, rendered them early formidable, even to kings.—Alexander Jannæus, king of the Jews, was during his whole life at variance with the *Pharisees*, and often had occasion to repent it. At his death he advised his wife, if she would reign peaceably, to win the *Pharisees* to her interest. She followed his advice, and the *Pharisees* taking the opportunity, made themselves masters of the government. See ALEXANDRA.

When our Saviour Jesus Christ appeared in Judea, the *Pharisees* were in great credit among the people, because of the reputation of their learning, sanctity, and exact observance of the law. They fasted often, made long prayers, paid tithes scrupulously, distributed much alms: but all was vitiated by pride, ostentation, hypocrisy, and self-love. They wore large rolls of parchment on their foreheads, and wrists, on which were very legibly written certain words of the law; they affected to have fringes and borders at the corners and hems of their garments, broader than those of other Jews, as a badge of distinction, and as denoting them to be greater observers of the law than others.

Epiphanius, *Hæres. 16.* relates surprising effects of the great austerities of the *Pharisees*.—Some almost deprived themselves of sleep.—Others slept on a plank a foot broad, that if they should sleep too soundly, they might fall on the ground, and being awakened, might go to prayers. Others laid on sharp and uneven stones; others on thorns: so that even in sleep they might practise mortification.

Some of them, Jerom says, on Matth. xxiii. 27. fixed thorns to the bottom of their robes, which as they walked might prick their legs, and draw blood from them; that they might make mortification familiar, and be continually obliged to think on God. They often washed their hands, and affected great external purity, never entering their houses, or sitting down to table, without washing. When they had been in the streets, or in the market, for fear they should

have touched any unclean person, they washed from their fingers ends up to their very elbows, Mark vii. 4. They would not so much as touch a publican, or any man who they thought led an ill life; nor would they eat, drink, or pray with him, Matth. ix. 11. Luke vii. 39. All the vessels they used, their utensils, and dining tables, were carefully washed: and they often bathed themselves in cold water, by way of purification; Joseph. in *Vita sua*.

They kept many fasts of supererogation. The *Pharisee*, Luke xviii. 12. boasts of his fasting twice a week, i. e. Monday and Thursday, according to Epiphanius, *Hæres. 16.* and they did it with greater strictness than other Jews. Vide Matth. vi. 16. The *Pharisees* upbraided our Saviour and his disciples, for eating and drinking as other men, whereas they and the disciples of John the Baptist fasted often, Mark ii. 18. And Josephus gives an account, that being young, he put himself under the conduct of one Banneus, a very austere man, who ate nothing that was dressed or prepared, but contented himself with what the earth produced of itself.

In matters of religion, the traditions of the ancients were their chief studies; to these they made additions as they thought fit; imposing their own opinions as traditions of the ancients. By this means they over-burthened the law with a vast number of trifling observances, both useless and disgusting, which made it a heavy and insupportable yoke. They had even altered and corrupted it, in important articles, by perverse interpretations: as our Saviour reproaches them, Mark vii. 10, 11, 12.

The observance of the sabbath was another point they had refined upon, and our Saviour had strong debates with them on this. They maintained, that on this day, it was not allowed so much as to heal a sick person, though Christ did it by a word speaking, Luke vi. 7. John ix. 16. They found fault, that on this day the people brought their sick to be healed. They were scandalized that a man carried home his bed on the sabbath, after he had been cured of a palsy, Mark ix. 11. John, v. 8, 9. From all which they concluded, that Jesus Christ could not be a man sent from God, because he so little observed that profound rest, which they thought due to this day. John ix. 16.

Our Saviour upbraids them with making long prayers, standing in the synagogues, or at the corners of streets; and, under pretence of prayer, consuming widows' houses. He says, they affected to build up the tombs of the old prophets, and openly declared, that they disapproved the actions of their forefathers who persecuted

persecuted them; while they themselves were actuated by the same spirit, and opposed all who would reclaim them from their enormities. The followers of this sect condemned only the actual commission of sin, and thought themselves allowed to entertain evil desires, thoughts, and designs, if not attended with outward acts of sin. Thus Josephus, *Antiq. lib. xii. cap. 13.* laughs at Polybius, for thinking the gods had punished Antiochus, for having only formed a design to pillage a temple of Diana, though he had not put it in execution.

The *Pharisees* believed the soul to be immortal, and acknowledged the existence of angels and spirits; they admitted a kind of transmigration of the souls of good men, which might pass from one body to another; whereas those of wicked men were condemned to dwell for ever in prisons of darkness, Joseph. *Antiq. lib. xviii. cap. 2. et de Bello, lib. ii. cap. 12.* In consequence of these principles, some of the *Pharisees* said, that Jesus Christ was John the Baptist, or Elias; or one of the old prophets; Matth. xvi. 14. *i. e.* that the soul of one of those great men had passed into the body of our Saviour. They believed also the resurrection of the dead, and admitted all the consequences of it, against the *Sadducees*, who rejected it. Josephus, who was a *Pharisee*, believed that the demons that possessed men, were the souls of wicked men, which enter the bodies of others, and are sometimes driven from thence by exorcisms. See Matth. viii. 29, 30, 31.

The sect of the *Pharisees* was not extinguished by the destruction of the temple at Jerusalem, and by the dispersion of the Jews. The greater part of the present Jews are of this sect, and equally devoted to their traditions, which they call the Oral Law. "He that rejects the oral law is an apostate, and deserves death," say the modern *Pharisees*, or Rabbinites. Benjamin of Tudela, who lived about the latter end of the twelfth century, says, that in his journey he found *Pharisees*, who were continually bewailing the desolation of Sion and Jerusalem; who abstained from flesh, and were always clothed in black, fasting every day, except the sabbath, and perpetually praying for the deliverance of Israel.

The opinions of the modern *Pharisees* are the same as the ancient. They leave every thing to destiny, except what depends on human liberty. They say that all things are in the hand of heaven, except the fear of God, *i. e.* that in the exercise of acts of piety they have free will, and may voluntarily determine themselves to good or evil. M. Basnage says, they do not differ in this from those in Holland, called Remonstrants. Those

of this day are less strict than the ancients as to food, and other austerities of the body; but they come nothing short of them in vanity, and tenacity for the pretended traditions of their fathers. They also hold a kind of *metempsychosis*, or revolution of souls. The Fathers who have written concerning heresies, have made a heresy of the *Pharisees*, as if those who made profession of this sect had been separated from the body of the Jews, as among us, heretics are excommunicated and rejected by the Orthodox: but it was not so with the Jewish sects. Whatever abuses and corruptions might prevail among them, whether in manners or opinions, they were united in communion with the other Israelites. The *Pharisees* and the *Sadducees* even discharged the chief offices of religion and the state.

[We are so much accustomed to consider the *Pharisees* as public and leading men in the Jewish government, that we usually overlook the circumstance, that the people also, the mass of the nation, was *Pharisee*;—*i. e.* of that party, as contradistinguished from the *Sadducees*, the *Essenes*, &c. So St. Paul says, "I am a *Pharisee*, the son of a *Pharisee*," Acts xxiii. 6. but we have no reason to suppose that he, or his family, had ever had any share in the government. He appeals to one of their distinguishing tenets,—“for the hope and resurrection of the dead, I am now called in question.” This was felt by those of this religious sect who were in office; who took this occasion to triumph over their antagonists the *Sadducees*, by arguing, “if a spiritual existence, whether a pure spirit, or a departed human spirit, have spoken to this man—as he affirms—let us not fight against God.” This was not the first mortification suffered by the *Sadducees*, on account of Christianity, for we read, Acts iv. that the priests, the captains of the temple, and the *Sadducees*, [not the *Pharisees*] imprisoned the apostles, being grieved that they taught, in the recent instance of Jesus, to which they appealed in proof of their doctrine, the resurrection of the dead.” Hence we find Gamaliel, a *Pharisee*, speaking in behalf of the apostles; but, we never find a *Sadducee* uttering a syllable in their favour, or shewing them any mercy; and no doubt, it was to a certain degree, favourable to the church at Jerusalem, that the power of the *Sadducees* was counterbalanced by their fear of the *Pharisees*.

It will naturally be imagined, that a sect which held the existence of spirits separate from the body, would be best disposed towards the doctrine of a risen Saviour. Accordingly, we find, that the Jewish Christian church was greatly composed of *Pharisees*, Acts xv. 5. who insisted on the universal necessity of observing the

Mosaic institutions, "Except ye be circumcised after the manner of Moses, ye cannot be saved,"—which was another distinguishing tenet of their sect. They would have imposed on the Gentiles the same rituals as they themselves adhered to, being Hebrews. The same spirit animated the body of Jewish believers, long after; "Thou seest, brother, (says James to Paul, Acts xxi. 20,) how many thousands of Jews there are who believe, and they are all zealous of the law," i. e. zealous *Pharisees*, though Christian believers. Nor was this disposition subdued, till after the destruction of Jerusalem had rendered the observance of the legal ceremonies impossible. The *Pharisaic* Christians retained the national rites: the bishops of their church were circumcised; and the children were both circumcised and baptized; as they are at this day, where the churches are descendants of ancient Jewish converts. It should seem, from the Talmud, that there were at least seven distinctions, or sects, among the *Pharisees*, (so St. Paul says "according to the most strict—the strictest sect of our religion, I lived a *Pharisee*.") Some were, probably, less severe in their opinions than others.]

PHARPAR, פֶּרְפֶּר, *that produces fruits*: or *the bull of the bull*; פָּרָה מִמּוֹ parah, *to produce*, or from פָּר par, *a bull*.

[The Samaritan root imports swiftness, *rapidity*; the Chaldee *to roll on*, and in the duplicate form *to move one's self*: the Arabic *to flow*, hence *to be swift*, to increase in progress. Radzivil, who saw this river, calls it a *rapid* stream, *Peregr. Hieros.* epist. ii. p. 32. the same says Cotovicus, *Itin. lib. iii. cap. 11*. Simon, however, inclines to derive the name of this river from its fertilizing effects, as divided among the gardens of Damascus, as *parah* certainly signifies *to render fruitful*. This name coincides with *Farfarus*, the name of a river among the Sabines, mentioned by Ovid, *Metam. lib. xiv. 330*.

— et amænæ Farfarus undæ.

The remains of this name are preserved in the present *Barrady*: contracted from *Parwadi*, or *Parwar-wadi*,—"the river *Parpar*."]

PHARPAR, a river of Damascus, or rather an arm of the Barrady or Chrysorrhoeas, which waters the city of Damascus and the country about it, 2 Kings v. 12. This river of Damascus has its fountain in the mountains of Libanus.—Near the city it is divided into three streams, one of which passes through Damascus, the other two water the gardens round about; then reuniting, they lose themselves four or five leagues north of the city. See Maundrell's *Travels from Aleppo to Jerusalem*.

PHARURIM, פָּרוּרִים, Φαραρῖμ, *kettle*, or *caldron*: from פָּרַר parar: or *suburbs*; from פָּרוּר paruar.

PHARURIM. *Nathan-melech*, eunuch to king Josiah, had his dwelling at *Pharurim*, near the entrance of the temple. The Chaldee, and most interpreters, think *Pharurim* signifies the suburbs. We find 1 Chron. xxvi. 18. a place west of the temple, called *Parbar*. I imagine *Pharurim*, or *Phrurim*, is the same as *Phrourion* in Greek, which signifies a watch or guard.—*Nathan-melech* had his abode near the body of the guard of the temple.

PHASELIS, Φασηλῖς, *passage*, or *halting of the birth*, or *of the generation*; from פָּסַח pasach, *to pass*, or *to halt*, and from יָלַד jalad, *to bring forth*, *to be born*. The true etymology of this word is unknown. 1 Macc. xv. 23.

I. PHASAEI, eldest son of Antipater the Idumæan, and brother of Herod the Great. Hircanus the high-priest and prince of the Jews, having committed to Antipater the chief government of the country, he made his eldest son *Phasael* general of the Jewish army, and governor of Jerusalem and round about. On several occasions *Phasael* proved his valour and conduct. He beat Felix, who intended to revenge on him the death of Malichus, whom his brother Herod had caused to be slain at Tyre. Some time afterwards the Jews accused the two brothers, *Phasael* and Herod, to Mark Anthony, as having usurped the whole authority, and left Hircanus only the name of prince. But Herod so well insinuated himself into Anthony's favour, that his enemies were forced to drop their cause.

During the war of Antigonius against Herod, Pacorus, son to the king of the Parthians, entering Judea, resolved to place Antigonius on the throne. He caused Barzaphernes with his troops to enter Galilee, and sent towards Jerusalem one Pacorus, cup-bearer to the king of Persia, with a body of horse. Pacorus advanced with Antigonius to Jerusalem, where they first made themselves masters of the city, and then of the temple. Herod and *Phasael*, who had sided with Hircanus, having shut themselves up in the royal palace, Pacorus staid in the suburbs with his people. But Antigonius having wished him to come into the city, *Phasael* went to meet him, and received him into his house. Pacorus pretending a desire to terminate these commotions, advised *Phasael* to come with him into Galilee, to meet Barzaphernes, and to treat of peace.—*Phasael* fell into this snare, and followed Pacorus into Galilee; where Barzaphernes at first received him very kindly, making him presents; but afterwards caused him to be apprehended, and

and imprisoned. This treachery was so resented by *Phasaël* that he dashed out his own brains against the walls of his prison. Joseph. *de Bello*, lib. i. cap. 8. A. M. 3957, ante A. D. 47.

II. PHASAEL, son of *Phasaël*, who afterwards married Salampso his cousin german, daughter of Herod the Great.

PHASAEL, a square tower built by Herod at Jerusalem, in honour of his brother; it was forty cubits square, and forty in height. Above this height were porticoes, supported by arches; and in the midst of these porticoes rose a second tower, adorned with fine apartments and magnificent busts, having parapets and redoubts above them. The whole height might be about ninety cubits. Joseph. *de Bello*, lib. vi. cap. 6. See the PLATE, FOUR PLANS of JERUSALEM.

PHASAELIS, a city three leagues from Jordan, in a plain, on the brook Carith. Josephus says, *Antiq. lib. i. cap. 16. xvii. 9.* that Herod built it in honour of his brother; north of Jericho. He says not that it was built beyond Jordan, as they make travellers believe.

PHASIRON, *Φασιρὼν*, the song of the mouth; from *פֶּה* *pe*, and *שִׁיר* *shir*, a song: otherwise, flat, or streight mouth; from *יָשָׁר* *jashar*. Smitten with his children. 1 Macc. ix. 66.

PHEBE, *Φοίβη*, shining, pure; from the Greek *φοῖβος*.

PHEBE, a deaconess of the church in the eastern port of Corinth, Cenchrea. St. Paul had great esteem for this holy woman. Theodoret, *ad Rom. xvi.* thinks the apostle lodged at her house for some time, while he continued near Corinth. It is thought she carried to Rome the epistle he wrote to the Romans, wherein she is commended, *Rom. xvi. 1, 2.* Some moderns have advanced a notion, that *Phebe* was wife to St. Paul, but none of the ancients have said any thing like it. It is thought in quality of deaconess she was employed by the church in ministrations suitable to her sex and condition; such as, to visit and instruct Christian women, to attend them in sickness, distribute alms to them, &c. The martyrologies mention *Phebe* September 3.

[It is most likely, from what the Apostle says of *Phæbe*, that "she had been a succourer of many, and of myself, also," that she was a woman of property; not to say, of distinction. Cenchrea was a port of considerable commerce; and as it is clear, that *Phæbe* went to Rome on important business, and business in which the faithful at Rome might assist her, it is probable, also, that she was engaged in trade on her own account; something like Lydia of Philippi. That she was much in the confidence of the Apostle, cannot be doubted: and, I think, from the import of the term rendered *succourer*, (patroness)

she may be taken for the counterpart of the hospitable Gaius, "mine host, (says St. Paul) and the host of the whole church;" Comp. the second and third Epistles of John. A laudable emulation! Gaius at Corinth; and *Phæbe* at its neighbouring port, Cenchrea.]

PHENICE, *Φοινίκη*, red, or purple; from the Greek *φοινικῆς*: otherwise, palm-tree; from *φοίνιξ*. A port of the island of Crete, to the west. St Paul anchored at *Phenice*, when he was carried to Rome, Acts xxvii. 12. A. D. 60.

PHENICIA, *Φοινίκη*. A province of Syria; but, not always of the same extent.— Sometimes its limits have been defined from north to south, from Orthosia to Pelusium, *vide* Herodot. lib. iv. cap. 39. vii. 89. Strabo, lib. xvi. At other times, its southern boundary was Mount Carmel and Ptolemais. After the conquest of Palestine by the Hebrews, its limits were narrow, and excluded the country of the Philistines, on the coast, from Mount Carmel along the Mediterranean, toward Egypt. It had also little extent on the land side, because the Israelites, who occupied Galilee, confined it to the vicinity of the Mediterranean sea.

Thus when we speak of *Phenicia*, we must obtain a right notion of the time. Before Joshua conquered Palestine, the country was possessed by Canaanites, sons of Ham, divided into eleven families, of which the most powerful was that of Canaan, the founder of Sidon, and head of the Canaanites, properly so called, whom the Greeks named *Phanicians*. Only these preserved their independence under Joshua; also under David, Solomon, and the succeeding kings: but they were subdued by the kings of Assyria, and Chaldea. Afterwards, they successively obeyed the Persians, Greeks, and Romans. At this day *Phenicia* is in subjection to the Ottomans, not having had any national or native kings, or any independent form of government, for more than two thousand years: for the kings which the Assyrians, Chaldeans, Persians, and Grecians sometimes established, were tributary, and possessed but a precarious authority.

The chief cities of *Phenicia* were Sidon, Tyre, Ptolemais, Ecdippe, Sarepta, Beryth, Biblos, Tripoli, Orthosia, Simira, Aradus. The *Phenicians* also anciently possessed some cities in Libanus. Sometimes the Greek authors comprehend all Judea under the name of *Phenicia*. In the ancient *Notitia Ecclesiastica*, they distinguish *Phenicia above the sea*, and *Phenicia of Libanus*. The first contained the cities of Tyre, Beryth, Arca, Gegarta, Paneas, Trierii, Sidon, Biblos, Orthosia, Aradus, Gonaiticus Saltus, Ptolemais, Tripoli, Botrys, Antaradus, Politiana. *Phenicia of Libanus* contained Edessa, Abila,

Abila, Justinianopolis, Gonaiticus Saltus, Laodicea, Damascus, Palmyra, Salamina, Heliopolis, the district of Jambrudes, the district of Magludes, the Eastern district. By this may be seen the then great extent of *Phenicia*.

PHENICIANS. Herodotus says, *lib. iv. cap. 104*, that the *Phenicians* inhabited at first a country beside the Red Sea, whence they removed and settled on the Mediterranean, between Syria and Egypt. This may be easily reconciled with Moses, who says they came from Ham, who peopled Egypt and the neighbouring countries. The name *Phenicia* is not in the books of Hebrew Scripture; but in the Maccabees and the New Testament. The Hebrew always reads *Canaan*. St. Matthew, who wrote either Hebrew or Syriac, calls the same person a *Canaanitish* woman, chap. xv. 22, whom St. Mark, writing in Greek, calls a *Syro-phenician*, or a *Phenician* of Syria; because *Phenicia* then made a part of Syria; also, to distinguish the people from the *Phenicians* of Africa, or the Carthaginians. The name *Phenician* is derived either from the palm-tree, in Greek *Phoinix*, which is very common in *Phenicia*; or from a Tyrian chief called *Phœnix*, known in fabulous history; or from the Red-Sea, from the shores of which it is presumed this people came. *Phœnix* sometimes signifies *red*, whence comes *Punicus* and *Phœniceus color*. Others derive it from the Hebrew *Pinchas*, or *Phineas*; Bochart from *Bene-anak*, sons of *Anak*. The giants, the sons of *Anak*, were very famous in Palestine. *Vide* Bochart, *Canaan, lib. i. cap. 1*.

[It appears from the *Pænulus* of Plautus, that the Carthaginians, who were a colony from Tyre, called their city by the name of *Chaderi Onek*, (or *Anak*) the "chambers" or "abodes of *Anak*." The Thebans, another colony from the same coast, led by Cadmus, called their goddess Minerva by the name of *ONECA*; *Ογκα*: and a gate of their city was called the (*Oncaian* or) "*Onecaian* gate." Minerva, indeed, seems to have been a *Phenician* deity; so Lycophron calls the Trojan Palladium, the *Phenician* goddess; and Nonnus calls her "*Onecaian* Athene." Selden, *de Diis Syris*. p. 274. This seems to be the same appellation in Greek as *Anak* or *Onek* in Hebrew. Comp. Numb. xiii. 28. Such is the opinion and reasoning of Bochart.

The name *Phenicia*, notwithstanding the authority of Bochart, in all probability was not derived from the Hebrew *Bene-Anak*, as the conformation of the word is repugnant to that derivation.

The name *Anak* is thought to denote a collar, or ornamental chain, worn about the neck; which might originally refer to the splendid

breast-plate, &c. of Minerva: but others think it is used in the sense of *tall*, portly, gigantic.

Herodotus says, "The *Phenicians* were seated on the Red Sea, before they came to the Mediterranean, where they addicted themselves to navigation and commerce."

Justin also says, *lib. xxi. cap. 3*, that "the Tyrians were a people conducted by a chief named *Phœnix*, which left their native land on account of the earthquakes to which it was subject. They first settled on the Assyrian lake, (sea of Tiberias) afterwards they settled on the shore of the Mediterranean, where they built a city, which from the plenty of fish they named *Sidona*."

Beside *Phenicia* on the sea coast, there was a *Phenicia* interior, or midland: of which Ptolemy says, it contained the cities of *Arcé*, *Paleo-Biblus*, *Gabala*, *Cæsarea of Paneas*. This account agrees with what we have seen from Justin, who says this people first settled on the lake of Tiberias, north of which are these towns.

It is probable *Syro-Phenicia* extended still further north. Nicholas Choniates mentions "the *Syro-Phenician* cities bordering on Antioch."

Many excellent inventions have been ascribed to the *Phenicians*; particularly the art of writing:

Phœnices primi, famæ si oreditur, auri
Mansuram rudibus vocem signare figuris.
LUCAN. lib. iii. v. 22.

It is said also, they discovered the arts of astronomy, voyages in the open sea, extensive navigation, and the commerce consequent on their enterprizes. *Dionys. v. 904*. Bochart, by incredible labour and industry, has shewn, that they had sent out colonies, and that they have left traces of their language, in almost all the isles, and on all the coasts of the Mediterranean sea. The most famous of their colonies was Carthage. It is thought, that at Joshua's invasion, many of them retired into Africa, and other places on the coast. Procopius says, *de Bell. Vandal. lib. ii. cap. 10*, that at Tingis in Africa, stood two columns of white marble, near the great fountain, whereon was read in *Phenician* characters;—"We are the people who took our flight from before the robber Jesus the son of Nave." *Vide* AFRICA, CANAAN.

[The *Phenician* letters, medals, and ancient inscriptions, have been much attended to by the learned, since the days of Mr. Swinton, and the Abbé Barthelemy. They are best understood through the medium of the Hebrew language; though they differ entirely in form from the Chaldaic Hebrew; and rather incline to the old Samaritan. They evince, that the language of Canaan,

Canaan, at large, was anciently the same, though varied by dialects; and consequently, that the Hebrew, the Chaldee, and their cognate dialects extended over a great space of country; from the eastern districts of Babylonia to the coasts of the Mediterranean; and by the *Phenician* colonies, as far west as Britain itself; to which island the *Phenicians* traded for tin.]

PHÉRORAS, fourth son of Antipater, and brother of Herod the Great. He is not much known in Jewish history, except by his wicked artifices; and the confusion he occasioned in the family of his brother. He was the chief cause of the death of Mariamne, wife of Herod; also of his two sons Alexander and Aristobulus. He refused to marry his niece Salampso, his brother's daughter, because he was in love with a servant maid whom he kept. *Antiq. lib. xvi. cap. 11.* However, afterwards he married Cypros, another of his brother's daughters: and he joined in the conspiracy of Antipater against Herod. He withdrew from Jerusalem to beyond Jordan, and resolved never more to see his brother. He kept his word, and would not come to Jerusalem, though sent for by Herod, when ill of a dangerous sickness. But Herod did not do the same by him; for in *Pheroras's* last sickness he went to see him, and shewed him all the tokens of brotherly affection. *Pheroras* being about to die, caused a box of poison to be burnt, which Antipater had provided, and which was intended for Herod. Herod made a magnificent funeral for *Pheroras*, and knew not till after his death, the secret measures concerted between *Pheroras* and Antipater, to poison him. This discovery was the beginning of Antipater's misfortunes, says Josephus, *loco citato. A. M. 3999, ante A. D. 4.*

PHIALE, a famous mountain or lake, at the foot of mount Hermon, whence the Jordan derives its stream. The Greek name *Phiale* was given it, from its resemblance to a great *bason*. Josephus relates, *de Bello, lib. iii. cap. 18.* that, a hundred and twenty furlongs from Cesarea Philippi, on the road leading to Trachonitis, the lake *Phiale* may be seen perfectly round like a wheel, in which the water is always up to the brim, neither increasing nor diminishing. It was unknown which was the source of the Jordan, until Philip, Tetrarch of Galilee, threw chaff and straw into the lake, which found a passage through the subterraneous channels to Pannium, from whence it was usually thought Jordan had its source. See **MAGEDAN** or **DALMANUTHA**. The name *Phiale* has been given to several other lakes or reservoirs of water. *Re-land, Palest. lib. i. cap. 41.* See **PANEAS**.

PHICHOL, כָּל־פֶּה, *the mouth of all,*

or every tongue; from פֶּה *pe*, a mouth, tongue, or word, and כָּל *calal*, all: otherwise, perfection, or completing of the mouth; from *pe*, a mouth, and כָּל *calah*, to complete. General of the army of Abimelech king of Gerar. See **ABRAHAM**, **ABIMELECH**. Gen. xxi. 22.

PHILADELPHIA, Φιλαδέλφια, love of a brother, or of fraternity; from φίλος, a friend, [lover] and ἀδελφός, a brother.

PHILADELPHIA, a city of Mysia, in Asia Minor. When St. John the Evangelist wrote his Revelations, the angel of the church here was a very holy man. Rev. iii. 7. It is unknown who this bishop of *Philadelphia* was: Aureolus and De Lyra think it was St. Quadratus, a disciple of the apostles, who presented an apology to the emperor Adrian. The Greeks in their office give him the name of an apostle; and Eusebius, *Ilist. Eccl. lib. iii. cap. 37.* calls him an evangelist, because he had devoted himself to go from province to province to preach the gospel. But none of the ancients say, that Quadratus was bishop of *Philadelphia*.

[**PHILADELPHIA**, was so called from *Attalus Philadelphus*, king of Pergamus. It is situated east of Sardis about twenty-eight miles, and became famous for its public games.

Attalus Philadelphus, brother of Eumenes, was the founder of *Philadelphia*, which stood on a root of mount *Tmolus*, by the river *Cogamus*. The frequent earthquakes which it experienced, were owing to its vicinity with *Catakekaumene*. Even the city walls were not secure, but were shaken almost daily, and disparted. The inhabitants lived in perpetual apprehension, and were always employed in repairs. They were few in number, the people residing chiefly in the country, and cultivating the soil, which was fertile.

John Ducas, the Greek general, to whom Laodicea submitted, took *Philadelphia*, with Sardis, by assault, in 1097. It was again reduced, about the year 1106, under the same emperor, without difficulty. Two years after, the Turks marched from the East, with a design to plunder it and the maritime cities. In 1175 the emperor Manuel, falling into an ambuscade of the Turks, not far from the sources of the *Mæander*, retired to *Philadelphia*. In the division of the conquests of Sultan Aladin in 1300, the inner parts of Phrygia, as far as Cilicia and *Philadelphia*, fell by lot to Karamân. The town in 1306 was besieged by Alisuras, who took the forts near, and distressed it, but retired on the approach of the Roman army. The Tripolines requested succour from the general, on his way by *Kliara*; and he defeated the enemy at *Aulak*. It is related, that the *Philadelphians* des-
pised

pised the Turks, having a tradition, that their city had never been taken. After this exploit, the Grand Duke Roger returned hither, built the forts of Kula and Turnus, and exacted money. In 1391, *Philadelphia* singly refused to admit Bajazet; but wanting provisions was forced to capitulate. Cineis, after his reconciliation with Amir, prince of Ionia, drew over to his interest this place, with Sardis, Nymphéum, and the country as far as the Hermus.

It was anciently matter of surprise, that *Philadelphia* was not abandoned; and yet it has survived many cities less liable to earthquakes, and continues now a mean, but considerable town, of large extent, spreading on the slopes of three or four hills. Of the wall, with which it was encompassed, many remnants are standing, but with large gaps. The materials of this fortification are small stones, with strong cement. It is thick and lofty, and has round towers. On the top, at regular distances, are a great number of nests, each as big as a bushel; with the cranes, their owners, by them, single or in pairs. The bed of the Cogamus, which is on the north-east side, was almost dry, when Dr. Chandler was here.

Going a little up the Cogamus, between the mountains, in the bank on the right hand, is a spring of a purgative quality, much esteemed and resorted to in the hot months. It tastes like ink, is clear, and tinges the earth with the colour of ochre. Farther up, beyond the town, on the left hand, is the wall, which, it has been said, was built with human bones, after a massacre, by one of the sultans. That wonder, (see Rycart—and Woodward's Catalogue of foreign Fossils, p. 11.) is the remnant of a duct, which has conveyed water of a petrifying quality, as at Laodicea. This incrusts some vegetable substances, which have perished, and left behind, as it were, their moulds.

The bishop of *Philadelphia* was absent, says Dr. Chandler, but the *proto-papas*, his substitute, whom we went to visit, received us at his palace, a title given to a very indifferent house, or rather a cottage, of clay. We found him ignorant of the Greek tongue, and were forced to discourse with him, by an interpreter, in the Turkish language. He had no idea that *Philadelphia* existed before Christianity, but told us that it had become a city in consequence of the many religious foundations.—The number of churches he reckoned at twenty-four, mostly in ruins, and mere masses of wall decorated with painted saints. Only six are in a better condition, and have their priests. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. The Greeks are

about three hundred families, and live in a friendly intercourse with the Turks, of whom they speak well. We were assured that the clergy and laity in general knew as little of Greek as the *proto-papas*; and yet the liturgies and offices of the church are read as elsewhere, and have undergone no alteration on that account.

The *Philadelphians* are a civil people. One of the Greeks sent us a small vessel full of choice wine. Some families, beneath the trees, by a rill of water, invited us to alight, and partake of their refreshments. They saluted us when we met.

Philadelphia, possessing waters excellent in dyeing, and being situated on one of the most capital roads to Smyrna, is much frequented, especially by Armenian merchants. The khan, in which we lodged, was very filthy, but full of passengers. Mules arrived almost hourly, and were unladen in the area. A caravan goes regularly to Smyrna, and returns on stated days.]

II. PHILADELPHIA, otherwise called *Rabbath*, or *Rabbath Ammon*, *Rabbath* of the children of *Amman*, or *Rabbat-Amana*, the capital of the Ammonites, was situated in the mountains of Gilead, toward the source of the river Arnon. It is sometimes mentioned as belonging to Arabia, sometimes to Coele Syria.—Eusebius places it ten miles from Jazer east. It is very probable this city was the residence of king Og, since in the time of Moses his iron bed, nine cubits long, and four cubits broad, was shewn there, Deut. iii. 11. *Philadelphia* was one of the ten cities of Decapolis beyond Jordan. Pliny, *lib. v. cap. 18*. Josephus extends *Perea*, or the region beyond Jordan to *Philadelphia*. Joseph. *de Bello*, *lib. iii. cap. 2*. See RABBATH AMMON. It is said this city received its name from *Ptolemy Philadelphus*, king of Egypt. Ignatius the Martyr, very probably, preached the gospel here; and to the church of this place he wrote his epistle to the *Philadelphians*. [I believe this will not be admitted by the learned. The inscription of Ignatius's Epistle is "to the Church at *Philadelphus* in Asia;" and the conclusion of it imports a reference to Cilicia, Ephesus, and Smyrna, inconsistent with this notion.]

PHILADELPHUS. *Ptolemy Philadelphus*, king of Egypt. See PTOLEMY and SEPTUAGINT.

PHILARCHES, *Φιλάρχης*, lover of the prince; from *φίλος*, a friend, and *ἀρχος*, a prince. A very wicked man, killed by the Jews, with Timotheus, the Syrian general, 2 Macc. viii. 32.

PHILELLEN, *Φιλέλλην*, a friend to the Greeks. This surname was given to Aristobulus,

las, king of the Jews, son and successor of Alexander Jannæus: *Antiq. lib. xiii. cap. 19.* Χρυσίον Φιλάλιν. And to many eastern princes. *Vide "JEWISH COINS," Plate II.*

PHILEMON, Φιλήμων, *that kisses, or is affectionate, from φιλημα, a kiss. [Loving?]*

PHILEMON, a rich citizen of Colossæ in Phrygia, converted to the Christian faith, with Apphia his wife, by Epaphras, a disciple of St. Paul; for St. Paul himself did not preach at Colossæ. Col. ii. 1. *Ita Interp. Chrysost. Hom. in Col. ii. 1.* Perhaps, we should have known nothing of *Philemon*, had it not been on account of his slave Onesimus, who having robbed him, and run away from him, to Rome, there found St. Paul, and became very serviceable to him. St. Paul converted him, baptized him, and sent him back to his master *Philemon*, to whom he wrote a letter. *Philemon* had made a church of his family; and his domestics, as well as himself, were of the household of faith. His charity, liberality, and compassion, were a refuge to the distressed. The Apostolical Constitutions, say, *lib. vii. cap. 46.* that St. Paul made him bishop of Colossæ, but the Menæa insinuate, that he went to Gaza in Palestine, of which he was the apostle and first bishop. From thence he returned to Colossæ, where he suffered martyrdom with Apphia his wife, in the time of Nero. They relate several particulars of his martyrdom, and add, that his body remained at Colossæ, where it performed several miracles. His name is in the martyrologies November 22.

[Short as this article is, it probably needs considerable corrections. It should appear from the expression, verse 19, "thou owest to me even thine own self, besides," that *Philemon* was really a convert of St. Paul; unless we could admit that Paul had formerly been the means of saving his life; for which we have no warrant. Some have supposed that Archippus was son to *Philemon*; and as the apostle terms him, "our fellow-soldier," it is possible, that the connection had been of long standing, and consequently, much intercourse might have taken place between Paul and *Philemon*, distinct from any reference to *Philemon's* situation at Colossæ. Lightfoot has this thought; and Michaelis adopts it: but, if Archippus were fellow-soldier of Paul the aged, he was too old to be son to *Philemon*: not to insist, that no reason can be assigned why this son is distinguished from the rest of *Philemon's* family. He might be brother to *Philemon*, (or, to Apphia) and living with him, is placed after Apphia; but before the young folks of the family, to whom he was uncle. This conjecture seems to be the most probable; and

VOL. II. PART XXII. Edit. IV.

it agrees with the supposable time of life at which Archippus had (lately) been chosen to an office of deaconship.

Though it is usually said that St. Paul had converted and baptized Onesimus, at Rome; yet from the phrase, Col. iv. 9. "who is one of you," it is natural to infer, that Onesimus had professed Christianity before his elopement; (so Epaphras is called *one of themselves*, chap. i. 7.) otherwise, he could be no member of the church at Colossæ: and very likely, this transgression of a professor, had not only mortified *Philemon*, extremely, but had scandalized the church, and had become publicly notorious, among the Heathen, also.

Philemon was undoubtedly a man of property; and, like Gaius, like the lady Eclecta, and like Phebe, he exercised great hospitality towards Christian brethren, especially evangelists. But, from the direction of the apostle "to prepare him a lodging" [not in *Philemon's* own house; comp. Macknight, *et al. in loc.*] in a hired house, in the city, where he might receive all comers; it appears, that *Philemon's* premises were not very extensive. The phrase, "church in thy house," imports, that all his family had been baptized, say Theodoret, Oecumenius, Chrysostom, Theophylact, and all the Greek scholiasts.

As to any ecclesiastical character attached to *Philemon*, he might be a deacon, but the term "fellow-labourer," is not sufficient to prove he was a bishop; though it implies a previous personal knowledge, and perhaps, much confidential communication, between the parties. If we might add a personal knowledge of *Philemon*, by those also who salute him in Paul's letter—Timothy, Epaphras, Mark, Aristarchus, Demas, Luke,—it would greatly heighten our conception of this good man's character, and suggest a variety of occasions on which he might have rendered the brethren services equally extensive and important.]

PHILETUS, Φιλητὸς, *amiable, or who is beloved; from φιλεῖν. [Lovely?]*

PHILETUS. St. Paul writing to Timothy, 2 Tim. ii. 16, A. D. 65, a little while before his own martyrdom, speaks of Hymenæus and *Philetus*; who concerning the truth have erred, saying, *that the resurrection is past already.*—We have nothing very certain concerning *Philetus*; for we make small account of what is read in the false Abdias, in the life of St. James Major; even supposing this author has not put the name of *Philetus* instead of *Phygellus*.

PHILIP, Φίλιππος, *warlike, or a lover of horses.*

I. **PHILIP**, king of Macedon, father of Alexander

under the Great, is spoken of in Scripture, only by incident, on occasion of his son Alexander. Philip was killed at Egea, a city of Macedonia, by Pausanias, son of Cerastus, while he was celebrating the nuptials of his daughter Cleopatra with Alexander, king of Epirus; A. M. 3688.—Alexander the Great, in his letter to Darius, asserts that the Persians, by a great reward, had engaged the murderers of his father to commit that crime. Diodor. *An.* 1. *Olymp.* 111. Justin, *lib.* ix. *cap.* 6. Q. Curtius, *lib.* iv. *cap.* 1. Arrian. *lib.* ii.

II. PHILIP, surnamed Arideus, brother of Alexander the Great, succeeded him in the kingdom of Macedonia, A. M. 3681. He was put to death A. M. 3687, *ante* A. D. 317.

III. PHILIP, foster-brother of Antiochus Epiphanes, a Phrygian by birth, and in high favour with Antiochus. 2 Macc. ix. 29. This prince made him governor of Jerusalem, where he committed many outrages on the Jews, to force them to forsake their religion. Seeing that Apollonius and Seron were defeated by Judas Maccabeus, he sent for new succours to Ptolemy, governor of Coele-Syria, who sent him Gorgias and Nicanor with a powerful army.—Some time after, Antiochus going beyond the Euphrates, to extort money from the people, Philip went with him; Antiochus finding himself near his end, made him regent of the kingdom, put his diadem into his hand, with his royal robe, and his ring, that he might render them to his son the young Antiochus Eupator. But Lysias having taken possession of the government in the name of young Eupator, who was but a child, Philip not being able to cope with him, durst not return into Syria; but he went into Egypt, carrying the body of Epiphanes with him, there to implore assistance from Ptolemy Philometor, against Lysias the usurper. The year following, while Lysias, was busy in his war against the Jews, Philip got into Syria, and took possession of Antioch. But Lysias returning into the country with great diligence, retook Antioch, and put to death Philip, who was taken in that city. A. M. 3840. Josephus, *Antiq.* lib. xii. *cap.* 15.

IV. PHILIP, son of Herod the Great, by one of his wives called Cleopatra. He married Salome the daughter of Herod, surnamed Philip, and of Herodias, who is so well known in the gospel, by the death of John the Baptist; and Salome her daughter, the wife of Philip, is she who danced before Herod, and asked for the head of that holy forerunner of Christ. In the will of Herod, Philip was named after Archelaus, and he bore the title of Tetrarch of Trachonitis, Gaulanitis, Batanea, and Paneas. *Ant.*

lib. xvii. *cap.* 10. While Archelaus went to Rome, to solicit the confirmation of his father's will from Augustus, he left his brother Philip to govern Judæa. Some time after, Verus governor of Syria, sent Philip to Rome also, to assist his brother Archelaus to take care of his own interests.

As soon as Augustus had confirmed Herod's will, Philip returned into his Tetrarchy, and lived there many years as a peaceable and moderate prince, contented with his condition, and placing his delight in well-governing his people. When he went abroad, if any one applied to him for justice, he presently stopped, in what place soever he was, caused a tribunal to be set, which he always carried with him for the purpose, gave the parties a hearing, and determined the cause on the spot. He built the walls round the city of Paneas, and gave it the name of *Cæsarea Philippi*. He also enlarged the town of Bethsaida, on the lake Gennesareth, and gave it the name of *Julias*, in honour of *Julia* daughter of Augustus. He died A. D. 33, after thirty-seven years' reign; the 20th year of the emperor Tiberius. *Antiq.* lib. xviii. *cap.* 6.

V. PHILIP, otherwise, *Herod-Philip*: called Philip, Mark vi. 17. Luke iii. 19, but called *Herod*, Matt. xiv. 3. He was son of Herod the Great, and of the second Mariamne, daughter of Simon the high-priest. This *Herod-Philip* married Herodias, by whom he had Salome, the young damsel who danced before Herod, and procured the death of John the Baptist. Herodias left him, and married Herod-Antipas his brother. See HEROD-ANTIPAS, HEROD-PHILIP, HERODIAS, and FRAGS. No. CCXXVII.

VI. PHILIP the apostle: native of Bethsaida in Galilee. Eusebius, *Hist. Eccl.* lib. iii. *cap.* 31. says he was a married man, and had several daughters. Jesus Christ invited him to follow him, John i. 43, 44. Philip followed him; and soon after, finding Nathanael, Philip said to him, "We have found the Messiah." Then he brought Nathanael to Jesus; and they were with him at the marriage at Cana in Galilee.—Clemens Alexandrinus, *Stromat.* lib. iii. mentions it as a thing universally acknowledged, that it was Philip who gave our Saviour the answer, "Let me first go to bury my father," Matt. viii. 21, 22. Tertullian, *de Baptismo*, *cap.* 12. assures us, that it was one of the apostles, but the evangelists do not say that it was this apostle; and it would be strange, that St. John, who tells us so particularly what Christ said to Philip, at his call to the apostleship, should not mention so remarkable a circumstance.

St. Philip was called at the very beginning of our Saviour's mission, A. D. 30, and about a year

year afterwards he was appointed an apostle.—When Jesus intended to feed five thousand men, he asked St. Philip, only to prove him, whence bread might be bought for such a multitude?—Philip answered, that two hundred pennyworth would not be sufficient for every one to taste a little, John vi. 5, 6, 7. Luke vi. 13. Matth. x. 2. —Certain Gentiles, having a curiosity to see Jesus, a little before his passion, they addressed themselves to St. Philip, who mentioned it to St. Andrew, and these two together to Christ, John xii. 20, 22. At the last supper, Philip asked our Saviour, that he would please to shew them the Father; and that was all they desired. But Jesus answered, that seeing the Son, they saw the Father also, John xiv. 8, 10. This is all we find of him in the gospel.

Clemens Alexandrinus says, *Stromat*, lib. iii. that some of St. Philip's daughters were married. Theodoret says, in *Psalm* cxvi. he preached in the two Phrygias; and Eusebius, *Hist. Eccl.* lib. iii. cap. 31. says, he was buried at Hierapolis in Phrygia Pacatiana. Polycrates, bishop of Ephesus, *apud Euseb.* lib. v. cap. 24. assures us, that St. Philip, with St. John, celebrated the passover on the fourteenth day of the moon. The same author seems to say, *Hist. Eccl.* lib. iii. cap. 39. that Papias had been informed by the daughters of St. Philip, that a dead man had been restored to life in the time of this apostle. The false histories that we have of St. Philip, pretend that he died at the age of fourscore and seven, under Domitian or Trajan. A book of Acts has been falsely attributed to this apostle, which was condemned by pope Gelasius: as also a Gospel, used by the Gnostics. Epiphanius. *Hæres.* 26. cap. 13. The Bollandists may be consulted, on May 1.

As to his daughters, Polycrates, bishop of Ephesus says, that two of them lived in virginity, and were buried with their father at Hierapolis, Euseb. *lib.* iii. cap. 31. Polycrates speaks also of another daughter of St. Philip, who lived in great sanctity, and died at Ephesus. This is probably, his married daughter; and, perhaps, it was this, whom the Greeks honoured under the name of Hermione, who, they say, was buried at Ephesus, and was daughter of Philip the apostle, Vales. *Not. in Euseb.* p. 55.

VII. PHILIP, the second of the seven deacons, Acts vi. 5. This deacon, it is affirmed, was of Cesarea, in Palestine. It is certain, his daughters lived in that city, Acts xxi. 8, 9. After the death of Stephen, the Christians, except the apostles, having mostly left Jerusalem, and being dispersed in several places, St. Philip went to preach at Sebaste or Samaria, where he performed several miracles, and converted

many persons: Acts viii. He baptized them; but informed the apostles at Jerusalem, that Samaria had hopefully received the word of God; that they might communicate the Holy Ghost to those converts. Peter and John came thither for that purpose. Simon Magus had been admitted to baptism, among others, by St. Philip. *Vide MAGUS.*

St. Philip was, probably, at Samaria, [if not rather at Cesarea, with his daughters] when an angel commanded him to travel on the road that leads from Jerusalem to Old Gaza, (for there were two cities of Gaza, the Old and the New; the Old was then forsaken) and was in the way to Egypt. Philip obeyed, and there met with an Ethiopian eunuch, belonging to Candace, queen of Ethiopia, whom he converted and baptized. See the history, Acts viii. 26. Being come out of the water, the spirit of the Lord took away Philip, and the eunuch saw him no more. Some ancient Greek manuscripts intimate, and some of the Fathers read in this place, that the Holy Ghost descended on the eunuch, immediately after his baptism. See *Mills's Various Lectures* on the New Testament. But Philip was found again at Azotus, and preached the gospel in all the cities he passed through, till he returned to Cesarea of Palestine, which is about thirty leagues from Azotus.

Scripture does not inform us what Philip did after this time, A. D. 33. The modern Greeks say, that this holy deacon went to Tralles in Asia, where he founded a church, of which he was the apostle and bishop, and where he rested in peace, after performing many miracles. The Latins, after Usuard and Ado, say, June 6, that he died in peace at Cesarea; and that three of his daughters were there buried with him. Ado adds, that the fourth died at Ephesus; but he has mistaken this fourth daughter of Philip the deacon, for St. Hermione, daughter of Philip the apostle, of the former article. Caius also, an ancient priest of the Romish church, apparently confounds the daughters of Philip the deacon, with those of Philip the apostle, when he says, that the four daughters of the deacon dwelt at Hierapolis in Phrygia. Caius, *apud Euseb. Hist. Eccl.* lib. iii. cap. 31. When St. Paula came to Cesarea, A. D. 386, she desired to see the house of St. Philip, and the chambers of his daughters. Hieronymus. *Ep.* 27. The Greeks celebrate the feast of Philip the deacon, Oct. 11.

PHILIPPI, a city of Macedonia, and a Roman colony, Acts xvi. 12. [So called from Philip, king of Macedon, who repaired and beautified it: whence it lost its former name of *Dathos*. Philip's design was, to make it a barrier against the Thracians.] St. Paul preached here

A. D. 52, and converted several inhabitants; among others, Lydia, a seller of purple. He also cast out a Pythonic spirit from a servant-maid. Her masters stirred up the whole city against Paul; and the magistrates [military officers] caused him and Silas to be seized, whipped, and put in prison. But the day following they made excuses for their ill treatment. [Comp. FRAGMENTS, No. CCLXXIII. and Plate MISCELLANIES, Nos. 5, 6.]

[This ill treatment, seems to have been recollected by St. Paul, with a resentment not common to him. He says to the Thessalonians, "we had suffered before, and were *shamefully entreated at Philippi*." It should seem that the military officers of the colony, had assumed a power that did not belong to them; and Paul resented their proceedings with the feelings of a soldier, as well as of a Roman citizen:—he therefore, humbled them in a public manner; but he did not forget their *shameful* usage of him and his companion, Silas.]

PHILIPPIANS. The *Philippians* were always full of gratitude, for the faith they had received from God, by the ministry of St. Paul.—They assisted him on several occasions. Phil. iv. 16. They sent him money while in Achaia; and being informed that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus, their bishop, to be serviceable to him, Phil. iv. 12, 18. A. D. 61. Epaphroditus fell sick; and St. Paul, in order to remove the anxiety of the *Philippians*, on hearing of his sickness, sent Epaphroditus to them again, when he was recovered, and by him the epistle which is still remaining: in which he commends their liberality, and shews great acknowledgment, for their readiness. See PAUL. [The church at *Philippi* was left by Paul and Silas under the ministrations and direction of St. Luke; whose age and experience qualified him for that difficult office. He continued there a long while; probably, several years; though he modestly omits all mention of his services. Comp. Acts xvi. 11. *et seq.* with chap. xx. 6.]

PHILISTINES, פְּלִשְׁתִּים, Φυλιστινῆς, *those that dwell in villages*. [Scattered, i. e. as powder or dust; otherwise, *opposite ruin*, or *double ruin*, or *the drink of ruin*; or *falling drinking*. In Isaiah xiv. 13. *Palestina*, in the singular: in 2 Chron. xvii. 31. in the plural.

Simon considers this name as importing *migration, wandering, travelling*, which the Ethiopic root signifies; and *Palestine* as importing the country migrated to, i. e. by the Caphtorim and Casluhim, Gen. x. 14. Exod. xv. 14. Deut. ii. 23. Jer. xlvii. 4. Amos ix. 7. *Pelangi* and *Pelani* he refers to the same idea. The *Pelangi*

were so termed from their wanderings, says Strabo, *lib. ix.*] See PALESTINE.

PHILISTINES, a people that came from the Isle of Caphtor, (*vide* CAPHTOR, i. e. Crete,) into Palestine, Amos ix. 7. Jer. xlvii. 4. being descendants from the Caphtorim, who derived from the Casluhim, children of Mizraim, as Moses informs us, Gen. x. 13, 14. and, by consequence, originally from Mizraim, father of the Egyptians. Moses says, Deut. ii. 23. that the Caphtorim, being come out of Caphtor, drove out the Avim which dwelt from Hazerim to Azzah (or Gaza), and dwelt in their stead: therefore, it is only since the time of the Avim (or Avites), or Canaanites, that the *Philistines* came into *Palestine*, and possessed that country. We do not know the time of their coming out of Caphtor; but they had been long in Canaan, when Abraham came thither, A. M. 2083.

The name *Philistine* is not Hebrew. The Septuagint generally translate פְּלִשְׁתִּים by Ἀλλόφυλοι, *Allophyloi*, strangers. The Pelethites and Cherethites were also *Philistines*; and the LXX. sometimes translate *Cherethim* by *Cretai*, *Cretes*, כְּרֵתַי, Κρηται, *vide* Ezek. xxv. 16. Zeph. ii. 5, 6.

The Casluhim, or Casluchim, fathers of the Caphtorim, dwelt originally in *Pentapolis Cyrenaica*, according to the paraphrast Jonathan; or in the canton *Pentaschenites* of Lower Egypt, according to the Jerusalem paraphrast. We find in Marmorica, the city of *Axilis*, or *Azylis*; and in Libya bordering on Egypt, *Sagylis*, or *Satylis*; and this out of Ptolemy. These names have a sensible resemblance to *Casluhim*. This country is near Egypt, where the children of Mizraim had their settlement: it is over-against Crete. Strabo, *lib. xvii.* allows but a thousand furlongs between the port of Cyrene, and that of Crete, called *Criou Metapon*, or *the Ram's Forehead*. There was, heretofore, a great intercourse between Cyreniaca and Crete, as appears from Strabo and Pliny: it is therefore probable, that the Casluhim sent colonies to this island from Cyreniaca, which afterwards passed to the coasts of *Palestine*.

Besides the conformity which is observable between the words Cherethim and Crete, we also find a great resemblance between the manners, the arms, the deities, the customs of the *Philistines*, and those of the Cretans.

The *Philistines* were a powerful people in Palestine, even in Abraham's time, since they had then kings, and considerable cities. They are not enumerated among the nations devoted to extermination, whose territory the Lord assigned to the Hebrews. They were not of the cursed seed of Canaan. However, Joshua did not

not forbear to give their land to the Hebrews, and to attack them by command from the Lord, because they possessed various districts promised to Israel. But these conquests of Joshua must have been ill maintained, since under the Judges, under Saul, and at the beginning of the reign of king David, the *Philistines* had their kings, and their lords, which they called *Sazanim*; since their state was divided into five little kingdoms, or satrapies, and since they oppressed Israel, during the government of the high-priest Eli, that of Samuel, and during the reign of Saul; for about 120 years, from A. M. 2848 to 2960.—True it is, that Shamgar, Sampson, Samuel, and Saul, opposed them, and were victorious over them with great slaughter, at various times, but did not reduce their power. They maintained their independence till David subdued them, 2 Sam. v. 17. viii.

They continued in subjection to the kings of Judah, down to the reign of Jehoram, son of Jehoshaphat, about 246 years; from A. M. 2960, to A. M. 3116: when they revolted from Jehoram, 2 Chron. xxi. 16. Jehoram made war against them, and probably reduced them to his obedience; because it is observed in Scripture, that they revolted again from Uzziah, who kept them to their duty during his whole reign, 2 Chron. xxvi. 6, 7. Uzziah began to reign in 3194. During the unfortunate reign of Ahaz, the *Philistines* made great havoc in the territory of Judah; but his son and successor Hezekiah subdued them again, 2 Chron. xxviii. 18. 2 Kings xviii. 8. Lastly, they regained their full liberty under the later kings of Judah; and we see by the menaces uttered against them by the prophets Isaiah, Amos, Zephaniah, Jeremiah, and Ezekiel, that they brought a thousand calamities on Israel, for which God threatened to punish them with great misfortunes.

Esar-Haddon, successor to Sennacherib, besieged Azoth and took it, by his general Thasthan, or Tartan. Psammiticus, king of Egypt, took the same city, after a siege of twenty-nine years, [months?] says Herodotus, *lib. ii. cap. 157.* and this is the longest siege of any known. During the siege of Tyre, which lasted thirteen years, Nebuchadnezzar employed part of his army to subdue the Ammonites, the Moabites, the Egyptians, and other nations bordering on the Jews. There is great probability that the *Philistines* could not withstand him, but were reduced to his obedience, as well as the other people of Syria, Phœnicia, and *Palestine*. Afterwards, they fell under the dominion of the Persians, then under that of Alexander the Great, who destroyed Gaza. Strabo, *lib. xxvi.* Arrian, *lib. ii.*

de Expedit. Alexand. the only city of the *Phœnicians* that dared to oppose him. After the persecution of Antiochus Epiphanes, the Asmoneans took by degrees several cities from the country of the *Philistines*, which they subjected. Tryphon, regent of the kingdom of Syria, gave to Jonathan the Asmonean, the government of the whole coast of the Mediterranean, from Tyre to Egypt; consequently, all the country of the *Philistines*. The name *Palestine* comes from *Philistine*, although these people possessed but a small part of this country.

[We are told, Gen. x. 14. that *Philistim* came out of *Casluhim*: but, from comparing other places where the origin of this people is mentioned, as Amos ix. 7. "Have I not brought the *Philistines* from *Caphtor*?" and Jer. xlvii. 4. where the *Philistines* are called "the remnant of the country of *Caphtor*;" it appears that the parenthesis in which the *Philistines* are named, should have been inserted after *Caphtorim*, and not after *Casluhim*. We shall find this arrangement confirmed by other considerations. I am not satisfied with any derivation of *Philistine* from the Hebrew; by some it is referred to a root signifying *lowly*, or *humble*; but what in the character of the *Philistines* justifies this derivation? Neither did they inhabit *low countries*, properly speaking, though they held the sea coast of Judea. They are called by the Greek interpreters of the historical books, *foreigners*. They were uncircumcised, at least the body of their nation were so, 1 Sam. xvi. 6. 2 Sam. i. 20. These people were always at war with the Hebrews. They had probably ancient causes of enmity; and if, as I conclude, religion was one cause, there could be no stronger opposition than between those who supposed they had divine command for worshipping God by the mediation of images, and those who were threatened with death for having any thing to do with idols, whose figures they detested, professedly as a nation, though some individuals were inclined to adopt them.

Under the article *CAPHTOR*, the reader may see that we derive this people from India; and their history from the Asiatic records, under the description of *Philistines*, is communicated by Major Wilford, in the *Asiatic Researches*, vol. iii. p. 72, *et passim*.]

PHILO, a famous Jewish author, of the city of Alexandria, and of the race of the priests. He was brother to Alexander Lysimachus, alabarch, or chief of the Jews, who in great numbers inhabited that city. Josephus, *Ant. lib. xviii. cap. 10.* calls him an illustrious man in every thing. He made himself so famous by his eloquence, and by his knowledge of the philosophy of Plato, that

that it was commonly said at Alexandria, either *Philo imitates Plato*, or *Plato imitates Philo*. Hieronym. *de Viris illust.* cap. 11. Photius, *Cod.* 105. And the learned call him the *Jewish Plato*, or the second Plato. He was advanced in years when he was deputed with others to go to Rome, about A. D. 40, by the Jews of Alexandria, to defend the right of citizenship of Alexandria, which the Jews claimed, before the emperor Caius. They staid at Rome till Caius returned out of Gaul, and when he arrived, they presented their memorial to him. Caius received them with more tokens of friendship than they expected. *Philo, Leg ad Caium*.

Some time after, he gave them a hearing, near the city, in the houses of pleasure that bore the names of Mecenias and Lamia. The emperor reproached them with being the only people in the world who would not acknowledge him as a God, &c. *Vide CAIUS*. He dismissed them without deciding the cause.

Philo composed several works, good part of which is extant, and much esteemed by intelligent persons. Photius believes, *Cod.* 105, that from him the custom was first introduced into the church, of explaining Scripture allegorically; and true it is, that the Fathers, especially Clement of Alexandria and Origen, have often followed the method of *Philo*; but it cannot be denied, that the custom of allegorizing Scripture, was in use long before *Philo*. Josephus, *Proëm. in Antiq. Jud. ad finem*, testifies, that he had thoughts of composing a work, in which he would explain what Moses had concealed under allegories. St. Paul has often used this manner of explaining Scripture: whence, as may be easily seen, it had been long familiar to the Jews. See ALLEGORY, and *Wisd.* xviii. 24. compared with *Philo, de Vita Mos. lib. iii.*

Several of the ancients have thought that *Philo* intended to give a description of the first Christians of Alexandria, in his book intitled, "Of a Contemplative Life," wherein he represents the manners of the *Therapeutæ*. *Vide* ESSENES, and *THERAPEUTÆ*. It is said, Euseb. *Hist. Eccl.* l. ii. *de Viris illust.* c. 11. that *Philo* was acquainted with St. Peter at Rome, under the emperor Claudius; and contracted a friendship with him. Photius says, *Cod.* 105. that he even embraced Christianity, but quitted it again from discontent: but this circumstance does not appear from any ancient writer. The time of his death is unknown.

PHILOLOGUS, Φιλόλογος, *a lover of letters, or of the word*; from φίλος, *a lover*, and λόγος, *the word*. St. Paul, *Rom.* xvi. 15. salutes *Philologus*, of whom nothing particular is known. The Greeks make him bishop of

Sinope in Pontus, and place his feast Nov. 4.—Origen believes, that *Philologus* was husband to Julia, mentioned in the same passage; but others doubt whether Julia is not rather the name of a man.

PHILOMETOR, Φιλομήτωρ, *lover of his mother*; from φίλος, *a lover*, and μήτηρ, *a mother*. A surname of Ptolemy VI. king of Egypt. See **PTOLEMY**.

PHILOPATOR, Φιλοπάτωρ, *lover of his father*. A surname of Ptolemy IV. king of Egypt. See **PTOLEMY**.

PHILOSOPHY, Φιλοσοφία, *the love of wisdom*; from φίλος, *a lover*, and σοφία, *wisdom*.

PHILOSOPHY. St. Paul bids the Colossians beware, lest any man spoil them through *philosophy*, *Col.* ii. 8. In *Acts* xvii. 18. Luke relates, that when St. Paul came to Athens, he there found Epicurean and Stoic *philosophers*, who made a jest of his discourses. The same apostle in many places of his epistles, opposes the supposed wise men, and the false wisdom of the age, i. e. the Pagan *philosophy*, to the wisdom of Jesus Christ, and the true religion; which in the notion of the *philosophers* and sophists of this world, or of that age, seemed to be mere folly, being built neither on the eloquence nor the subtilty of those who preached it, but on the power of God, and his authority; on the operation of the Holy Ghost, which actuated the hearts and minds of believers.

About the time that the several sects of *philosophers* were formed among the Greeks, as the *Academics*, the *Peripatetics*, the *Stoics*, by a sort of emulation, among the Jews also several sects of *philosophers* arose, as the *Essenes*, the *Pharisees*, and the *Sadducees*. The Pharisees had some resemblance to the Stoics, the Sadducees to the Epicureans, and the Essenes to the Academics. The Pharisees were proud, vain, and boasting, like the Stoics: the Sadducees, who denied the immortality of the soul, and the existence of spirits, freed themselves at once, like the Epicureans, from all solicitude about futurity: the Essenes were more moderate, more simple and religious, and therefore approached nearer to the Academics.

The *philosophers* against whom St. Paul inveighs, in his Epistle to the Romans, boasted the extent of their knowledge, the purity of their morality, the eloquence of their writings, the strength of their reasonings, and the subtilty of their arguments. Their weaknesses were pride, conceit, presumption, hypocrisy, ambition.—They ascribed every thing to human reason; and would be thought superior in all things. Although their lives were disorderly, shameful, and even injurious to human nature, yet they would pass on

on the world for good men ; and while boasting of their knowledge of God, they dishonoured him by their actions. To them St. Paul opposed the humility of the cross of Jesus Christ, the force of his miracles, the purity of his moral doctrines, the depth of his mysteries, and the evident proofs of his mission.

It is disputed whether the heathen *philosophers* did not borrow the finest sentiments of their morality from the sacred Scriptures. The Fathers have been much divided on this question : some have maintained the affirmative, some the negative. Philo, *de Vita Mos. lib. i.* teaches that before the translation of the books of Moses, by order of Ptolemy Philadelphus, the Gentiles had no acquaintance with the sacred books. Aristæus, *de 70 Interp.* makes Demetrius Phalereus say, that the Greek historians, poets, and writers, have made no mention of the books of the Hebrews ; and that certain writers being desirous of inserting something from them into their works, were prevented by divine punishments, of which he gives instances. Origen, *in Cantic.* maintains, that the name of Moses was unknown to the Greeks, and is not to be found in their writings. Josephus acknowledges the silence of the Greeks, and gives this reason for it ; that they had not read the books of the Jews. Lactantius, *de Origin. Err. lib. ii. cap. 11.* says expressly, that the prophane had never read the sacred writings. In another place, *de Vera Sapientia, lib. iv. cap. 2.* that it was surprising that Pythagoras and Plato should go into Egypt, into Chaldea and Persia, to study the religion and customs of those people, and not go into Judea, whither they might easily have passed, and where they might have found what they vainly sought elsewhere.

But, other of the Fathers, and those the greater number, have been for the affirmative : they assure us, that the most celebrated of the *philosophers* were acquainted with the sacred books and the prophets. St. Austin thinks, *de Civit. lib. viii. cap. 11. de Doctrina Christian. lib. ii. cap. 28.* that Pythagoras knew Jeremiah, in Egypt. Others believe that he conversed with Ezekiel, in Judea : *Quidam, apud Clem. Alex. Strom. lib. i.* that he was acquainted with the Jews, and borrowed several of their laws, which he admitted into his *philosophy*. Clemens Alexandrinus, *Admonit. ad Gentes. p. 46, 47, 48.* speaking to the Greeks, asserts, that whatever there is of truth in the laws of Plato, was derived from the Hebrew writings ; that from thence their poets borrowed their finest thoughts, and their noblest expressions. Justin Martyr, *Apolo- log. i. p. 18. et Apolog. ii. p. 81, 82.* shews, by many examples, that Orpheus, Homer, Solon,

Pythagoras, Plato, and many others, travelled into Egypt, and consulted the books of Moses. Celsus the philosopher, (*Orig. cont. Cels. lib. vi.*) an enemy to the Christians, acknowledges the conformity between the sentiments of Plato and those of Moses and the Jewish prophets : whence he ridiculously concludes, that the Hebrews had imitated the Greeks ; as if Moses and the other sacred writers had not been long prior to Plato and the Greek poets.

Tertullian maintains, that the ancient legislators of the heathen had nothing valuable but what they borrowed from the Hebrews :—that their poets and *philosophers* had drawn from the fountain of the prophets ; that by the subtle artifice of the devil, some principles of truth slipped into the writings of the prophane, in order to undermine the truth at such time as God should manifest it to the world. For the greater part of mankind want either penetration, or sincerity, to distinguish the truth from such errors as they find blended with it. Justin Martyr had the same opinion. Eusebius has employed two entire books, *lib. xi. xii.* of his great work of the Gospel-Preparation, to shew that Plato had taken the principal things of his *philosophy*, and of his theology, from the sacred books of the Jews. Theodoret advances, that the ancient *philosophers* Pherecides, Pythagoras, Thales, Solon, and Plato, had travelled into Egypt, and had received instructions, not only from the Egyptians, but also from the Hebrews, even so far, that Pythagoras received circumcision, which the Egyptians had borrowed from the Jews. St. Ambrose seems to think, that one of Plato's chief designs in visiting Egypt, was to consult the laws of Moses, and the oracles of the prophets. Ambrose *in Psal. cxviii. Serm. 2, 4, 5, 13. et lib. de Fuga sæculi, cap. 8. et de Bono Mortis, cap. 10. et cap. 11. n. 51. et de Arca Noë, cap. 8.*

But, as this question is concerning a fact, it ought to be supported by facts, rather than by authorities. Proofs from fact are of two kinds. First, the agreement of conceptions, principles, and expressions, between the sacred authors and the prophane, in matters wherein naturally they could not agree. Secondly, the acknowledgment of those who copied from others ; or the testimony of contemporary authors. But in the writings of the poets and the prophane *philosophers*, we find no acknowledgment that they had borrowed any thing from the sacred writers ; none of their contemporary writers notices any thing like this. What resemblances may be observed between the sacred and prophane authors, are merely fortuitous, and in such passages wherein men of sense might easily coincide, without

without copying one another : therefore nothing can be concluded from hence, in favour of the opinion, that the Greeks had read and imitated the Hebrew writers.

Nay, they could not so much as have read them ; for they must either have read them in the original, or in translations. The Grecians did not study foreign languages ; and the Jews were infinitely jealous of the sacredness of their books, nor would communicate them to prophane heathen : neither could they be read in any version ; for there was none but that of the Septuagint, under Ptolemy Philadelphus ; long after Pythagoras, Plato, Aristotle, Socrates, Chrysippus, Zeno, and the ancient Greek philosophers and legislators. There is even great probability, that the version of the Septuagint is still more modern than Philadelphus. See SEPTUAGINT.

Another famous question has been debated, concerning the salvation of the ancient *philosophers* ; whether they, by only following the light of reason, and living good moral lives, in the eye of the world, independently of the law and the gospel, could escape damnation and eternal misery ? St. Paul, Rom. ii. 9, 10, 11, &c. seems not to exclude the Gentiles, who lived virtuous lives, from heaven. *Vide GENTILES*. “ When the Gentiles, who have not the law, do by nature things contained in the law ; these having not the law, are a law unto themselves : therefore if the uncircumcision (or, the Gentile) keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?” ver. 26.

From these passages, it may be concluded, that the *philosopher* of the Gentiles, who keeps the law of nature, and who worships God, is accepted before the Sovereign Judge, equally with the Jew, who observes the ceremonial law.

[After all, till it be determined what *degrees* of glory, on one hand, or of misery, on the other, obtain in the future world, it is impossible to answer this question ; but, we may safely leave it to the great Judge of all, who will render to every man according to his deeds. The question of degrees of punishment, as well as of happiness, solves many of the difficulties attending our imperfect information on the nature, &c. of the future state ; and it may prove, hereafter, that many whom mankind regarded as of high character, may there be placed *below* what might be expected as their station ; while others, who have been disregarded here, may enjoy situations *above* them. We ought to consider, that, in proportion to the means and privileges enjoyed, should be our improvement :—for certainly, those who with fewest advantages, have brought most glory to God, are entitled to a

station above those who with superior advantages, have brought less glory to God. Now, since advantages of birth, education, disposition, situation in life, occurrences,—not to advert to different degrees of mental powers, of the Holy Spirit, of grace, and of the various graces derived from God ;—since these, and a thousand other incidents, and co-incidents, are altogether beyond our conception and estimate, we may well conclude, that many who appear to us among the first, may be finally placed among the last ; and that many shall come from the east and the west, and sit down in the kingdom of God, in the higher stations of glory, because they have well improved what little light was granted to them, rather than others, who, amid the blaze of divine illumination with which they were surrounded, did not make *adequate* improvements of the favour.]

The Jews, (*Rab. Moses, et Rab. Meyr. Gubar.*) allow a place in paradise to more than one kind of Gentiles : *e. gr.* they think, those who have faithfully observed the commandments given to Noah, shall obtain salvation ; also, those who have known God, who have entertained rational notions of the Deity ; who have lived in a regular and laudable manner ; they instance Socrates and Plato. The Talmudists exclude from salvation four sorts of people ; such Gentiles as resemble (1) *Balaam* and (2) *Doeg* ; and Jews which resemble (3) *Achitophel* and (4) *Gehazi*. Whence it is inferred, that Pagans, who are like neither Balaam nor Doeg, according to them, may be admitted to happiness.

Tostatus, Catharinus, Erasmus, and several other modern authors, seem to think, that some of the ancient *philosophers*, as Socrates, Plato, and Seneca, were in a state capable of salvation ; which is, on the supposition, that they knew God, and that they lived in a moral and laudable manner. Nevertheless, certain it is, that without faith it is impossible to please God : that faith without works is dead : that without faith in our deliverer, our Messiah, we cannot attain salvation. But the *philosophers* had neither faith enlivened by charity, nor good works, nor belief in the Messiah.

Socrates, the most unexceptionable of them all, is accused [falsely, I hope ! for Aristophanes, his accuser, is no competent witness] of being addicted to an abominable vice : he worshipped the clouds, he used to swear by a dog, by an oak, by a duck. Lactantius describes him as a buffoon and merry-andrew, if he intended thereby to rally the religion of the Athenians, among whom he lived, and the solemnity of an oath ; or as a fool, if he held things to be gods. The disciples of Socrates vindicated their master from the

the imputation of atheism, and proved that he worshipped the gods of the Grecians. At his death he gave orders, that a cock should be sacrificed to Æsculapius. *Vide* FRAGMENTS, No. CCXII. CHERUBIM, Plate IV. No. 9.

Seneca, the object of admiration of several of the ancients, composed a book of Pagan superstitions, and after having shewn the ridiculousness of them, he concluded, that the wise man ought to observe these things in compliance with custom and the laws, and to practise them in outward appearance, without any belief in them. Dio upbraids this philosopher with the commission of heinous crimes, and with instructing his pupil Nero to practise the same; with accumulating immense riches in a very little time, and with increasing them by daily usury. Such were the most complete of the Pagan philosophers!—Men who had a barren knowledge of the Deity.

The Orientals observe, that the philosophy of Thales the Milesian, who took water to be the principle of all things, has a near relation to that of Moses and the Egyptians, who favoured pretty much the same principles; as also the Phenicians, who contended for the production of all things out of tempered mud and watry sediment; whereas the Persians and Zoroaster made a nearer approach to the principles of Anaxagoras, who supposed fire to be the first natural cause of all material things.

PHINEHAS, פִּנְחָס, PINCHAS. *Aspect*, or *face of trust*, or *protection*; from פָּנָה panah, to *behold*, and חָסָה chasah, to *hope*, to *trust*.

I. PHINEHAS, or as the Jews pronounce, PINCHAS, son of Eleazer, and grandson of Aaron. Third high-priest of the Jews, A. M. 2571, to about A. D. 2590, ante A. D. 1414. He is particularly commended in Scripture for zeal, in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to fornication and idolatry: Numb. xxv. 7. Insomuch that the Lord promised the priesthood to *Phinehas* by perpetual covenant; evidently including this tacit condition, that his children should continue faithful and obedient; for we know the priesthood passed out of the family of Eleazar and *Phinehas* to that of Ithamar, and that it returned not to the posterity of Eleazar until after about a hundred and fifty years.

This dignity continued in the race of *Phinehas*, from Aaron down to the high-priest Eli, for about three hundred and thirty-five years. Aaron was appointed high-priest A. M. 2513. Eli was acknowledged high-priest and judge of Israel in 2848. The manner and causes of this change are unknown. It re-entered the family of Eleazar under the reign of Saul, who having put to death Abimelech, and the other priests of Nob,

VOL II PART XXII Edit IV

gave the high-priesthood to Zadok, of the race of *Phinehas*. At the same time, David had with him Abiathar, of the race of Eli, who performed the functions of high-priest. So that after the death of Saul, David continued the priesthood to Zadok and Abiathar conjunctly. But towards the end of David's reign, Abiathar having espoused the interests of Adonijah, to the prejudice of Solomon, he was disgraced; and Zadok only acknowledged as high-priest. The priesthood continued in his family until after the captivity of Babylon, and even to the destruction of the temple. From the beginning of Zadok's priesthood alone, and the exclusion of Abiathar, to the ruin of the temple, is 1804 years. Zadok was high-priest alone, and Abiathar disgraced, A. M. 2989. The temple was destroyed A. M. 4073, A. D. 70.

We read also of another memorable and zealous action of *Phinehas*, Josh. xxii. 30, 31. When the Israelites beyond Jordan had raised upon the banks of the river a vast heap for an altar; those on the other side, fearing they were going to forsake the Lord, and to set up another religion, deputed *Phinehas*, and other chief men, to inform themselves of their reason for erecting this monument. When they found that it was only in commemoration of their union and common origin, *Phinehas* praised the Lord, saying, We now know that the Lord is with us, since you are not guilty of that prevarication of which we suspected you. *Vide* the commendation that Jesus the son of Sirach gives *Phinehas*, Ecclus. xiv. 23.

We do not exactly know the time of the death of *Phinehas*. But as he lived after Joshua, and before the servitude under Chushan-rishathaim, his death is put A. M. 2590. Under his pontificate the story of Micah happened, Judg. xvii. also the conquest of Laisha by the tribe of Dan, Judg. xviii. 27. and the enormity committed on the wife of the Levite of mount Ephraim. Judg. xix. *Phinehas's* successor was Abiezer or Abishuah. Judg. xx. 28.

The Rabbins allow a very long life to *Phinehas*.

II. PHINEHAS, son to Eli the high-priest, and brother to Hophni. See ELI and HOPHNI.

PHLEGON, Φλέγων, *zealous*, *burning*; from φλέγω.

I. PHLEGON, mentioned by St. Paul, Rom. xvi. 14. He was bishop of Marathon in Attica, according to the Greeks. They place his festival April 8, as do the Latins. We know no particulars of his life.

II. PHLEGON, a freed-man of Adrian. He composed a history digested by the Olympiads, as far as A. D. 140. In this history he notices, that in the fourth year of the two hundred and

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second

second Olympiad, (about the middle of A. D. 33.) there happened the greatest eclipse of the sun that had ever been seen, the stars appearing in the heavens at noon-day; that afterwards there was a great earthquake in Bithynia. Euseb. *Chronic.* p. 202. Hieronym. *Chronic.* p. 158. *Chronic. Alex.* p. 520. Several critics believe, this to be that darkness which happened at the death of Jesus Christ. On this account we insert *Phlegon*. See DARKNESS, *Add.*

PHRAORTES. We have said, after some learned men, that *Phraortes*, king of the Medes, noticed by Herodotus, *lib. i. cap. 102*, is the same as Arphaxad, who was conquered by Nebuchadnezzar, mentioned in Judith.

After Dejoces, the first king of the Medes, and founder of Ecbatana, succeeded *Phraortes*. "Not contenting himself with the empire of the Medes, he declared war against the Persians, and was the first who brought them into subjection to the Medes. Finding himself master of those two potent and warlike nations, he subdued the greater part of the people of Asia, whom he attempted one after another. At last he made war with the Assyrians, whose capital was Niniveh, a people that formerly possessed the empire of Asia, but was then forsaken by their allies, though still powerful enough to make head against him. *Phraortes* carrying the war into their country, in the twenty-second year of his reign, was defeated, and perished with the greater part of his army. His successor was his son Cyaxares."

Judith speaks of Arphaxad:—in the twelfth year of the reign of Nebuchadnezzar, who reigned in Niniveh the great city, in the days of Arphaxad, who reigned over the Medes in Ecbatana. And built in Ecbatana walls round about, &c. (Herodotus ascribes the building of Ecbatana to Dejoces, father of *Phraortes*, but that is not inconsistent with *Phraortes*'s beautifying and fortifying this city.) After that, he boasted of his power, as being invincible; by the strength of his army, and by the multitude of his chariots; but, Nebuchadnezzar king of the Assyrians, who reigned at Nineveh the Great, made war in the twelfth year of his reign with Arphaxad, and overcame him in the great plain of Ragau, near the Euphrates, the Tigris, and the Jadason, in the country of Arioch king of the Elymeans.—The twelfth year of Nebuchadnezzar falls, according to our chronology, A. M. 3347.

Difference of names ought to be no objection in Oriental historians. We know that they almost always differ from the Greeks, in the names of their princes: [or rather, the Greeks differed from them; being unable to pronounce several of their letters, or syllables, especially

when combined into words.] See F. Montfaucon, concerning the truth of the book of Judith; and for the contrary opinion, M. Basnage's *Jewish Antiquities*, tom. 2. p. 252, &c.

PHRYGIA, *Φρυγία*, dry, barren; from *φρύγιος*. [rather, perhaps, sun-burnt.]

[*Phrygia*, in Asia Minor, had Galatia north; Lycaonia, Pisidia, Pamphylia, and Lycia, south; Cappadocia, east. Plin. *lib. v. cap. 32*. Jerom. says there were two *Phrygias*: Smyrna was situated in the greater, Ilium in the lesser. Acts xiv. 24.

In *Phrygia the greater*, called also *Pacatiana*, were Laodicea and Hierapolis; and some think that Acts ii. 10. speaks of this *Phrygia*, because Pamphylia is spoken of immediately after it; while *Phrygia the lesser* is intended, Acts xvi. 6. xviii. 23. because Galatia is there connected with it.

The inhabitants were of a servile disposition; best kept to their duty by stripes (*Sero sapiunt Phryges*, Erasm. *Adag. Cent. i.*) and made wise only by sufferings, says Cicero, *pro Flacc.* They were reported to be ingenious; but stubborn, imprudent and voluptuous.

It abounded with Jews, says Philo: as did all the provinces on the coasts of the Black Sea.]

PHURAH, פֹּרָה, *that bears fruit*, or *that grows*; from פָּרָה *parah*. Servant of Gideon, who went with him to spy the camp of the Midianites, Judg. vii. 10, 11.

PHUT, פֹּט, פֹּתֶת, *prayer, big, fat*; [extension; i. e. of the family.]

PHUT, or **PHUTH**, third son of Ham, Gen. x. 6. We believe he peopled either the canton of *Phtemphu*, *Phtemphti*, or *Phtembuti*, of Pliny and Ptolemy, whose capital was Thara in Lower Egypt, inclining towards Lybia; or the canton called *Phtenotes*, of which *Buthas* was the capital. The prophets often speak of *Phut*. In the time of Jeremiah, (xvi. 9.) *Phut* was subject to Necho king of Egypt. Nahum, iii. 9. reckons this people among those who ought to come to the assistance of No-Ammon.

[The LXX. write this word with a *ϕ*, *Phoyd*; not only Gen. x. but in Judith ii. 23.—In Nahum iii. 9. the Greek is *phyges*. Jer. xvi. 9. Ezek. xxvii. 10. xxxviii. 6. Josephus writes *Phout*, which proves that he translated from the Hebrew.

Pliny, *lib. v. cap. 1*, thus mentions the river *Fut*; "the natives say, that from a stream which they call *Fut* to *Dyrin*, (which is the name of Atlas in their language) is two miles, when they come to a river called *Vior*." Harduin understands by this river, one which is included in the kingdom of Morocco, at whose mouth is the town of Agasia.

It is remarkable that, from Moses to the prophets in the days of Hezekiah, this people is not mentioned, only when describing the hired auxiliaries of the nations to whom their prophecies refer.

It is, however, absolutely incredible that the *Phut* mentioned in Judith as conquered by Holofernes, should have been situated in or near Mauritania: nor is it likely that a people so far west should come to the assistance of Egypt.

The Arabic versions, by *Phut* understand a people in Southern Egypt, if not rather in Nubia: and these might come down the Nile, to assist No-Ammon.]

PHYGELLUS, Φύγελλος, *fugitive*.

PHYGELLUS, or PHIGELLUS, a Christian of Asia, who being at Rome while St. Paul was there in prison, A. D. 65. forsook him in his necessity, with Hermogenes, 2 Tim. i. 15.—*Phygellus* is unknown on any other account; and this evasion is by no means to his honour. Metaphrastes, in his discourse on St. Peter and St. Paul, says, that the apostle having made *Phygellus* bishop of Ephesus, this man seduced the converted Jews to renounce the faith. But these circumstances are altogether uncertain.—Ambrosiaster, in 2 Tim. i. 15, says, that *Phygellus* and Hermogenes were deceivers, and hypocrites, who attended the apostle only to learn what they could from him, and afterwards to calumniate him, and raise persecutions against him: but when they saw themselves discovered, they left him. [which is just as well founded as the former conjecture: they might be timid, weak and imperfect believers, without being hypocrites.]

PHYLACTERY, Φυλακτήριον, *a preservative*; from the Greek φυλάσσω, *I keep, I preserve*. Matth. xxiii. 5.

PHYLACTERY. [A TALISMAN] such as the Pagans carried about them, to preserve them from evils, diseases, or dangers: *e. gr.* they wore stones, or pieces of metal, engraved under certain aspects of the planets. The East is to this day filled with this superstition, and the men do not only wear *phylacteries* for themselves, but for their animals also. Jesus Christ in the gospel says, the Scribes and Pharisees “make broad their *phylacteries*, and enlarge the borders of their garments.” These *phylacteries* were little rolls of parchment, wherein were written certain words of the law. These they wore upon their foreheads, and upon the wrist of their left arm. They founded this custom on Exod. xiii. 9. “And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes.” And verse 16. “And it shall be for a token upon

thine hand, and for frontlets between thine eyes.”

The Jews wrote on their *phylacteries* these four passages of the law: 1st, “Sanctify unto me all the first-born: whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine,” &c. to the 10th verse. 2. From the 11th verse, “And it shall be when the Lord shall bring thee into the land of the Canaanites,” &c. to verse 16. 3. From the 4th verse of the 6th chapter of Deuteronomy, “Hear, O Israel, the Lord our God is one Lord,” to verse the 9th. 4. From the 19th verse of the 11th chapter, “And it shall come to pass, if you shall hearken diligently to my commandments,” &c. to the end of verse 21.

Leo of Modena informs us particularly about these rolls. *Ceremonies of the Jews*, P. i. cap. 11. n. 4. Those that were to be fastened to the arms were two rolls of parchment written in square letters, with an ink made on purpose, and with much care. They were rolled up to a point, and were inclosed in a sort of case of black calves-skin. Then they were put upon a square bit of the same leather, but something stiffer, from whence hung a thong of the same, of about a finger's breadth and a cubit and a half long. These rolls were placed at the bending of the left arm, and after the thong had made a little knot in the form of the letter *Jod*, it was wound about the arm in a spiral line, which ended at the top of the middle finger. It was called *Teffila shel-jad*, or, the *Teffila* of the hand.

That of the forehead was composed of four pieces of parchment, on each of which was written one of the sentences before-mentioned.—These four pieces were joined together in a square, and they wrote on them the letter *Shin*. Then they put over them a little square of stiff calf-leather, from whence proceeded two thongs like the former. This square was put on the middle of the forehead, and the thongs going round the head, made a knot behind like the letter *Dalet*, and then came round again to the breast. They called this *Teffila shel-rosh*, the *Teffila* of the head. The modern Jews content themselves with putting on these *phylacteries* only at morning-prayers. Some of the most devout put them on at the time of noon-prayers also, but they are under no obligation to do this. *Vide* FRAGS. No. CCXXXIV. and PLATE.

Some ancients think, (Origen, Chrysostom, Hieronym. Euthym. in *Matth.*) that the use of the *Tephilim* (for thus the Jews call what the gospel names *phylacteries*) is as ancient as Moses; and several interpreters (Lightfoot, Scalig.

Maldon. *alii.*) insist, that at the time of our Saviour this custom was general, and that even he himself wore them; and that he reproves in the Pharisees only the affectation of having larger *phylacteries* than other men. But I cannot prevail on myself to think, that this custom ever generally obtained. Jerom says, (*in Matth. xxiii.* so Theophylact,) that, in his time, the Indian, Persian, and Babylonish Jews, very commonly wore these rolls on their foreheads, and that those who wore them were esteemed as the most religious and devout. This therefore was not universal, even among the Jews beyond the Euphrates, and much less among those on this side that river. The same Jerom thinks, that the Pharisees wrote the decalogue on their *phylacteries*.—Chrysostom, *Homil. 43. in Matth.* writing on the same passage, condemns the abuse of them among Christians, who carried *phylacteries* about their necks, in which were written certain names of angels in Hebrew, or some parts of the gospel. Jerom notices the same abuse, and Pope Gelasius condemned this sort of superstitious *phylactery*. *Vide* BUXTORF, *Synag. Jud. cap. 4.*

PHYSCON, or PHISCON, otherwise, Euergetes VII. king of Egypt. See PTOLEMY.

[PI. Mr. BRUCE tells us, "The Arabs call the narrow passes in the mountains *Fum*, as the Hebrews did *Pi*—the mouth. *Fum el Beder*, is the mouth of *Beder*; *Fum el Terfowey*, the passage, or mouth of *Terfowey*: *Pi*, or *Phi-Hhiroth*, the mouth of the valley cut through with ravines." *Vide* FRAGS. No. XXXIX.

[PI is the Egyptian article, equivalent to our English *the*: it is therefore, probable, that its occurrence denotes an Egyptian word, a remaining evidence of the sojourning of Israel in Egypt.]

[PIBESETH, or BUBASTUS, *the mouth of kicking, or contempt.*

A city of Egypt, Ezek. xxx. 17. called also "Jew's town." But, taking this for an Egyptian word, *beseth*, appears to denote a *female*, a *wife*, I suspect the consort of Baal, a lady; whence *Isis*, as the wife, consort, or lady, of *Osiris*: as the Hebrew *Asheh* certainly signifies: and Horus, *lib. i. Hierog. 3.* informs us that *Isis* is the Coptic for a *female*. *Bubastis*, then, was a city built in honour of *Isis*. So on the column of *Isis*, in Strabo, *lib. i.* we read, "I am *Osiris* the king, my sister-wife *Bubastis* built this city," &c. She is considered as having chosen light for her portion, when the gods, according to the Egyptian fable, selected from the whole earth that which was most suitable to their natures. *Vide* Kircher, *Œdip. Egypt, tom. i.*

Syntag. i. cap. 3. p. 14. *Bubastis* was *Diana*, says Herodotus, who reports that this word signifies a female cat, under which symbol *Diana* was worshipped in Egypt, as we learn from Stephanus, *de Urb.* The *pi* is the Egyptian article, and is so understood by Cassela, *Diss. de Templo Oniæ Heliopol. cap. 2.* and Chamberlain, *Orat. Domin. p. 100.* But, in the Coptic language, *Bubastis* signifies "the given bull," or cow: and we know that under this form *Osiris* and *Isis* were worshipped in Egypt. It is so interpreted by Abenephlius, an Arabian writer, *apud Kircherum, l. c. cap. 4.* See APIS.

It seems to be every way probable that the Hindoo cow of plenty, was commemorated by the *Isis* in the shape of a cow offering nourishment to *Horus*: and this may be thought the *beseth*, or female *baal*, as we know that *Baal* was often symbolized under the type of a bull. Comp. the PLATE of BAAL, No. 2.]

PI-HAHIROTH, פִּי-חִירוֹת, *the mouth, the pass of Hiroth, or the opening of liberty*; from פֶּה *pe*, a mouth, and חָרַר *charar*, or חֵר *chir*, liberty; otherwise, *mouth engraved*; from חָרַת *charath*, to engrave.

[Simon renders the *mouth, or aperture of caverns*. But, taking it as an Egyptian word, it appears that *pi* is an article, and Jablonski, *de Terra Gosen, Diss. v. p. 59.* composes it of *achi*, which in Egyptian signifies *grass*, and *roth* to come to; importing the spot which is extremely fertile in grass. But Hardt supposes that by *Hahiroth* the town of *Gerrha* is intended, and Hasius understands *Ecregma* on the Sirbonic lake. Father Sicard, in his *Nouveaux Memoires des Missions, tom. vi.* mentions a place called *Thouares*, where are many considerable caverns, which Schmidt takes advantage of in reference to *Hahiroth*, thinking it the same place.]

PI-HAHIROTH. The Hebrews departing from Succoth, came to Etham. Then the Lord said to Moses, "Turn and encamp before *Pi-hahiroth*, between Migdol and the sea, over-against Baal-zephon." Exod. xiii. 20. xiv. 2. (פִּי חִירוֹת LXX. Ἀπέναντι τῆς ἐπαύλεως. *E regione suburbii*; as if they had read פִּי חִירוֹת instead of חִירוֹת.) Moses, Numb. xxxiii. 8. calls it simply *Hiroth*. So does Eusebius, and Jerom, also, in his book of Hebrew places. Others, as the Syriac, translate it, *over-against the ditches*. The LXX. in Exodus xiv. 2. translate it, *over-against the villages*; others, (as Rab. Salam. Fag.) *over-against the pass of liberty, or the pass of drought*. We think *Hiroth* to be the city *Heroum*, or *Heroopolis*, situated at the extremity, or point, of the Red Sea, or else the city of *Phagroriopolis*,

Phagroriopolis, placed by Strabo, *lib.* xvii. about the same place, and the capital of the canton of *Phagroriopolitis*. There is great probability that *Pi-hahiroth* stands for the pass which was near *Heroum*. Beyond this pass the Hebrews went to encamp at the Red Sea. *Vide FRAGMENTS, No. XXXIX.*

PILATE, Πιλάτος, *armed with a dart.*

PILATE, or PONTIUS PILATE. His family or country is not known; but it is believed he was of Rome, or at least of Italy. Peter le Manguer says he was of Dauphiny, of a place not far from S. Valier on the Rhone. Theophylact on Matth. xxvii. believes he was originally of *Pontus*, because of his name *Pontius*. He was sent to govern Judea in the room of Gratus, A. D. 26 or 27. He governed this province ten years, from the twelfth or thirteenth year of Tiberius, to his twenty-second or twenty-third year. *Joseph. Antiq. lib. i. cap. 5.*

Pilate was of an impetuous and obstinate temper; he disturbed the repose of Judea, and gave occasion to the troubles and revolt that followed. Having sent his troops from Cesarea to Jerusalem, to winter there, he caused at the same time his ensigns to be carried thither, on which were the images of the emperor; whereas the governors were not accustomed to let their ensigns enter the city, because they would not exasperate the Jews, who thought all images and representations contrary to their religion. Wherefore *Pilate* caused them to be brought in concealed, and by night. But the day following, the matter being discovered, the Jews from the country ran into the city, and afterwards went in great numbers to Cesarea, to entreat *Pilate* to take away those images. *Pilate* refused; and the people continued five days and five nights making supplication to him, without intermission.

At last, on the sixth day, *Pilate* having caused a tribunal to be set up, in an open place of Cesarea, sent for the Jews, as if to give them an answer. But he posted soldiers round the place, who inclosed them, when they were assembled, and threatened to massacre them every one, if they did not retire. Then the Jews threw themselves on their faces, and presented their necks to the soldiers, as ready to receive the blow.—*Pilate* was astonished at their intrepidity; and presently caused his images to be brought back to Cesarea. *Antiq. lib. xviii. cap. 4. de Bello, lib. ii. cap. 14.*

Philo, (*Legat. ad Caium. p. 1033, 1034.* The time of this event is not known.) relates another history that happened under *Pilate*, which has some resemblance to the foregoing. He designed to consecrate golden bucklers to

Tiberius, in the palace of Herod. These bucklers were without figures or images, and had only an inscription, importing their consecration to the emperor. This, however, alarmed the Jews, who were jealous for their religion. The magistrates of Jerusalem, with the sons of Herod at their head, and followed by the people, came to *Pilate*, desiring him to suppress a thing so contrary to their law. But *Pilate*, with his usual obstinacy, was inflexible. They persisted, and conjured him not to lay them under the necessity of sending a deputation to the emperor, to cause this order to be revoked. *Pilate* was greatly afraid of such a deputation, apprehending the Jews would then expose his insolence, cruelties, rapines, and outrages, to the emperor; but, they contented themselves with writing to the emperor, and Tiberius wrote back the same day to *Pilate*, and ordered him immediately to remove those bucklers from Jerusalem.

St. Luke, (xiii. 1.) acquaints us that *Pilate* had mingled the blood of some Galileans with their sacrifices; this being related to Jesus Christ, he said, "Think you that these Galileans were greater sinners than other Galileans, because they suffered this calamity? No, I assure you. And if you do not repent, you shall all perish in like manner." It is not known on what occasion *Pilate* caused these Galileans to be slain in the temple, while they were sacrificing; for this is the meaning of the expression, mingling their blood with their sacrifices. Some, (See Theophylact, Euthemius, Grotius, Brug. &c.) think they were disciples of Judas Gaulonites, who taught, that the Jews ought not to pay tribute to foreign princes; and that *Pilate* had put some of them to death, even in the temple; but there is no proof of this. Others think, (Maldonatus, Beza) that these Galileans were Samaritans, whom *Pilate* cut to pieces in the village of Tirataba, as they were preparing to go up to mount Gerizim, where a certain impostor had promised to discover treasures to them. *Joseph. Antiq. lib. xviii. cap. 5.* But this event did not happen before A. D. 35, consequently two years after the death of Jesus Christ.

At the time of our Saviour's passion, *Pilate* repeatedly endeavoured to deliver him from the Jews. He knew they accused him capitally, only out of malice and envy. His wife also, who had been disturbed with dreams, sent and desired him not to participate in condemning that just person.

1. *Pilate* required legal accusation, evidence, and conviction; and in default of these, he proposed to refer his condemnation to the Jews; who had not, as he well knew, the power of inflicting a capital punishment. John xviii. 29,

31. 2. He attempted to appease the Jews, and to give them some satisfaction, by whipping Jesus Christ. 3. He tried to take him out of their hands, by offering to deliver him, or Barabbas, on the festival day of the passover. 4. He wanted to discharge himself from pronouncing judgment against him, by sending him to Herod king of Galilee. 5. When he saw all this would not satisfy the Jews, and that they even threatened him, saying he could be no friend to the emperor, if he let Jesus go; he caused water to be brought, washed his hands before all the people, and publicly declared himself innocent of the blood of that just person. Yet at the same time he delivered him up to his soldiers, that they might crucify him. This was enough to justify Jesus Christ, and to shew that *Pilate* held him innocent; but it was not enough to vindicate the conscience and integrity of a judge, whose duty it was, as well to assert the cause of oppressed innocence, as to punish the guilty criminal.

He ordered to be put over our Saviour's cross, as it were, an abstract of his sentence, and the motive of his condemnation, *Jesus of Nazareth, King of the Jews*: written in Latin, Greek, and Hebrew letters. Some of the Jews remonstrated to *Pilate*, that he ought to have written, *Jesus of Nazareth, pretended king of the Jews*. But *Pilate* answered them peremptorily, What he had written, he had written. Towards evening he gave leave to take the bodies down from the crosses, that they might not continue there the following day, being the passover and a sabbath-day. He also granted the body of Jesus to Joseph of Arimathea, that he might pay the last duties to it. When the priests came to desire him to set a watch about the sepulchre, lest the disciples should steal Jesus away by night; he answered they had a guard, and might place it there themselves." This is the substance of what the gospels relate concerning *Pilate*.

Justin Martyr, *Apol.* ii. Tertullian, *Apol.* c. 5. 21. Eusebius, *Hist. Eccl. lib.* ii. cap. 2. and after them several others, ancients and moderns, assure us, that it was the custom for Roman magistrates, to send to the emperor copies of all verbal processes and judicial acts, which passed in their several provinces. *Pilate*, in compliance with this custom, having reported to Tiberius what had occurred relating to Jesus, the emperor wrote an account of it to the senate, in a manner which induced a suspicion that he thought favourably of Jesus, and was not unwilling they should decree divine honours to him. But the senate differed from this opinion, and the matter dropped. It appears by what Justin says of these Acts, that they mentioned the miracles of Jesus Christ; and even that the soldiers

had divided his garments among them. Eusebius intimates, that they spoke of his resurrection and ascension. Tertullian and Justin refer to these documents with so much confidence, as would make one believe they had copies of them in their hands.

However, neither Eusebius nor Jerom, who were both inquisitive and understanding persons, nor any later author, seems to have seen them; at least, not the true and original Acts. For as to what we have now in great number, they are not authentic, being neither ancient nor uniform. The Pagans forged false Acts of the passion of Jesus Christ, about the beginning of the fourth century, *vide* Euseb. *lib.* ix. cap. 5. They were little favourable to him, without doubt: and were very different from those cited by Justin and Tertullian in the second century. The Quartodecimans had also Acts of *Pilate*, by which they justified themselves in their errors. Epiphanius, *Hæres.* 50. cap. 1. They were, however, different from those now mentioned, it not being supposeable that Christians would have recourse to a work contrived by Pagans; and they varied from each other, one asserting that Jesus Christ suffered the eighteenth, the other the twenty-fifth, of March. Lastly, these Acts are not allowed as authentic by those who have spoken of them.

Gregory of Tours thought he had obtained the real Acts of *Pilate*: but the fragment he cites from it proves, that it was probably the false gospel of Nicodemus, which has been often suppressed.

[The Acts of *Pilate*, if we had them, would, no doubt, afford much illustration of various points of Christian history. That they once existed, is very credible. Justin's words are—"and that these things were so done you may know from the Acts made in the time of *Pontius Pilate*." He is speaking of the crucifixion: and again, speaking of our Lord's miracles, he says, "and that these things were done by him, you may know from the Acts made in the time of *Pontius Pilate*." Justin wrote about A. D. 140. It is remarkable, that he does not say *Pilate* wrote these Acts himself: it is therefore likely that these official papers were written by some public officer, or secretary. Tertullian, (about A. D. 200) says,—“of all these things, relating to Christ, *Pilate*, in his conscience a Christian, sent an account to Tiberius, then emperor.” He might send other documents, beside his own report. He might address to Tiberius various information not intended for the public eye; and this might be rumoured, especially among the Christians; who naturally supposed, that circumstances well known to them,

were also contained in those letters. And in addition to the arguments in support of the truth of the fact asserted by Justin and Tertullian, it may be thought very credible, that *Pilate*, knowing the ill terms on which he was with the Jews, and the delicacy of his situation, in case they should first persuade Tiberius, that "he was not Cæsar's friend," would endeavour to be beforehand with them; and would compose his communication to the emperor, in such terms as would throw the odium of the whole transaction on the Jewish rulers, completely. He would describe their disposition to sedition, and the *compulsion* under which he acted,—although the representative of the emperor himself,—in strong language; and without violating truth, very much to the disadvantage of the Jewish people.

As to the supposed proposal of Tiberius, to enroll Jesus among the Roman deities, it is not likely that this was *publicly* made. The emperor might mention the thing to some of the senators; or he might say, he had no objection to such a vote: but, it certainly never came to a formal proposition. Nevertheless, if what Justin affirms of having seen, at Rome, a statue erected to Simon Magus, as a god, be correct, it should seem that gods were made with little consideration, in those days. On the whole, the most objectionable part of both these incidents seems to be the interference of the senatorial authority, as a public body; what might be done by private persons, or what might be warranted by private opinion, is altogether a distinct question. A statue, in those days, might infer no more than an engraved portrait, in our own.]

We have, a pretended letter of *Pilate* to Tiberius, in the recapitulation of the false Hegesippus, and in a writing ascribed to Marcellus, a disciple of St. Peter. It is printed in the *Chronicon* of Martinus Polonus, in Sixtus Senensis, and in several others, though with variations. It is thus translated from the Latin:

"*Pontius Pilate to Claudius* wisheth health. By the envy of the Jews a thing has lately happened here, of which I myself was a witness, which will involve them and their children in a dreadful punishment. For their fathers having had assurances from God, that he would send them his saint from heaven, to be their *realking*, and who was to be born of a virgin; God did really accomplish this promise to him, while I was governor of Judea. And the Jews having seen, that he restored sight to the blind, and health to the paralytic; that he cleansed the lepers, drove out devils from those that were possessed, raised the dead, had command over the winds, walked dry upon the sea, and did many other miracles;

while the whole multitude looked upon him as the Son of God, the chief of the Jews conceived an extreme envy and jealousy against him. They seized him, delivered him up to me, and formed many false accusations against him, saying he was a magician, and a transgressor of their law. As to myself, thinking what they said of him to be true, I caused him to be whipped, and then delivered him up to their will. They crucified him, and set a watch at his sepulchre. But the third day he rose again, while my soldiers guarded his tomb. The malice of the Jews was such, that they gave money to the soldiers, and bid them say that his disciples took away his body. But when the soldiers had received the money, they could not forbear from owning the truth. They declared that Jesus Christ was risen, and that the Jews had given them money not to speak of it. Of this I thought proper to give you notice, that credit may not be given to the lies of the Jews."

There is another pretended letter of *Pilate* to Tiberius, in Florentine, p. 113, and another in the history of Jesus Christ, written in Persian by Jerome Xavier. The Bollandists on February 4, have given a spurious history of our Saviour, sent to Tiberius by *Pilate*. Lastly, Fabricius has given one in Greek, taken from a MS. of Colbert's, marked 2493. And Cotelerius quotes another also in Greek; in the king's library, No. 2431, which are nothing better than those we have mentioned.

About a year after the death of Jesus Christ, *Pilate* undertook to bring water to Jerusalem by an aqueduct, from a source about two hundred furlongs from the city. To perform this, *Pilate* took money out of the sacred treasury. The people raised an uproar, and gathered together to the number of several thousands, making outcries against the governor. Some were so violent, as to vent injurious exclamations against him. *Pilate* coming into the city, caused many of his soldiers to disguise themselves, and mix with the multitude; while he was addressing the Jews, they began to vociferate and speak insolently; he then made signs to the soldiers, who falling on, struck indifferently all about them, not distinguishing the silent from the brawlers. By this violent means he appeased the sedition.

After this story, Josephus, *Antiq. lib. xviii. cap. 5.* relates what we have mentioned before, concerning the Samaritans: they being seduced by an impostor who promised to discover many precious vessels, which he said had been hid by Moses in mount Gerizim, assembled in great numbers, with arms, and waited at the village of Tirataba, that they might ascend mount Gerizim,

zim together. But *Pilate* having previously occupied the height of the mountain with his horse and foot, attacked them at Tirataba, slew a great number, dispersed the rest, and put to death the chief of those who fell into his hands. The Samaritans complained to Vitellius governor of Syria, maintaining that this meeting of people at Tirataba was with no intention to revolt, but only to secure themselves from the severity of *Pilate*. On which Vitellius sent Marcellus, one of his friends, into Judea, to superintend this province, and ordered *Pilate* to Rome, to give an account of his conduct to Tiberius. *Pilate* quitted the government of Judea, A. D. 36. the 23rd year of Tiberius. The emperor was dead before *Pilate* arrived at Rome.

We know not the particulars of what afterwards happened to this governor, but it is an ancient tradition, Ado, *Chro. Ætat.* 7. that he was banished to Vienne in Dauphiny, where he was reduced to such extremity, that in despair he killed himself with his own sword. Euseb. *lib. ii. cap. 7.* (*vid. Oros. lib. vii. cap. 5.*) quotes this fact, as extracted from authors, who had digested (he says) the Roman history by Olympiads. He seems to intimate Phlegon, the freed-man of Adrian.

Pilate is described by Philo the Jew, as a judge accustomed to sell justice; and, for money, to pronounce any sentence that was desired: he mentions his rapines, his injuries, his murders, the torments he inflicted on the innocent, and the persons he put to death without form or process: in short, a man that exercised excessive cruelty during all the time of his government.—Philo, *de Legatione ad Caium*.

The popular tradition of Vienne in Dauphiny, is, that *Pilate* was banished to this city, which was the place of his nativity: and they call an ancient edifice, in the form of a temple, (otherwise, *Notre Dame de la Vie*) by the name of *Pilate's Pretorium*. On this tradition, the magistrates had caused to be inscribed on the front of this edifice, "This is the head of *Pilate's* sceptre." M. Chorier, in his *Antiquities of Vienne*, has confuted these suggestions; he thinks, that the memory of a certain Italian called *Humbert Pilati*, has given occasion to the people to call a tower at Vienne, near the Rhone, the *tower of Pilate*; and a country-house (of *Pilati*) near St. Vallier, the house of *Pilate*, &c. [There is also a supposititious, but ancient, *house of Pilate* at Rome; and a mountain among the Glaciers, is called *Mons Pileati*, which some travellers have taken for the *Mount of Pilate*; whereas, it simply means the *cloud-capped mountain*, or peak. Such mistakes cannot be too carefully guarded against.]

PILDASH, פִּלְדָּשׁ, פִּלְדָּשׁ, *ruin, or loss of breaking*; from פָּלַח *palah*, *ruin, or loss*, and פָּרַח *dish, bruising of grain*: otherwise, *judgment of bruising*; from פָּלַח *pillel*, *judgment, &c.* Son of Nahor and Milcah. Gen. xxii. 22. [More probably, *a burning lamp*; the light, *i. e.* joy of his parents. Such names were common among the ancients, as well Latins as Greeks.]

PILEHA, פִּילְהָ, פִּילְהָ, *fragment, rupture*: from פָּלַח *palach*, *to cleave, to divide*. A Chaldee name, *to serve, to act*; from the Chaldee פָּלַח *palach*. A chief priest, who signed the covenant, Neh. x. 24. [*born in captivity?*]

[**PILGRIM**, should, I believe, denote one who is going forward to visit a holy place, with design to pay his solemn devotions there. Whether *pilgrimages* are as ancient as the days of Jacob, we cannot now enquire (*vide FRAGMENTS*, No. XXXIX. for a conjecture that they might be as old as Moses) but, if they were, it gives a very expressive sense to the words of that good old man, who calls the years of his life "the days of his *pilgrimage*;" and is perfectly consistent with the apostle's observation, that the ancient patriarchs "confessed they were strangers and *pilgrims* on earth," Heb. xi. 3.]

PILLAR: *a pillar of cloud, a pillar of fire, a pillar of smoke*, signify a cloud, a fire, a smoke, which rising up toward heaven, forms an irregular column. The *pillars* of heaven, Job xxvi. 11. the *pillars* of the earth, Job ix. 6. Psalm lxxv. 3. are metaphorical expressions, by which the heavens and the earth are compared to an edifice, raised by the hand of God, and founded upon its basis, or foundation. [Somewhat like our *axis* of the earth; the *poles*, &c.] This appears from those words, Job xxxviii. 4, 5, 6. "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the corner-stone thereof?"

Pillars of the church,—James, Cephas, and John, "seemed to be *pillars*." Gal. ii. 9. "Him that overcometh, will I make a *pillar* in the temple of my God." Rev. iii. 12. He shall be the support, the strength, and the ornament of the house of God. The church of Jesus Christ, is called by St. Paul, 1 Tim. iii. 15. "the *pillar* and ground of the truth." When the Lord sent Jeremiah to preach to the nations, he says to him, Jer. i. 18. "Behold, I have made thee this day a defenced city, and an iron *pillar*, and brazen walls, against the whole land; able to withstand

withstand all the efforts of thine enemies, and incapable of yielding to their violence."

PINE, *pinus*, a tree well known; of the nature of the fir-tree. Isaiah, xliv. 14. speaks of a man who planted a *pine*, of which he has made an idol. The Hebrew *oreḥ*, *oren*, by the Septuagint and Jerom is translated a *pine*. Others interpret it an *elm*. The English translation reads an *ash*. In another place of the same prophet (lx. 13.) we find also *pine*, in the Vulgate; but the Hebrew has, *Tashur*, which the Septuagint render *the cedar*; other interpreters, *the elm*. The English has *the box*. Lastly, the wood of the *pine* is mentioned 2 Chron. ii. 8. but the Hebrew reads *Algumim*. LXX. *Παύλινα*, Eng. *algum-trees*: it probably signifies in general, trees that are fat and resinous, or trees that produce gum.

PINNACLE of the temple. When the devil had tempted Jesus in the desert, Matt. iv. 5. "he taketh him up into the holy city, and setteth him on a *pinnacle* of the temple; and saith unto him, If thou be the Son of God, cast thyself down;" &c. This *pinnacle* was, probably, that gallery, or parapet, or wall on the top of the buttresses, which surrounded the roof of the temple, properly so called. For it is well known, that in Palestine the roofs were covered with terraces, or platforms; round about which was a low wall, to prevent any one from falling down. Deut. xxii. 8. Josephus tells us, *Antiq. lib. vi. cap. 6. in Lat.* that the roof of the temple was defended by pretty tall golden spikes, to hinder birds from alighting thereon, that they might not defile it with their dung. It was not therefore on the roof of the temple, that Jesus Christ was placed, but on the wall that surrounded the roof.

[It is by no means probable that the temptation of Jesus to throw himself down among the people at worship, took place in any part of the high roof of the temple. It is much more likely, that the place was in some more accessible part, to which there was a passage by stairs: for, as to the very vague, though common, notion of the person of Jesus being carried through the air by the power of the devil, it is by no means eligible. The account given by Hegippus of the death of James the less, (see his Article) may illustrate this incident of the temptation. He went up into a gallery, whence he could be heard by the people, and from whence he was thrown down, without being instantly killed.]

PINON, *פִּינֹן*, *pearl*, or *gem*; from *פָּנָה*; or *that beholds*; from *פָּנָה* *panah*, to behold.

[A duke of Edom, Gen. xxxvi. 41. 1 Chron. i. 52. The name may import *great anxieties*. Vol. II. PART XXII. Edit. IV.

of his mother. It has been thought, that *Punon*, a station of the Israelites, said by Jerom in his *Hebrew Places*, to be a chief town of the Edomites, was named from this *Pinon*. It was famous for smelting of brass (copper.) Comp. Bochart, *Hieroz. P. 2. col. 427.* See **PUNON**.]

[PIPE, vide **MUSICAL INSTRUMENTS**, Plate I. FRAGMENTS, No. CCXXXI.]

PIRAM, *פִּירָם*, *their wild ass*, or *their fierceness*; from *פָּרָא* *para*, and the pronoun *אִם* *am*, *their's*: otherwise, *the bull*, or *the fruit of the mother*; from *פָּר* *par*, a *bull*, or *פָּרָה* *parah*, to fructify, and *אִם* *am*, a *mother*. King of Jarmuth; Joshua slew him, and hanged him, Josh x. 8, 24, 25, 26.

PIRATHON, *פִּירָתוֹן*, *his dissipation*, *his deprivation*, *his rupture*; from *פָּרַח* *paruh*, and the pronoun *אִנּוּ* *an*, *his*: according to the Syriac, *his vengeance*. [The last justice, or vengeance, on the enemy, when taken, say some.]

PIRATHON, or **PHARATON**, a city of Ephraim, in mount Amalek. Abdon, judge of Israel, was of this city, and was buried there, Judg. xii. 15. Bacchides caused this city to be fortified. Joseph. *Antiq. lib. xiii. cap. 1.* Called *Pharathom*, 1 Macc. ix. 50.

PISGAH, *פִּסְגָּה*, *hill*, *eminence*, *fortress*; from *פָּסַג* *pasag*.

[The *high hill*: properly so called, because of its great altitude. It might be a summit, or peak, rising from, or among, a series of lower hills. Numb. xxi. 28. xxiii. 14. Deut. iii. 7, 29, &c.]

PISGAH, or **PHASGAH**, a mountain beyond Jordan, in Moab. The mountains Nebo, *Pisgah*, and Abarim make but one chain, near mount Peor, over-against Jericho, on the road from Livias to Heshbon. See Eusebius and Jerom, on *Nebo* and *Abarim*.

[In the Hebrew text, Deut. xxxiv. 1—3, the prospect enjoyed by Moses from *Pisgah*, reaches from Dan, north, to Zoar, south; but in the Samaritan Pentateuch it is much more extensive: "all the land from the river of Egypt, to the river, the great river Euphrates, to the utmost sea." This was the extent of Solomon's dominions: and the utmost bounds of the royal power of the kings of the Israelites. But another use may be made of this passage, not without its importance. Could this whole district be seen from any other mountain than *Pisgah*? Was this the same extent as was shewn by the tempter to our Lord, when exciting his ambition? "All this, the utmost bounds that ever were enjoyed by the ancient kings of thy nation, from whom thou art descended; all the whole kingdom and dominion of thine ancestors, will I give thee, if," &c. This may account for the

term used by St. Luke, iv. 5. rendered in our version, "all the world."

We have had formerly occasion to regret that we have no views from the tops of mountains described to us by travellers. Such a circumstance might determine on what mountain this temptation was presented to our Lord; and perhaps, also, the order of the temptations; which is now subject to different opinions.]

PISIDIA, Πισιδία, *pitch*, or *pitchy*; from πισσώδης; [*i. e.* black pitch, or tar.]

PISIDIA, a province of Asia Minor, having Lycaonia north, Pamphilia south, Cilicia and Cappadocia east, and the province of Asia west. St. Paul preached at Antioch of *Pisidia*, Acts xiii. 14. and throughout *Pisidia*, xiv. 24.

[Antioch was a famous city in this province. Strabo, *lib.* xii. Its inhabitants are commended by Livy for their skill in war, (*feroces ad bellandum*, *lib.* xxxviii. *cap.* 13, 15.) and were anciently called *Solymi*, who were compared to lions for their courage. Pliny, *lib.* v. *cap.* 27.]

PISON, פִּישׁוֹן, Φίσων, *changing*, or *doubling*, or *extension of the mouth*; from פֶּה *pe*, the *mouth*, and שָׁנָה *shanah*, to *change*, to *double*: otherwise, *extended*; from פָּשָׁה *pashah*: otherwise, *multitude*; from פָּשַׁח *push*, to *be multiplied*.

PISON, or PHISON, one of the four great rivers that watered paradise. We take it to be the *Phasis*, a famous river of Colchis. Moses says, Gen. ii. 11, 12, it runs through all the land of *Havilah*, where excellent gold is found. This river rises in the mountains of Armenia, and discharges itself into the Euxine sea. Hardly any river in the world has more turnings and windings, because of the mountains in its way; whence, in the time of Pliny, *lib.* vi. *cap.* 4. there were a hundred and twenty bridges over this river: and this, perhaps, Moses hints at, when he says, that "*Pison compasseth the whole land of Havilah*," which land we take to be Colchis. The gold of this country is much celebrated. All antiquity extols the riches of Colchis. Strabo, *lib.* xi. observes, that the rivers and brooks of this country, (or of the neighbouring countries, for we cannot tell its ancient limits) carried particles of gold with their waters, which the inhabitants gathered on sheepskins with their wool on, or in wooden trays with holes bored in them. We think the gold of *Phaz*, *Uphaz*, or *Ophaz*, mentioned in Scripture, is the same with that of *Pison*, or *Phasis*. Cant. v. 11. Jer. x. 9. Dan. x. 5.

[A great river of India, flowing from Paradise, Gen. ii. 11. written in Greek *Pheison*, Sirach, xxiv. 34. Eusebius, also Jerom in *Heb. Quest.* calls it *the Ganges*: Josephus, *Ant. lib.* i. *cap.* 2.

calls it *Gotha*: Solomon, the commentator, calls it *the Nile*. [The *Nilab* of India?]

From similarity of sound it has been taken for the *Phasis*: which is the sentiment of Reland, *Dissert. Misc.* P. i. 7. Lakemacher understands the Jordan, *Obs. Philol.* P. v. *obs.* 1. Compare FRAGMENTS. Nos. DV. DVII. *et al.*]

PISPAH, פִּסְפָּה, *lessening of the mouth*; from פָּסַס *pasas*, *diminution*, and פֶּה *pe*, the *mouth*. Son of Jether, 1 Chron. vii. 38.

[PITCHER, vide FRAGS. No. LVIII.]

PITCH. See BITUMEN.

PITHOM, פִּתּוֹם, *their mouthful*, or *bit*; from פֶּתַח *path*, and the pronoun הֵם *am*, *their's*: otherwise, *consummation*, or *dilatation of the mouth*; from פֶּה *pe*, the *mouth*, and תָּמַם *tham*, *finished*, *perfect*.

[The Chaldee and Syriac agree in the idea of *breadth*: whence some think it imports a very spacious place. [*flats?*] Herodotus and Stephens write *Patumos*. If this word be derived from the Egyptian, *pi* is the masculine article, and *thom* may signify *the hero*; *hero-town*; *Heroopolis*. But Jablonski, *de Terra Gosen*, Diss. v. p. 58. thinks *thom* is the same as the Coptic, *atsom*, "the end of the sea;" for which they also said, with the article, *pi-tom*: in this case the name may import "shore-town." I conjecture it may denote a town at the extremity of the waters of the Nile, rather than at the extremity of the sea.]

PITHOM, or PHITHOM, one of the cities built by the children of Israel for Pharaoh in Egypt, during their servitude, Exod. i. 11.—This is, probably, the *Pathumos* mentioned by Herodotus, *lib.* ii. which he places on the canal made by the kings Necho and Darius, to join the Red Sea with the Nile. We find also, in the ancient geographers, Strabo, Ptolemy, Pliny, &c. that there was an arm of the Nile, called *Pathmeticus*, *Phatmicus*, *Phatnicus*, or *Phatniticus*. Bochart says, *Descript. Ter. Sanct.* that *Pithom* and *Ramesses* are about five leagues above the division of the Nile, and beyond this river: but this assertion has no proof from antiquity. Marsham will have *Pithom* to be the same as *Pelusium*, or *Damietta*.

PITHON, פִּיתוֹן, *his mouth*; from פֶּתַח *path*: otherwise, *his persuasion*; from פָּתַח *pathah*, and the pronoun הֵם *an*, *his*: otherwise, *gift of the mouth*; from פֶּה *pe*, *mouth*, and תָּנָה *thanah*, *gift*. [*spreading?* *i. e.* of the family. Son of Micah. 1 Chron. viii. 35. ix. 41.]

PITY. See MERCY.

PLAGUES of Egypt. See MOSES.

The Hebrews call *plagues*, all diseases sent as punishments or corrections from God; the pestilence, infection, leprosy, sudden death, famine,

famine, tempests;—all calamities, public, or private.

PLAIN. In Palestine we find two large vales, known to historians and geographers by the name of *plains*. One extends along the Jordan from Tiberias to Segor or Seor; about twelve hundred furlongs in length; in breadth one hundred and twenty furlongs, Joseph. *Ant. lib. ix. cap. 11. de Bello, lib. v. cap. 4.* The other is the *plain* or field, of Esdraelon or Legio, named from these cities standing in it; or, the valley of Jezreel, because of the city of Jezreel, 2 Chron. iv. 17. It reaches from east to west, from Scythopolis on the Jordan, to Legio, at the foot of Carmel, in length about twenty-five leagues. Eusebius and Jerom, in *Αὐλῶν*, give a still larger extent to the great *plain* along the Jordan; from Libanus to the wilderness of Parak. The valley or *plain* of Jericho was in this great *plain*, and made a part of it, as may be seen from Eusebius, in *Ἐγγαδδὶ*. These great *plains* are sometimes called, the *plains* of *Aulon*, or *Aulos*, or *Araba*.

PLANE-TREE, *Platanus*. The Hebrew *עץ הרמון* *Hermon*, which the Septuagint and Jerom translate by *Πλατάνος*, a *plane-tree*, Genesis xxx. 37. by modern interpreters, who generally follow the Rabbins, is rendered a *chestnut-tree*. In Ezekiel xxxi. 8. the Septuagint translate it a *fir-tree*. So true it is, that we have but little certainty, concerning the Hebrew names of trees.

PLAY, to play. The Hebrews use this word to express all kinds of diversions, as dancing, sports of exercise, toying, and amusements proper for recreating the mind, and diverting it. The word *לעצ* *Zachak*, which signifies *to play*, is commonly used for *laughing, mocking, jeering, insulting*. When Sarah saw Ishmael *play* with her son Isaac, she was offended at it: it was a *play* of mockery or insult, or, perhaps, of squabbling, as in 2 Sam. ii. 14. Let the young people (or soldiers) get up, and *play* before us; [shew their skill at their weapons,] let them fight, as it were, by way of *play*; but the event shews, that they fought in good earnest, since they were all killed.

We see another kind of *play* in Exodus xxxii. 6. When the Israelites had set up the golden calf, they began to dance about it, and to divert themselves: "The people sat down to eat and drink, and rose up to *play*." When Samson was delivered by Dalilah into the hands of the Philistines, they bored out his eyes, put him in prison, and some time after made him *play* before them, i. e. divert them by the tricks they played him, and by the motions he was forced to make, to avoid them, and to screen himself from

their insults. Judg. xvi. 25. [by shewing feats of his wonderful strength.]

The women that came out to meet David and Saul, when they returned victorious from the slaughter of Goliath, danced and *played* on instruments, and shewed their mirth after a thousand manners. 1 Sam. xviii. 6, 7. In the procession at the removal of the ark, from the house of Obededom to the palace of king David, he danced with great alacrity, *played* on instruments, and testified his joy before the Lord, 2 Sam. vi. 5, 21. And when Michal upbraided him, for not observing the gravity suitable to his rank, he answered, I will *play* before the Lord, and will be still more vile in my own eyes.

Sarah the daughter of Raguel, opening her heart before the Lord, says; I have never associated myself with those that *play*; Tob. iii. 17. And Jeremiah xv. 17. I have never haunted the assemblies of those that are given to *play* and diversion. The same prophet, comforting the daughter of Sion, tells her the time shall come, in which she shall be rebuilt, and again shall divert herself in dancing with her equals. Jer. xxxi. 4. Solomon represents Wisdom, as *playing* before the Lord, and taking her pleasure in living among men, Prov viii. 30, 31. Baruch seems to point at the diversion of fowling, by the name of *play*, chap. iii. 17. where are the princes of the nations, who domineer over the beasts of the earth, and *play* with the fowls of the air?

I cannot perceive, in Scripture, any particular sorts of *plays*; neither games of hazard, nor *plays*, i. e. theatrical representations, nor races either of horses or chariots, nor combats of men or of beasts. Solomon speaks of nothing like this: though he frankly owns, that he had indulged himself in all kinds of pleasure: he mentions fine buildings, gardens, vineyards, orchards, fish-ponds, good eating and drinking, amassing gold and silver; singing-men, and singing-women, &c. In descriptions of prosperity and profound peace, Scripture speaks neither of games, nor shows, but of well-cultivated and fruitful fields, wherein every one reposes under his own vine, and his own fig-tree, enjoying the fruits of his labours in security; where the old men, sitting in public places, might deliberate about their affairs in common, and where the young people might clothe themselves in glorious apparel, and in ornaments proper for military array. The Israelites were a laborious and warlike people, who confined almost all their *plays* and diversions to the pleasures of the country, and to those of the festivals of the Lord, their religious journies, and their enjoyments in the temple.

I speak of the times in which the observation of the law was maintained, and of the ancient periods of the Hebrew republic. For when they grew irregular, they adopted the utmost excesses of idolatrous nations, their wicked and shameful sports and diversions. From the time of the Grecians, after the death of Alexander the Great, under the government of the kings of Syria in Judea, they began to study the sports and exercises of the Grecians. There were *Gymnasia*, or schools of exercise, in Jerusalem, and places where they practised the exercises of the Greeks, wrestling, racing, quoits, &c. 1 Mac. v. 16. 2 Mac. iv. 13, 14, 15. And when the Romans succeeded the Greeks, Herod built theatres and amphitheatres in the cities of Palestine, and instituted all sorts of games. Vide Josephus, *loc. plur.* and Wagenseil, *On the Sports of the Hebrews*. See GYMNASIUM.

[PLEDGE, a security or assurance given for the performance of a contract. When a man of veracity *pledges* his word, his affirmation becomes an assurance that he will fulfil what he has promised. But as the word of every man is not equally valid, in matters of importance, it becomes necessary that a valuable article of some kind should be deposited, as a bond on his part. So Judah gave *pledges* to Tamar, Gen. xxxviii. 17. Under the law the taking of *pledges* was regulated: the millstone was not to be taken in *pledge*, Deut. xxiv. 6. nor was the person taking a *pledge* to enter the house to fetch it, verse 10. nor to detain necessary raiment after sun-set, verse 12. nor was the widow's raiment to be taken in *pledge*, verse 17. How mild, how benevolent, are these directions! and we find some reproached that they take their brother's *pledge*, Job xxii. 6. that they take the widow's ox in *pledge*, xxiv. 3, 9. that they do not restore the *pledge*, (as the law directed, Deut. xxiv. 18.) Ezek. xviii. 7, 12. xxxiii. 15. To understand Amos ii. 8. "They lay themselves down on clothes laid to *pledge*, by every altar," observe, how galling this must be to the owners, to see carpets, &c. used in idolatry, carried abroad, laid under idolatrously sacred trees, &c. What insolence in the lender, who held these *pledges*! what mortification to the borrower, who had delivered them! to see his property 1. *published*, and 2. *profaned*. Vide HARMER, *vol. iv. p. 377.*]

PLEIADES. These are seven stars [anciently, say Vitruvius and Pliny, in the bull's tail; but on modern globes in the shoulder] of the *Bull*: they appear at the beginning of spring. Ovid, *Fast. lib. v. 165.*

Ora micant tauri septem radiantia flammis.

Job speaks of the *Pleiades*, chap. xxxviii. 31. ix. 9. and of the *Hyades*, which are seven other stars in the Bull's-head, which mark out the east point and the spring. "Canst thou bind the sweet influence of the *Pleiades*?" Hebrew כִּימָה *Chima*: Can you hinder the *Pleiades* from rising in their season? He gives them the name—the sweet influences of *Chima*, because of the agreeableness of the spring season. Jerom has translated *Chima*, by *Hyades*, Job ix. 9. and by *Pleiades*, Job xxxviii. 31. and by *Arcturus*, the Bear's-tail, Amos v. 8. Aquila sometimes translates it in like manner. The Bear is one of the most northern constellations; *Chima* rather signifies the *Pleiades*.

[PLOUGH, vide Plate of AGRICULTURE, Nos. 1, 3.; FRAGMENTS, No. CCXXV.]

POCHERETH, פֹּכֶרֶת, פֹּחֶרֶת, destruction of the mouth; from כָּרַת *carath*, to cut, to tear away, and פֶּה *pe*, the mouth. [This is rendered in Eng. Tr. *Pochereth of Zebaim*: taking *Zebaim* for the residence of *Pochereth*; but some think the whole forms one name, expressing out-stripping the goats, i. e. in swiftness.—The terms are of the feminine gender, and therefore should seem to denote a woman rather than a man, whose sons are mentioned, Ezra ii. 57. Neh. vii. 59. Perhaps they may denote a woman who had the care or superintendence of flocks of goats, or of goat-herds.]

POETRY of the Hebrews. No point of criticism has been more canvassed among the learned, than that concerning *Hebrew poetry*.—The most skilful commentators, and the most able critics, have abundantly laboured this argument, and yet we cannot say the matter is exhausted, or the difficulty cleared. Since we cannot pretend to know, nor ever shall know, the true pronunciation of the Hebrew language; and consequently we cannot perceive either the harmony of the words, or the quantity of the syllables, which constitute the beauty of the verses. Nor have we in Hebrew, as we have in Greek and Latin, rules for ascertaining the quantity of the syllables, the number of feet, the cadence and construction of verses; and yet it is plain the Hebrews observed these things, at least in some measure, since in their poems we observe letters added to, or cut off from, the ends of words, which evince submission to the rhythm, to the number, or the measure of syllables. Nor have we now any notion of the tune and dance which generally accompanied *Hebrew poetry*; for we know that the *poetry* was sung, and composed purposely for singing: and Scripture frequently speaks of choirs and dances in the ceremonies of religion.

From

From the manner in which Josephus, Origen, Eusebius, and Jerom, have spoken of the *Hebrew poetry*, it should seem that in their time the beauty and rules of it were well known. Josephus affirms in several places, (*Antiq. lib. ii. cap. ult. iv. ult. vii. 10.*) that the songs composed by Moses are in heroic verse, and that David composed several sorts of verses and songs, odes and hymns, in honour of God; some of which were in trimeters, or verses of three feet, and others in pentameters, or verses of five feet.—Origen and Eusebius adopted the same sentiment, whether out of deference to the opinion of Josephus, or whether of their own judgment, is uncertain. Origen understood the Hebrew, and Eusebius was one of the most learned men of his time.

Jerom, *Prefat. in Chronic. Euseb.* has carried this notion still farther, affirming, that the Psalter was composed in *Alcaic, Iambic, and Sapphic* verses, in the manner of the Odes of Pindar and Horace. And that the songs in Deuteronomy, those of Isaiah, the book of Job, and those of Solomon, are in Hexameter and Pentameter verses. He says elsewhere, *Ep. 135. ad Paul. Urb.* that the canticle in Deuteronomy is in Iambic verses of four feet, as also Psalm cxviii. and cxliv. whereas Psalm cx. and cxi. are in Iambic verses of three feet.

He observes, in the Lamentations of Jeremiah, a kind of Sapphic verse, and verses of three measures. In several places, *Epist. ad Paulin. et lib. ix. Comment. in Ezech. cap. 30.* he speaks of the book of Psalms, as of a work composed of lyric verses, like those of Pindar, Alcæus, Horace, Catullus, and Serenus. In his preface to the book of Job, he says, that from these words, “Perish the day in which I was born,” are Hexameter verses, composed of Dactyls and Spondees, wherein are sometimes intermixed other feet of the same measure, though they have not the same number of syllables, because of the variation of the language. Sometimes, says he, without any regard to the quantity of syllables, the poet impresses on you a kind of cadence or harmony, which sensibly affects those who are skilful in the rules of *poetry*.

Philo, *de Vita Contemplativa, ad finem*, says, that the Essenes have ancient poems, comprising verses of several forms and measures; some have three members, others are hymns sung at the sacrifices, others were rehearsed at meals, and others were accompanied with dances. Theodore Herbert thought he had found verses in the Bible, like those of the Greeks and Latins; and he has really instanced some. Meibomius boasted, that for above two hundred years nobody but himself had arrived at the

knowledge of *Hebrew poetry*; but he kept this knowledge to himself, and did not think proper to communicate it to the world. We only know, that by means of his *poetry*, and the alterations he makes in the text, he takes the whole Scripture to pieces. Francis Gomarus, in his treatise called *Davidis Lyra*, has pretended to give the rules of *Hebrew poetry*, like those of Greek and Latin; but he brought on himself a confutation from Lud. Capellus, which has not been answered.

Le Clerc composed a very ingenious dissertation, to shew, that the *Hebrew poetry*, was in rhyme, pretty much like the French or English; and his opinion has been espoused by a good number of partisans. Others maintain, that in the old Hebrew verses there is neither measure nor feet. Scaliger, *Animad. in Chronic. Euseb.* p. 7. col. 1. even affirms, that this language, as well as that of the Syrians, Arabians, and Abyssynians, is not capable of the restraint of feet or measures. Austin of Eugubium says, the Hebrews have neither heroic verses, nor Iambics, nor any other measure; but only something similar. This opinion is supported by Lud. Capellus, Martin Martinus, Samuel Bohlius, Wasmurh, Aust. Pfeiffer, and others. Grotius also declares for this; and this is indeed the sentiment which we think the most probable. Grot. in *Luc. 1. 46. Erant enim ῥυθμοὶ Hebræorum non ἑμμετροί, sed lege soluti, cujusmodi etiam erant, et nunc quoque sunt, eorum saltationes.*

ADDITION.

[The importance of this subject may justify a few words here, though it may be resumed to more advantage in another place.

All *poetry* must have its means of exciting the mind; properly, its working tools, or arts; as similes, figures of speech, amplifications, and even hyperboles: select diction, melodious arrangement of words, and words used in senses most expressive, though not always the most current. Without these, and other licences, no *poetry* can exist. Moreover, one of the duties expected from *poetry* being to please the ear, all *poetry* must have its forms, its cadences, its pauses of the voice, &c. and connected with these its emphasis and its energy. *Poetry* must present a train of thought well arranged, well expressed, well directed, and well closed: in short, according to Aristotle, the smallest or shortest *poem* must have a beginning, a middle, and an end.

But, we do not here investigate the general principles of *poetry*; our object is rather to exemplify some of those characteristics, which are presented by *Hebrew poetry*. We shall do no more

more than hint at the contracting of words, by the elision of vowels, as ' *jod*, or ' *vau* ; or the insertion of them, or of short syllables, in words wherein they would not naturally appear in prose. Neither need we treat on the selection of words, longer or shorter, to suit the cadence, or exigencies of metre. It is obvious that *Hallelujah!* as an exclamation of praise, is more appropriate to the voice of a multitude, than *HalleluJehovah!* would be: to say the least, brevity best suits the vocal praises of the many; whereas, a single voice, or a trained company, may express the same thing, advantageously, by a periphrasis: *Praise ye the name of Jehovah!*—*The name of Jehovah be praised!*

We have no poetical works of other nations which can, by any means, pretend to equal antiquity, with those specimens preserved in the Hebrew books. We cannot, therefore, say, with certainty, how far the rules of *Hebrew poetry* were, strictly speaking, *peculiar* to that language; the probability is, that the early Asiatic *poetry*, was uniform, generally, in various nations. Much of the Arabic *poetry* bears evidence of an origin cognate with the Hebrew; nor are the maxims of our British Druids, conveyed in sententious verses, for the greater accuracy of memory—and they were committed to memory, not to writing—altogether dissimilar.

The first thing remarkable, in *Hebrew poetry*, is, a *duplication of phraseology*, so constructed, that the memory by recollecting one member of the sentence, could not fail of recollecting the other. The earliest specimen extant, exemplifies this, throughout. Lamech, the first man who married two wives, (sisters, perhaps) intent on calming their apprehensions for his safety, does not say, in plain prose, "No one will be so unjust as to kill me for this trifling transgression;" but he puts his argument into verse; and by this means it has been preserved; because the memory retained it with ease and certainty: the names of the parties, once known, recall the whole when repetition is contemplated.

<i>Adah and Zillah,</i>	hear my voice;
<i>Ye wives of Lamech,</i>	hearken to my speech:
<i>Have I slain a man,</i>	in bloody contest,
<i>A young man,</i>	in violent assault?
<i>If Cain shall be avenged</i>	seven times,
<i>Much more Lamech</i>	seventy seven times.

The first column, if read separately, opens the history; but the second column, by its duplication of phraseology, perfects the series of thoughts, and converts the whole into verses, and *poetry*.

This duplication is so proper to *Hebrew poetry*, that a Hebrew poet would not be content to say, "Youth and beauty shall be laid in the dust:" but he would *singularize* these qualities; he would distinguish, and repeat them: *E. gr.*

Youth shall be laid in the dust;
And Beauty shall be consumed in the grave.

This is more explicit, has greater strength, as well as greater correctness; for beauty is not invariably conjoined with youth; and there is beauty proper to mature life, and even to old age. The ideas, then, are not precisely the same; yet they are so exquisitely similar, that the recollection of one brings the other to mind, instantly. Something like this we have in the prophet Isaiah, lv. 10. He does not say, "As the rain and the snow (plural) descend (plural) from heaven, and thither they (plural) do not return;"—but he keeps the entire passage in the singular; and thereby much increases its strength.

Verily, like as the Rain descendeth *from above*,
And the Snow *descendeth* from the heavens;
And thither it doth not return:—
So shall my word be.—

The reader will observe the brevity, the compactness obtained by the poet, in this construction of his verse; to express his thoughts completely, requires the insertion of the words marked in italics; yet the omission of these words occasions no confusion, no interruption, because the property of descending from the atmosphere is common both to rain and snow. To the original readers, in the Hebrew language, this was still clearer; yet in translation, similar supplements (repetitions) are often necessary to a correct view of the poet's intention: so Balaam says, Micah vi. 5.

Wherewith shall I come before JEHOVAH?
Wherewith shall I bow myself unto the High God?
Shall I come before him with burnt-offerings?
Shall I bow myself unto him with calves of a year old?

This supplementary repetition gives the sentiment at full; and in very many places of Scripture the critic must observe these *elisions* of words, and feel them, too; though the poet may disregard them; and even deem the critic fastidious. This may be further evinced by an instance in which the supplement is taken, not from a preceding, but from a following sentence: Samson says,

With the jaw-bone of an ass, heaps upon heaps *have I smitten*;
With the jaw-bone of an ass, a thousand men have I smitten.

The

The sense of the first verse is imperfect, till the close of the second verse completes it. There can be no doubt but what this *parallelism* was esteemed a beauty ; we find it practised by the polite and sagacious Solomon, to a considerable extent, in the preface to his Proverbs ; the intention of which book is, he tells us :

To know wisdom and instruction ;
To perceive the words of understanding :
To receive the instruction of wisdom,
Justice, and judgment, and equity :
To give subtilty to the simple ;
To the young man knowledge and discretion :
A wise man will hear, and will increase learning ;
And a man of understanding shall attain unto wise counsels :
To understand a proverb, and the interpretation ;
The words of the wise, and their dark sayings.

The ear sufficiently judges, that in these verses there is *rhythm*, though not *rhyme* ; consequently there must be in the original, metrical feet, and poetical cadence ; though we know not how to demonstrate them, having no adequate information to guide us in the correct pronunciation of the language. If what may be called private, simple, or personal, *poetry*, be metrical, undoubtedly, that which was intended for musical accompaniment, was emphatically so ; and especially, when the tune, or air, existed before the poem, the poem was bound to conform to the progress, the extent, and the expression, of the previously fixed notes, or intonations, whether vocal or instrumental ; by these it was absolutely governed. And if such composition were also intended for public performance, by a numerous band, by various instruments playing in concert, the connection between the *poetry* and the music must needs be intimate and entire. This appears to have been the case, in the instances of several of the Psalms ; and, as these were performed in two parts, by responsive choirs, and possibly a third part was performed by a still fuller chorus, the necessity of metrical arrangement was imperative : for, if this were neglected, the whole would present a mass of inexpressibly discordant confusion.

Among those Psalms which demonstrate this alternation of song, is the cxxxvi. where the burden "*for his mercy endureth for ever,*" certainly was not uttered by the same persons, or band, as uttered the leading theme. So we read, Ezra iii. 13. the Levites, &c. sang this song, together *by course*, or alternately ;—and the people shouted with a great shout when they praised the Lord, *i. e. Hallelujah !* Psalm cxxxv. also, evidently was performed in several parts. In short, we find this responsive manner in the

time of Moses, who, with the men, sang one part of his ode, while Miriam, with the women, sang the answering strains ; and this, no doubt, continued to be the custom, to the latest period of the Hebrew polity.

With respect to the longer poems of Sacred Writ, the reader has seen among the FRAGMENTS a humble attempt to elucidate Solomon's Song, by means of arrangement : this is a beautiful performance ; while the book of Job, the longest of all the Hebrew poems, is most sublime. Late writers have done much to illustrate it ; yet much remains to be done.

We must here conclude these brief and imperfect hints on the subject of *Hebrew Poetry*.—Those who desire further information, may consult Bishop Hare's Metrical version of the Psalms, supported by Drs. Grey, Edwards, &c. and opposed by Bishop Lowth, whose Lectures on *Hebrew Poetry* deservedly enjoy an established reputation : to these should be added Sir W. Jones's Dissertation on the *Asiatic Poetry*, with others since published, especially by our learned countrymen, connected with the East.

A few words, by way of close, may be proper on the subject of early Christian *poetry*. It is perhaps, to be regretted, that none of those primitive hymns of which we read in the N. T. have come down to us. But, if we accept the poems in the Revelations, as copies of hymns then used in Christian worship, or as imitations of them, it will appear, clearly, that they were performed in the Jewish manner ; by alternate choirs.

This is expressly affirmed by Pliny, when describing Christian worship ; and it appears from the documents themselves. The song of Moses and the Lamb, Rev. xv. 3. is alternate : the same is the ode, chap. vii. 10, 11. and we have a truly wonderful chorus, in chap. v. 13. nor ought we to forget, that the Hebrew terms *Hallelujah*, and *Amen*, occur in this book, as parts of Psalmody. It is, however acknowledged, that the innumerable references to the Jewish temple and its scenery, which are contained in this mystical book, weaken all arguments drawn from it, as to the real practice of the early Christians ; for certainly, no such courts, no such altars, seas, or lavers, no ark of the testimony, &c. as are alluded to by the Apocalyptic writer, were adopted in Christian assemblies, or places of worship.]

POETS. There is no doubt but that the ancient Hebrews had their *poets* ; and we have in the Bible a good number of canticles, and other pieces of poetry. What seems very remarkable is, that their poetry is dedicated, by their application of it, to celebrating the greatness of God.

God and his works. The *Hebrew poets*, so many of them at least whose works are come down to us, were men inspired of God. We find among them kings, law-givers, prophets. Moses, Barack, David, Solomon, Hezekiah, Job, Isaiah, Jeremiah, and most of the prophets, composed poems, or pieces in verse; the most pompous, the most majestic, and the most sublime! The expression, the sentiments, the figures, the variety, the action, every thing is surprising!

St. Paul gives a Pagan poet the name of *prophet*. Tit. i. 12. "One of themselves, even a *prophet* of their own said," &c. Because, among the heathen, *poets* were thought to be inspired by Apollo. They spoke by enthusiasm. Oracles were commonly [originally] delivered in verse. *Poets* were interpreters of the will of the gods.

The poet quoted by St. Paul, is *Epimenides*. The ancients relate many particulars of him, which prove, that they esteemed him inspired, and favoured by the gods. Aristotle says, *Rhet. lib. iii. cap. 17.* that he did not indeed foretell future events, but that he discovered things past and unknown. Diogenes Laertius, *lib. i.* and Plutarch, in *Solone*, give an account, that seeing the fort of Munichium, which is the port of Athens, he cried out, O the blindness of men! If the Athenians could but foresee the misfortunes that this fort will create to them, they would demolish it with their teeth. The truth of these words was evinced some years after, when king Antigonos placed a garrison there, to awe the city of Athens. Another time he encouraged the Athenians, who were apprehensive of an invasion from the Persians. He told them, that it would be ten years before they came, and that then they would be obliged to return again, after having suffered great losses. He also foretold to the Lacedemonians and Cretans, the captivity to which the Arcadians should one day reduce them. Probably from such predictions as these, whether true or false, the Greeks considered *Epimenides* as a prophet. [N. B. These predictions have in them nothing that requires inspiration: they evince a sound judgment, and clear foresight of political probabilities; but nothing more.]

The same Apostle quotes the poet *Aratus*, a native of Cilicia, as well as himself. Acts xvii. 28. Τῷ γὰρ καὶ γένος ἵκεν. *We are the children (the race) of God.* This is part of a longer passage, whose import is, "We must begin from *Jupiter*, whom we must by no means forget. Every thing is replete with *Jupiter*. He fills the streets, the public places, and assemblies of men. The whole sea and its har-

bours are full of this god, and all of us in all places have need of *Jupiter*." It was certainly not to prove the being, or to enhance the merit of *Jupiter*, that St. Paul quotes this passage.—But he has delivered out of bondage, as we may say, a truth which this poet had uttered, without penetrating its true meaning. The apostle used it to prove the existence of the true God, to a people not convinced of the divine authority of the Scriptures, and who would have rejected such proofs as he might have derived from thence.

[The son of Sirach, intent on praising eminent men, enumerates *Bards* or *Poets*; who were, he says, "Leaders of the people by their counsels, and by their knowledge of learning meet for the people; wise and eloquent in their instructions: such as found out musical tunes, and recited verses in writing." *Ecclus. xlv. 4.*—It is evident that he considered them as of great importance to the community: and we know that they were of great antiquity, for Moses, himself a poet, refers to those who spoke in proverbs, *Numb. xxi. 27.* of which he inserts a specimen. Jacob was a poet, as appears from his farewell benediction on his sons. And it appears to be extremely probable that the honourable appellation *Nabi*, equally denoted a prophet, a poet, and a musician, as the *poets* principally were. Nor is this ambiguity infrequent in other languages. They were equally supposed to be inspired by some divine furor, which Aristotle calls *insanity*, Plato terms it *out of their common senses*, or, *inspired by a god*, or, *enthusiasm*. Hence the ancient oracles were mostly delivered in verse; and verse was at first employed in worship, and in transmitting historical events to succeeding ages.

Poets, like other men, could only draw comparisons from objects with which they were conversant: hence we have in Scripture many allusions to the phenomena of nature, as extant in the countries where the writers resided: from storms, tempests, earthquakes, thunder and lightning, &c. The shepherd king describes the Lord as his shepherd, who leads him in security;—not as his steersman, who brings him safely into port: he was little acquainted with nautical affairs. Very few are the descriptions of the sea, or its inhabitants, in Job, although the writer ransacks earth, and heaven, with wonderful science. *Poets* who dwelt in tents, have little reference to extensive architecture.—But, to understand their language, it is necessary to acquire as intimate knowledge as possible, of the things they knew; and even when they treat of things spiritual or celestial; because these are signified by means of terrestrial objects

or

or incidents; and the just understanding of one may lead to a just understanding of the other. Divine inspiration itself, however super-human it may be, must nevertheless, speak to men in the language of men, or the instruction it means to convey, will continue a perfect blank.]

POINTS, or VOWELS. Though the Hebrews, in their alphabet, have both vowels [their vowels are, א *Aleph*, ו *Vau*, י *Jod*, ה *He*, ג *Gnain*. The ה *He*, is rather an aspiration than a vowel.] and consonants, like other nations, yet, in writing, they do not always insert their vowels. Sometimes the vowels that are insert-

ed are not pronounced; or lastly, these vowels being sometimes long, and sometimes short, it is very difficult to those who have not been long acquainted with the Hebrew, to read rightly the books written in this language. This difficulty gave occasion to the invention and use of *pointed vowels*; which are, certain points placed below or above the consonants: these supply the place of vowels, when they are wanting; or determine their sound, quantity, and value, when they are present.

Grammarians reckon fourteen pointed vowels, (though some are content with ten or eleven) viz.

Five long.		Five short.		Four very short.	
א Cametz	ā	א Patach	ă	א Shevah	ē
א Tzere	ē	א Segol	ē	א Cateph patach	ă
א Chirec	ī	א Chirec short	ĭ	א Cateph segol	ĭ
א Cholem	ō	א Cametz catuph	ō	א Cateph cametz	ō
א Shurec	ū	א Kibbutz	ū		

If we have recourse to the Rabbins, and to some Hebrew grammarians among Christians, concerning the antiquity of these points, we must believe them as ancient as the Hebrew Scriptures themselves; and must derive their origin from Moses, or from Esdras, or from the ancients of the great synagogue, who lived in the time of Esdras and Nehemiah. (*Vid.* Morin, *Exercit. Bibl. Exer.* 18. lib. ii. cap. 1, 2, 3, &c. Bryan Walton, *Prolegom. Biblic. Prol.* 3. art. 38, &c. *et alios passim.*) But the most judicious believe this invention to be much more modern. Some, as Elias Levita, Kimchi, Abenezra, Juda Levit. *et alios apud* Tirin. refer their origin to the Massorites, or to the doctors of the school of Tiberias, about A. D. 500. F. Morin thinks, that the Hebrews received from the Arabians both the art of grammar, and the use of these *points*. But the Arabians themselves did not begin to write till very late; for when the empire of the Mahometans was settled, about A. D. 622, they had not very long had the use of letters. The names of these *pointed vowels*, which are intirely Arabic, prove that they were originally derived from that people. Besides, the first grammarians the Jews had, being Arabians, and having written in their own language, it is very probable, that the *pointed vowels* are of their invention, and derived from the same source, as their art of grammar. *Vide* LETTERS, MASSORITES, RABBINS.

VOL. II. PART XXII. Edit. IV.

F. Morin, who has examined this matter deeply, shews that the *pointed vowels* were not used in the time of Origen, nor in the time of Jerom, nor even in the time of the doctors who composed the Talmud, which was not finished till the seventh century. The same author enumerating several works composed by Jews in the eighth and ninth centuries, says, the first traces he meets with of *pointed vowels* are in the writings of the Rabbins *Ben-Aser*, head of the school of the western Jews, and in those of *Ben-Nephtali*, head of the school of the eastern Jews, about the middle of the tenth century. It follows, that we cannot well place the introduction of these points before the tenth century. Morin, *Exercit. Biblic. lib. ii. Exer.* 28. cap. 1, 2, 3, &c. Walton's *Proleg.* 3. n. 38, &c. and other *Prolegomena* to the Scriptures; Du Pin, F. Frassen, and F. Thomassin, in his method of studying the Scripture.

The modern Jews admit of *pointed vowels*, and of Bibles printed with them, for private use; but the copies they publicly use in their synagogues, the authentic rolls from which they solemnly read the sacred text, are without *points*: the Samaritans also, originally, did not insert *points* in their Pentateuch, which was written in the ancient Hebrew characters. The scrupulosity of both these in this respect, is in opposition to the antiquity of the *pointed vowels*.

It had been thought, that Esdras inserted the Hebrew

Hebrew *pointed vowels*, but Elias Levita, a German Jew, about the middle of the sixteenth century maintained, that the *pointed vowels* were not received till after the completion of the Talmud, about A. D. 500; that till that time the manner of reading the sacred text, and of supplying the vowels, was preserved by use and tradition. The Jews in general, as well those who refer the *points* to Esdras, as those who ascribe them to the Massorites, maintain, that the manner of reading, according to this punctuation, is of Divine authority, and that the least alteration may not be allowed therein. But the greater part of our critics, even of those who hold Esdras for the first author of the *points*, maintain it to be a mere human invention, and that no scruple should be made of improving it, when the tenor of the discourse, the analogy of things, or the rules of good criticism offer a better sense.

These are the chief reasons urged by the two Buxtorfs, father and son, to prove the antiquity of the *pointed vowels*. (Buxtorf *Pater*, in *Tiberiade*, cap. 9. Buxtorf *Fil.* *Tract. de Punctor. antiq.* cap. 5.) First, two ancient books called *Bahir* and *Zohar*, the first written a little before the birth of Jesus Christ, the second a little after it, expressly mention the *pointed vowels* in more places than one. Secondly, the Massorites of Tiberias, to whom the invention of the *points* is ascribed, do not appear to have had sufficient capacity for this work, nor does any ancient author impute it to them: Aben-ezra, a Rabbin of the twelfth century, is the first who does them this honour. Thirdly, since the Hebrew has ceased to be the vulgar tongue of the Jews, i. e. since the captivity of Babylon, it was not possible to teach this language without the assistance of the *pointed vowels*; therefore, at least they must have existed since Esdras, and have been constantly in use from that time. Fourthly, by subverting the authority of the *pointed vowels*, and putting them on the footing of an invention merely human, the text will be given up to uncertain readings and arbitrary explications, which will overturn the certainty and authority of the Holy Scriptures.

To these reasons we reply: first, that the books *Bahir* and *Zohar* have nothing near that antiquity here ascribed to them. There are even found things in these books, that must have been written above a thousand years subsequent to the time specified. No ancient author has either owned them, or quoted them. Secondly, the Massorites of Tiberias were certainly in being a long while in Judea; and abstracting from the notion that has been received of their capacity, and from the testimony of Aben-ezra and of Elias Levita, it is known with certainty, that the

pointed vowels were not adopted before their time.

Thirdly, that since the Hebrew has ceased to be a living language, and spoken by the Jews, the necessity of the *pointed vowels* is not so great as is pretended. The Samaritans, who understand Hebrew no better than the Jews, have no *points*, to this day; yet they read the Hebrew text in Samaritan characters. The Arabians had *points*, but late. One might very well be without them in their language, as also in the Hebrew, the Syriac, and the Chaldee, even on the supposition that these were not living languages, provided we preserve the ancient character, provided we speak a language which has some affinity to that whose character we preserve; and lastly, that this language, dead as it is, may however subsist in the ecclesiastical offices, in the prayers, and even in an infinite number of terms written in the language of commerce and conversation. On this supposition, which is really the case of the Jews at present, in respect of the Hebrew, the difficulty of reading the Hebrew without *points*, is vastly less than might be imagined. We certainly know that many Jews, who are far from understanding this language perfectly, yet can read Hebrew without *points*, and write it too. This proves sufficiently, whatever may be said to the contrary, that they might have done well enough without *points*, for several ages; and that we also might do well enough without them. Add to this, that the Hebrew is not absolutely destitute of vowels; it has three or four, viz. א *Aleph*, י *Jod*, ו *Vau*, and י *Hain*; ה *He* and ח *Cheth*, are aspirations. These letters, and these aspirations, are found throughout the text. One vowel alone is sufficient [occasionally] for reading a whole word. To judge of the force of these reasons, it is necessary to understand the language thoroughly.

The fourth proof relating to the authority of these *pointed vowels*, has but an indirect glance at their antiquity; and it is easy to retort the argument against those who use it, by applying it to the Greek and Latin tongues, which have always written their vowels. Without disturbing the vowels, cannot one often take the same passage in ten different senses? and this without changing any thing in the words, accents, or punctuation, only in the order and structure [or *emphasis*] of the words. Can this be said to abandon the sacred text to uncertain readings, and to arbitrary explications? Is there any language in the world, in which a reader does not often find equivocal expressions, amphibologies, and uncertainties; and this notwithstanding *points*, accents, and vowels? I own that the Hebrew without *points* is more subject to this than

than some other languages are ; but tradition, good sense, coherence of the discourse, and custom, supply rules to correct these pretended inconveniences.

N. B. What would be the consequence, if we were always obliged servilely to follow the punctuation of the Massorites? How many passages have been happily restored, or explained, by having recourse to ancient versions, and by quitting the manner of reading assigned by the Massorites?

[On this subject, as on many others, the medium is the safest. To suppose that the learned authors of the *points* (or, those who most effectually practised and patronized the invention) have laboured to no purpose, is to impute to them a deficiency of understanding, for which we have no authority. They have recorded, by their punctuation, their opinion and judgment of the reading, generally ; and we are obliged to them, in common with other critics. On the other hand, to suppose that they were Divinely inspired, that they committed no errors, that transcribers have never inserted wrong *points*—especially, as all allow the *points* to be intricate, is to acknowledge in the *pointing*, an authenticity that does not belong to the reading itself. For, as MSS. differ from one another, as we have many marginal readings in our printed bibles, which variations appear to be of considerable antiquity, and as some omissions are acknowledged by the Jews themselves, we cannot attribute to the *points* that infallibility which we deny to the text : we cannot suppose a miracle in favour of this species of commentary, which it is evident has not been exerted in favour of the work on which it is a comment.]

[POLLUTE. It would be necessary to rehearse a considerable part of the Hindoo institutions, to do justice to an enquiry into many particulars of *pollution* noticed in the Mosaic ritual. These systems illustrate each other.

The altar of God was *polluted* by being wrought into any other form, than the natural figure of the stones, in their rough state. This rule seems to have been observed among our Druids, though not without exception. Josiah *polluted* the altar at Bethel, by burning the bones of dead men upon it, 2 Kings xxiii. 16. Blood was *pollution* to a place where it was shed ; idolatry *polluted* those who practised it ; the exercise of callings lawful on other days, *polluted* the Sabbath : every sin *polluted* the sinner, but some more grossly than others.

There were also, bodily *pollutions*, though natural evacuations, some voluntary, others involuntary ; and mental *pollutions*, as the admission of evil thoughts, desires, temptations, &c. which

more defiled, or *polluted* a man, than the neglect, of ceremonial observances, on which the Jews laid great stress.]

POLYGAMY, was tolerated among the Hebrews, and Patriarchs. We do not find it established by any law ; and Scripture, which transmits the name of the first bigamist, and of his two wives, Gen. iv. 19. seems to hint at his fear of the consequences. As if Lamech would comfort his wives, who were terrified at the irregularity of his *polygamy*, by saying, “ This is not a crime that deserves death : compare my action to that of Cain, and then conclude, that if the murderer of Cain should deserve punishment, how much more shall he deserve it who murders Lamech ? ”

The Rabbins maintain, that *polygamy* was in use from the very beginning of the world, and that before the deluge every man had two wives. Tertullian, *Exhort. ad Castit. cap. 5. et de Monogam, cap. 5.* on the contrary, thinks, that Lamech was the first who transgressed the established order of God, by marrying two wives, and that *polygamy* commenced with a man who was accursed. He says, this bad example had consequences, which continued down to the total subversion of the Jewish nation ; and that before the deluge, nobody imitated Lamech. Jerom, *lib. i. cont. Jovin. et Ep. ix. ad Salvian. et Ep. xi. ad Agerach.* says, that Lamech, who was a homicide, and a bloody-minded person, was the first who divided one flesh to two wives, and that the flood expiated his parricide and his *polygamy* together. (He supposes Lamech to have killed Cain.)

The laws of Moses plainly suppose this custom ; yet condemn it not. The Rabbins allow the king to have eighteen wives, after the example of Rehoboam, king of Judah. They allow the Israelites to marry as many as they can maintain. Notwithstanding all this, examples of *polygamy* among private persons were uncommon. The wiser men easily saw the inconveniences that attended this irregularity. But instead of wives they took concubines. There is this difference between a wife and a concubine, according to the Rabbins ; that a wife was married by contract, and had her dowry ; whereas a concubine was taken without contract, and lived in a state of submission and dependance, under the matron of the family, as Hagar, in respect of Sarah ; and the children of the concubines had no [regularly legal] share in the inheritance.

The Saviour of the world restored marriage to its primitive and lawful condition, by revoking the permission of *polygamy* and divorce. He allows a Christian to have but one wife, according to those words of the Creator : “ God cre-

ated them male and female, wherefore a man shall cleave unto his wife, and they two shall be one flesh."

Polygamy is not allowed the Jews at present, neither in the East nor in the West. The Emperors Theodosius, Arcadius, and Honorius, forbid it them by their decrees, Anno 393. The Mahometans, who allow themselves this liberty, refuse it to the Jews in their dominions. The Samaritans, who are extremely devoted to the law of Moses, marry but one wife, and make it a crime in the Jews, that they secretly practise *polygamy* in the East.

Polygamy is divided into simultaneous and successive. The first is, when a man has more than one wife at a time. This is condemned by both canon and civil law. Successive *polygamy* is, when a man has several wives one after another, each of which he marries after the decease of the preceding wife. This is allowed in the church, though with a good deal of regret; the fathers and councils having often testified, that they did not approve of second marriages.

[This is particularly the case in the Greek church among the priesthood. They hold that a priest must be the husband of one wife, to qualify him for ordination; but, if that wife dies, they hold that marrying a second would vitiate his orders.]

POLYGLOTT. This word literally signifies a *variety of languages*, and this name is given to *bibles* published in several languages, or at least in three, of which the texts are ranged in different columns. Some *Polyglotts* contain all the books of the *bible*, others contain but a part.—The following are the principal

POLYGLOTTS.

A. D.

1517. The *bible* of Francis Ximenes, of Cisneros, cardinal of the Order of St. Francis; in four languages, *Hebrew*, *Chaldee*, *Greek*, and *Latin*.

1518. The *bible* of Justiniani, bishop of Nebio, of the Order of St. Dominic, in five languages; in *Hebrew*, *Chaldee*, *Greek*, *Latin*, and *Arabic*. Only the *psalter* was printed.

1546. John Potken, provost of the collegiate church of St. George at Cologne, caused the *psalter* to be printed in four languages. *Hebrew*, *Greek*, *Chaldee*, or rather *Ethiopic*, and *Latin*.

1546. The Jews of Constantinople caused to be printed in that city, the *Pentateuch*, in *Hebrew*, *Chaldee*, *Persian*, and *Arabic*, with the Commentaries of Solomon Jarchi.

1547. The same Jews caused also to be printed at Constantinople, the *Pentateuch*, in four languages; *Hebrew*, *Chaldee*, vulgar *Greek*, and *Spanish*.

1565. John Draconitis, of Carlostad in Franconia, made an edition of the *psalter*, the *Proverbs* of Solomon, and the prophets *Micah* and *Joel*, in five languages: *Hebrew*, *Chaldee*, *Greek*, *Latin*, and *German*. The death of the author prevented the completing of this work.

1572. Benedictus Arias Montanus had the chief care of the edition of the *Polyglott bible* performed by Christopher Plantin, by order of Philip II. king of Spain. This *bible* is in eight volumes, in *Hebrew*, *Chaldee*, *Greek*, and *Latin*, with the Syriac version of the New Testament. It is properly but a copy of that of Cardinal Ximenes.

1586. There appeared at Heidelberg, an edition of the books of the Old Testament, in *Hebrew* and *Greek*, with two *Latin* versions; one of St. Jerom, and the other of Santes Pagninus, ranged in four columns, at the bottom of which were notes ascribed to Vatablus. Hence it obtained the name of the *Polyglott bible* of Vatablus.

1596. David Wolder, a Lutheran minister at Hamburg, caused to be printed by James Lucias, a *bible* in three languages; *Greek*, *Latin*, and *German*.

1599. Elias Hutter, a German, printed several *Polyglotts*. The first is a *bible* in six languages, printed at Nuremberg.—There were only printed the *Pentateuch*, the books of *Joshua*, *Judges*, and *Ruth*; in *Hebrew*, *Chaldee*, *Greek*, *Latin*, and the *German* of Luther; the sixth language varied according to what nation the copies were designed for. Some had the *Sclavonian* version, of the edition of Wittemberg; others the *French*, of Geneva; others the *Italian*, also of Geneva; others the *Saxon* version, from the *German* of Luther.

This author also gave the *psalter* and the New Testament, in *Hebrew*, *Greek*, *Latin*, and *German*. But his chief work is the New Testament in twelve languages, *Syriac*, *Greek*, *Hebrew*, *Italian*, *Spanish*, *French*, *Latin*, *German*, *Bohemian*, *English*, *Danish*, and *Polish*. This *Polyglott* was printed at Nuremberg, in two volumes, *folio*; and in four volumes, *quarto*.

1645. The

1645. The bible of M. le Jay, in seven languages, was printed at Paris by Anthony Vitre. It contains the *Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic*. He followed the *Greek* version printed at Antwerp, also the *Chaldee* and *Latin*. Complaint has been made of its incorrectness.

1657. No sooner did the *Polyglott* of le Jay appear in England, but the learned of this nation undertook to give a new edition, more correct, more extensive, and more perfect. They accomplished this design, and produced a new *Polyglott* in five volumes, with *Prolegomena*, and several other treatises in the first tome, several new Oriental versions in the fourth and fifth, and a very large collection of various readings, in the sixth.—Brian Walton was the undertaker of this edition. Hence this bible has the name of *Walton's Polyglott*. [This is esteemed the most correct of any: and has made a noble addition to the materials for studying Holy Scripture. The learned are daily augmenting this assistance, by collations of ancient versions, with their various readings: which may be esteemed as so many *Polyglotts*. See BIBLE. Art. *Polyglott Editions*.]

POMGRANATE. The *pomgranate* is of the apple form, covered with a reddish rind, and red within, which opens length-ways, and shews red grains within, full of juice like wine, with little kernels. God directed Moses, to put embroidered *pomgranates*, with golden bells between them, at the bottom of the high-priest's blue robe, or ephod. Exod. xxviii. 33. *Pomgranates* were very common in Palestine, and being very beautiful fruits, Scripture often uses similitudes taken from them.

Of the *pomgranate-tree*, *malus punica*, or *malo-granatum*, there are two sorts, wild and domestic. The cultivated *pomgranate* tree has several small angular boughs, armed with prickles, and covered with a reddish bark. Its leaves are small, like those of myrrh, but not so sharp, of a green colour, inclining to red. Its blossom is large, beautiful, of a red colour inclining to purple, composed of several stalks in the form of a rose, in the hollow of the cup.—This cup is oblong, hard, purple, having a figure something like that of a bell. This garden *pomgranate* tree sometimes bears double flowers, and then it has no fruit.

The wild *pomgranate* tree is a shrub like the former, but more rude and thorny. Its blossoms are called *balaustra* by the apothecaries. They

are astringent, and serviceable in dysentery, diarrhoea, and hientery.

We are assured, that in Peru have been seen *pomgranates* as large as a barrel; that the Spaniards, by way of curiosity, carry them in the procession of the sacrament. The Mussulmen speaking of the Holy Land, say, that five men could hardly carry a grape of this country, and that five persons might hide themselves in one shell of their *pomgranates*. This is hyperbolic enough!

POMPEY. Cneius Pompeius, surnamed the Great, one of the most celebrated generals of the Roman commonwealth. His name is not found in Scripture, but Josephus speaks of him often: nor can we be dispensed with from mentioning his behaviour toward the Jews. Having finished the war against Tigranes, A. M. 3938, Joseph. de Bello, lib. i. cap. 5. Antiq. lib. xiv. cap. 4. Pompey the next year, ante A. D. 65, sent Scaurus into Judea, who arriving at Damascus, and being informed of the troubles in Judea, occasioned by the two brothers Hyrcanus and Aristobolus; he came thither in much haste, thinking to make great advantage of their divisions. No sooner had he entered this province, but he received ambassadors from each of them, desiring his friendship and protection. But Aristobolus having presented him with three hundred talents, he declared for him, and sent word to Hyrcanus and Aretas, who kept Aristobolus besieged in Jerusalem, that if they did not desist from this undertaking, he should use them as enemies to the Romans. Aristobolus was thus delivered from his danger.

Some time afterwards Pompey himself came to Damascus; Hyrcanus and Antipater waited on him, and complained of the proceedings of Scaurus, who had suffered himself to be corrupted by Aristobolus's money; and they intreated Pompey to fix Hyrcanus on the throne of Judea, which belonged to him by birth. The beginning of the next year, Pompey having again heard the mutual complaints of Hyrcanus and Aristobolus, and also the Jews, who complained against them both, he sent them back in peace, saying, he would soon come into Judea, and decide their controversy. But Aristobolus withdrawing, instead of staying for Pompey's determination, fortified himself, and put himself into a posture of opposing him, if he should pretend to dethrone him.

After Pompey had finished his war against Mithridates, he marched into Judea, where Hyrcanus and Aristobolus came before him, and pleaded their causes, in his presence. Pompey, having ordered Aristobolus to surrender his fortresses into his hands; he obeyed, though not without.

without difficulty, and at the same time withdrew to Jerusalem, to prepare for events. *Pompey* gave him no time to fortify himself, but followed him closely; and when he came near the city, Aristobulus fearing to engage in a war against the Romans, came out to meet him, promised to put the city into his hands, with a great sum of money, and besought him not to come to an open breach. *Pompey* forgave him, sent Gabinius to receive the money, and to take possession of the city. But Aristobulus's soldiers shut the gates against him, so that he was forced to return without performing his commission.

This provoked *Pompey*, who thereupon secured Aristobulus, and kept him in bonds; and then marched against Jerusalem. He first made proposals of peace, but these being rejected, he began the siege. He encamped on the north side of the temple, which was the weakest part of the city. The Roman soldiery, accustomed to labour and fatigue, soon raised terraces whereon to place their machines, and to batter the walls. But the Jews defended themselves with so much courage, and made so many sallies against the besiegers, that if the sabbath-day had not interrupted their opposition, the Romans could not have completed their approaches.—The Romans therefore perceiving that on this day they never attacked them, they carried on their works on this day only.

When their works were finished, they began to batter the towers and walls of the temple with machines brought from Tyre. One thing occasioned great admiration in *Pompey*, that during the whole siege, as if they had been in profound peace, the Jews did not forbear to offer, morning and evening, their accustomed sacrifices to God, not suffering any prospect of danger to interrupt them. The third month of the siege the breach being practicable, the Romans in great numbers poured into the temple, where they made a dreadful slaughter of the priests, and [12,000] of those who had taken refuge there. Cornelius Faustus, son of Sylla, first entered the breach. This was the first year of Olympiad 179, a day of fasting among the Jews, in memory of the volume of Jeremiah, burnt by king Jehoiakim, the twenty-eighth day of Casleu, the third month of the civil year, (November, and December,) A. M. 3941, ante A. D. 63.—*Pompey* entered the temple, and saw such things as were not allowed to be seen, but by the high-priests. In the inner part of the temple he found the golden table, the candlestick, the vessels and censers, with a great quantity of incense. There were about two thousand talents of silver in the treasures of the temple. But he meddled with nothing; and when he had ordered to clear the

temple of the dead bodies, the day following he caused sacrifices to be offered. After this he restored Hyrcanus to the high-priesthood, and government of his nation; but he forbade him to wear the diadem, or to assume the title of king. Aristobulus he kept in bonds, and carried him to Rome with two of his daughters, and all his sons. Consult Josephus, *Antiq. lib. xiv. cap. 8.* and Usher on A. M. 3941. The rest of the life of *Pompey* has no relation to our design.—When this great man was conquered by Julius Cæsar at Pharsalia, he came into Egypt, where he was basely put to death by the officers of the young Ptolemy, last king of Egypt, A. M. 3956, ante A. D. 48.

PONTIUS, Πόντιος, from πόντος, *marine*, or belonging to the sea. Vide PILATE.

PONTUS, Πόντος, the sea. In Gen. xiv. 1. Jerom has translated אלסר *Elasar*, by *pontus*: but *Elasar* may signify, *God that takes away*, or *that withdraws*; from סור *sur*, *that withdraws*, or *separates himself*, and אל *el*, *God*.

[*Elasar*, is also interpreted “help of God,” or wandering of God; otherwise, receding from God.]

PONTUS. The province of *Pontus*, in Asia Minor, has the Euxine sea north, Cappadocia south, Paphlagonia and Galatia east, and the Lesser Armenia west. It is thought St. Peter preached in *Pontus*, because he addresses his first epistle to the faithful of this province, and of the neighbouring provinces.

[Strabo describes *Pontus* in *lib. xii.* Ptolemy in *lib. v. cap. 1.*

This province was famous among the heathen poets for its poisonous herbs, therefore called by Virgil, *Virosa Pontus*, Eccl. viii. 95. Georg. i. 58. Medea is said to have procured her poisons from hence. Philo declares that the Jews had sent their colonies to the utmost bounds of *Pontus*. Ad Caium, *cap. 12.*]

[POOLS of Solomon, are distant two hours from Bethlehem, the road which leads to them, consisting entirely of rock, is almost impracticable. They are three in number, situated in the sloping hollow of a mountain, one above another; so that the waters of the uppermost descend into the second, and those of the second descend into the third. They are nearly square. The breadth is nearly the same in all, between eighty and ninety paces. The first is about 160 paces long; the second 200; the third 220. They are lined with stone, and plastered. These pools supplied the town of Bethlehem and the city of Jerusalem with water. A garden near these pools is called the garden of Solomon: it is watered by rills, which at times descend from the rocks above it.]

POOR.

POOR. This word often denotes the humble, afflicted, mean in their own eyes, low in the eyes of God. Not so much a man destitute of the good things of the earth, as a man sensible of his spiritual misery and indigence, who applies for succour to the mercy of God. In this sense the greatest and richest men of the world are level with the *poorest*, in the eyes of God.

In Exodus, xxiii. 3. Moses forbids the judges "to countenance a *poor* man in his cause:" or Levit. xix. 15. "Thou shalt not respect the person of the *poor*, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." In a word, judge without respect of persons: have only truth and justice before your eyes; consider that you stand in the place of God on the earth.

One of the characters of the Messiah was, to judge the *poor*, Psalm lxxii. 2, 4. and to preach the gospel to them, Isaiah xi. 4. Matt. xi. 5.—Jesus Christ chose disciples that were *poor*, and the greater part of the first believers were really *poor* men, as we may see in their history.

Solomon says, Prov. xxii. 2. "The rich and *poor* meet together;" they are like each other in one thing—God created them both; and both riches and poverty are of his bestowing. He says, Prov. xxix. 13. "The *poor* and deceitful man meet together," or the debtor and creditor: i. e. they belong to God, and each is in the hand of his providence: wherefore the rich should not be supercilious, nor the *poor* be despondent; both are equal in the eyes of God.

Amos, viii. 6. reproaches the Israelites with having sold the *poor* for a contemptible price; as for shoes and sandals. Probably the rich actually thus sold their *poor* debtors, for things of no value.

St. James, ii. 1. seems to carry the obligation, of not respecting persons, so far, as to allow no mark of distinction to persons in power, or in civil dignities, in the public assemblies of religion. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly, a man with a gold ring, in goodly apparel, and there come in also a *poor* man in vile raiment; and ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here in a good place, and say to the *poor*, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become evil-thinking judges?" But all this ought to be understood rather of an inward preference, and of the sentiments of the heart, than of external marks of respect. It is never allowed a Christian to prefer a rich man before a *poor* man, only because he is rich, and to think better

of him, to judge him more worthy of esteem and consideration, rather than he who has not the same advantages of the goods of fortune. *Vide* FRAGMENTS, No. CXCIV.

The *poor* are often put for the meaner people; for the lowest condition of life, without considering whether they have accommodations suitable to their state: the *poor* you have always with you."

Poverty, in the Old Testament, was considered by the Jews as a great evil, and a punishment from God. Job speaks of it as of a prison, and a state of bondage, chap. xxxvi. 8. And Isaiah, xlviii. 10. compares it to a furnace or crucible, wherein metals are purified. God tried Job and Tobit by poverty: they looked beyond the old covenant; they knew the value of suffering, of humiliation, of indigence. They knew how to make a right use of them, and to convert them to their greatest advantage. They were already *poor* in spirit, in the disposition of their hearts, before God made them suffer actual poverty. See POVERTY. Comp. HUMILITY *Add.*

PORATHA, פֹּרְתָא, Φοραδαθὰ, *fruitful*; from פָּרָה *parah*. This word is Persian or Medish. Son of Haman, Esth. ix. 8.

PORTERS of the temple. The Levites discharged the office of *porters of the temple* both day and night, and had the care of the treasures and offerings. This office of *porter* was in some sort military; as it were, soldiers of the guard to the Lord. See LEVITE.

PORTIUS, Πόρτιος, *calf*; from the Greek πορταξ.

PORTIUS FESTUS; *vide* FESTUS PORTIUS.

POSSESSION *Diabolical*. *Possession* and *obsession* differ in this, in *obsession* the devil acts outwardly, he *haunts* the subject of his temptations *externally*, whereas in *possession*, he acts *internally*.

Examples of *possession* are frequent, especially in the New Testament. Jesus Christ and his apostles cured great numbers of *possessed* persons. Ecclesiastical historians furnish many other instances. But as it has been found in many cases, that credulity has been imposed on, by fictitious *obsessions* and *possessions*; some have maintained, that all were diseases of the mind, the effects of distempered imagination; that persons sometimes thought themselves really *possessed*; that others feigned themselves to be so, in order to carry on some design; in a word, that there never were any real *possessions* or *obsessions*. The most plausible arguments for this opinion are such as follow:

The devil cannot naturally act on our bodies.— He is of a spiritual nature, and by his will only

cannot move our limbs, or actuate our fluids, or influence our organs. If he had naturally this power, the world would be full of people *possessed* or *obsessed*; he would be always exerting his hatred against man, and would stretch his tyranny to the utmost. How many men should we daily see *possessed*, agitated, tormented, choked, strangled, thrown from precipices, drowned, burnt, if the devil had this power! If it be said that God moderates this power, that he restrains the devil, and does not allow him to exercise his malice against sinners and wicked men; do not we see on the contrary, that he often *possesses* or *obsesses* very harmless persons? We know what sufferings he inflicted on Job; we see children *possessed*; and other persons, whose lives seem to have been exempt from any great crimes or disorders.

Why do we see men and women *possessed*, only at certain times, and in certain countries?—There are whole nations, where the thing is not so much as known? How is it that they are only seen in countries where the people are generally superstitious, and in persons of weak understandings, and of melancholy tempers? If we examine those men and women, who either are or have been *possessed*, we shall find none but such as suffer under some of these infirmities.

If we suppose the devil to suspend the operations of the soul of the party *possessed*, and to usurp the office of the soul himself; or even that several devils agitate and possess the same demoniac, the difficulty becomes much greater.—What conception can we have of a soul, that no longer acts in the body which it animates, and which surrenders itself, as we may say, to the devil? How can all these evil spirits combine and concur to govern the same man? If all this can be done without a miracle, what proof can there be of miracles? May it not be said, that all such things as we call miracles, are but operations of the devil? And if a miracle be required, that a man should be *possessed* by the devil, it would make God the author of (or at least a co-operator with the devil, in) his *obsessions* and *possessions* of men.

We have so many examples of natural things, which appear supernatural, that there is room to imagine, what are called *possessions* by the devil, may be of this kind. Many people have fancied themselves to be transformed into wolves, or oxen; to be made of glass, or of butter; to become kings or princes: no one in such cases has recourse to the devil, or to a miracle, to explain the phenomenon. They tell us roundly, that it is a disorder of the brain, a disease of the mind or imagination, caused by such or such distemperatures of the body. Nobody employs

exorcisms, or priests for a cure. They apply to physicians, to bodily remedies, to methods of restoring the imagination of the patient, by giving it another turn. Would not it be the same with such as are *possessed*? Would they not obtain a cure by natural remedies, by purging them, cooling them, deceiving them dexterously, and inducing them to imagine that the devil has forsaken them and fled away? There have been remarkable experiments of this kind; but if we should relate them, the favourers of *possessions* would acknowledge, that these people were not *really possessed*, and admit that much delusion has been practised in such matters, yet would still maintain, that among the great number of demoniacs, it cannot be denied, but there must have been some who were *really possessed*; while others maintain, that there never were *any* such, and that whatever has happened to those who were reputed to be *possessed*, might conveniently be explained by natural means, without recourse to the devil. This is the knot of this dispute.

The defenders of *possession* by the devil observe, that if this were only an illusion, Jesus Christ and his apostles, and the whole church, would be in error, and must wilfully involve us in error, also, by speaking, acting, and praying, as if there were real *possessions*. Our Saviour speaks to, and commands the devils, who actuated the *possessed*; which devils answered, and obeyed, and gave proofs of their presence by tormenting those miserable creatures, whom they were obliged to quit. They cast them into violent convulsions, throw them on the ground, leave them for dead, take *possession* of hogs, and hurry those animals into the sea. Can this be merely delusion? Jesus Christ alleges as proof of his mission, that the devils are cast out; he promises his apostles the same power that he himself exercised against those wicked spirits. Can all this be nothing but *chimera*?

It is allowed, that there are several tokens of *possession* which are equivocal and fallible, but there are others which are indubitable. A person may counterfeit a demoniac, and imitate the actions, words, motions, contortions, cries, howlings, and convulsions, of one *possessed*.—Some efforts, that seem to be supernatural, may be effects of heated imagination, of melancholy blood, of trick and contrivance. But, if a person suddenly should speak and understand languages he never learned, talk of sublime matters he never studied, or discover things secret and unknown: should he lift up himself in the air without visible assistance, act and speak in a manner very distant from his natural temper and condition: and all this without any inducement from

from interest, passion, or other natural motive: if all these circumstances, or the greater part of them, concur in the same possession, can there be any room to suspect that it is not real?

There have been possessions in which all these circumstances have concurred. There have therefore been real ones, but especially those which the gospel declares as such. God was pleased to permit, that in our Saviour's time there should be many such in Israel, to furnish him with occasions of signaling his power, and to supply further and convincing proofs of his mission and divinity.

Though we must own, that true possessions by the devil are very rare, and very difficult to be ascertained, yet it cannot be allowed that they are miraculous. They do not happen without divine permission, but they are neither contrary, nor superior, to the laws of nature. Nobody thinks he has recourse to miracle, when he says, a good angel inspires him with good thoughts, or prompts him to avoid a danger. It is supposed in like manner, that the devil may tempt us to evil, may excite irregular impressions in our bodies, or may raise tempests [in our minds].—Scripture imputes to evil angels the death of the first-born of Egypt, and the destruction of Sennacherib's army: it imputes to good angels the rain of fire, by which Sodom and Gomorrah were consumed. These events are miraculous in some of their circumstances, but not in all.—God only suffers the demons to act; they then only exercise a power that is natural to them, which was before suspended and restrained by Divine Providence. Men generally conclude too hastily concerning the power of a spirit, which they know so little of. *Vide* ADDITIONS to the article ANGEL.

POSIDONIUS, Ποσειδώνιος, *who gives to drink*, from πόσις, *drink*, and δίδωμι, *I give*.—Sent by Nicanor to Judas Maccabeus. 2 Macc. xiv. 19.

POSTS. This name is given to messengers or regulated couriers, appointed to carry with expedition, dispatches of princes, or letters of correspondence. Lewis Hornumck has written a very accurate treatise, on the origin of posts. He notices four kinds: those who travel on horse-back, by water, in a chariot or chaise, or on foot. We may also refer to the article posts, the manner of conveying intelligence by beacons or signals, placed at several distances on the tops of mountains. So Isaiah says, v. 26. xi. 10, 12. that the Lord shall set up a signal among the nations, to gather together the scattered children of Israel, and to bring them back into their own country, from the four corners of the earth." He says, chap. xiii. 2. that signals

VOL. II. PART XXII. Edit. IV.

shall assemble the army of Darius the Mede. And chap. xviii. 3. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye."—These signals were set up on the tops of very high trees or masts. "Till ye be left as a beacon [or mast] upon the top of a mountain, and as an ensign on a hill." See Isaiah xxxiii. 23. xlix. 22. lxii. 10. Jer. iv. 6. l. 2. li. 17, 27.—[This will remind the reader of the modern TELEGRAPHS: but these differ, inasmuch as they transmit words and letters, by signals.—Comp. the fire-signals on the MOUNT of OLIVES.]

It is thought the use of posts was derived from the Persians. Diodorus Siculus, lib. xix. observes that the kings of Persia, to receive intelligence of what passed in all the provinces of their vast dominions, placed centinels on eminences, at convenient distances, where towers were built. These centinels gave notice of public occurrences from one to another, with a very loud and shrill voice, by which means news was transmitted from any extremity of the kingdom to the court, with great expedition.

But as this could not be practised except in the case of general news, which it was expedient the whole nation should know, Cyrus, as Xenophon relates, *Cyropæd. lib. viii. cap. 232.* appointed couriers and stations for post-horses; he built on all the high roads, places for reception of the couriers, where one was to deliver his packet to another, and so on. This they did night and day; no weather was to stop them; and, in the judgment of many, they went faster than cranes could fly. [Modern Tartars.]

Herodotus, lib. viii. cap. 98. owns, that nothing swifter was known, for a journey by land. Xerxes, in his famous expedition against Greece, appointed posts from the Egean sea to Susa, to send notice thither of what might happen to his army; he placed these messengers from station to station, to convey his packets, at such distances from each other as a horse might easily travel.

We see couriers or posts plainly described, Esth. iii. 14. Ahasuerus sent expresses to all the nobles of his kingdom, by posts. And when these orders were to be revoked, dispatches were sent by the couriers; *missæ per veredarios qui per omnes provincias discurrerent*, Esth. viii. 10.

The Orientals ascribe to Darius, king of Persia, contemporary with Philip, king of Macedon, the establishment of posts. D'Herbl. *Bibl. Orient.* p. 287. col. 1. Darius Codomannus, conquered by Alexander the Great, had been a courier of the king, before he obtained the regal

power. Plutarch. *Lib. de Fortun. Alex.* [This has been doubted: he might be post-master, secretary to the post-office, or &c.: without having actually been a travelling courier, or post.]

The Greeks borrowed the use of posts from the Persians, and, in imitation of them, called them *angari*. Jesus Christ, Matth. vi. 41. alludes to these. *Vide ANGARIARE*, also FRAGMENTS, No. XXII.

Among the Romans, Augustus first set up public and regular posts. They were originally young men, active and nimble, who ran from post to post, and delivered packets from hand to hand: but afterwards they were changed for post-chariots and horses, for greater expedition: *Juvenes primò modici intervallis, deinde vehicula disposuit.* Sueton. in *August.* Adrian regulated the posts, and discharged the people from their obligations of furnishing horses and carriages.

Procopius assures us, that the emperors appointed posts on the great roads. There were not fewer than five posts a-day, and sometimes eight: they kept forty horses at each post, and as many post-men and riders as were necessary. Justinian dismissed the posts at several places, and particularly those that went from Calsedon to Diacibiza, which is the ancient Lybissa, famous for Hannibal's tomb, in the Gulph of Nicomedia. The same author tells us, that Justinian set up *ass-posts* in several places of the Levant.

The use of posts having declined with the empire, Charlemagne made many attempts, about A. D. 807, to restore them, but his undertaking was not prosecuted by his successors. Lewis XI. is thought to have fixed the common posts at every two leagues throughout France. Count Taxis first set them up in Germany, at his own expence: as a recompence, the emperor Matthias, in 1616, gave him, in fee, the office of post-master general, to himself and his successors for ever. Lewis Horninck, *Treatise of the Origin of Posts.*

As early as the ninth century, there were public couriers set up in several places of the Ottoman empire: some went on foot, and others on horseback, and carried dispatches with wonderful diligence. There are some also among the Chinese; but they only carry orders from the king, and the governors of provinces, in public affairs, and those of the greatest consequence. Renaudot, *Notes on the Travels of two Arabians to China*, p. 193.

POTIPHAR, פוֹתִיפָר, Περσέφου, bull of Africa: from פָּר par, a bull, and פֹּחַד phut, Africa: according to the Syriac and Hebrew, a fat bull. An Egyptian name, not Hebrew.

POTIPHAR, פוֹתִיפָר, that fattens, or demolishes the fat: from פָּר parah, to destroy, and the Syriac word פֹּחַד phut. This is an Egyptian word, and therefore its true etymology is not in the Hebrew.

[The reader will observe the difference of the spelling in these two names, PUTIPHAR: perhaps, properly, PUTIPHRE: PUTIPHRO.]

POTIPHAR, or PUTIPHAR, an officer of the court of Pharaoh, king of Egypt; Gen. xxxvii. 36. General of his troops, according to the Vulgate; chief of his butchers or cooks, according to the Hebrew; פֹּחַד פָּר, princeps lanionum, or coquorum, or victimus jugulantium. The Hebrew also calls him פֶּרֶס Saris, Eunuch; but it is very probable that this word, in this place, means only an officer of the king's court. Potiphar was married, and had children, if Ase-nath, daughter of Potipherah, (Putiphro) who was given to Joseph for a wife, were his daughter.

Potiphar bought Joseph, as a slave from the Midianites, who had bought him of his brethren; seeing all things prosper in his hands, he gave him the superintendence of his whole property. But some years after, Potiphar's wife taking an unlawful liking to Joseph, solicited him to the crime of adultery; Joseph repulsed her, and her love changed into hatred. She accused him to her husband, who put Joseph into prison; where his delegate, who had charge of the prisoners, transferred this care on Joseph.

But God had replenished Joseph with his spirit, and had given him an extraordinary talent of interpreting dreams: which, at length made him known to Pharaoh, who appointed him ruler of all Egypt, and gave him in marriage Ase-nath daughter of Potipher, or Potipherah, priest of Heliopolis, or On, according to the Hebrew.

Opinions are divided, whether this Potiphar be the same as Joseph's master? The Hebrews, Origen, Jerom, abbot Rupert, Tostat, and others, think he is the same person: and the Jews, cited in Origen, say it was Asenath, who informed Potiphar of the injustice of her mother's accusation against Joseph. The quality of chief of the army of Pharaoh, or head of the cooks or butchers, or of those that slew the victims, (for the Hebrew may signify either of these) is not incompatible with the dignity of priest of Heliopolis. The different ways by which the name Potiphar is written, Genesis xxxviii. xxxix. where the master of Joseph is mentioned, and in chap. xli. wherein his father-in-law is mentioned, is so inconsiderable, that it hardly deserves to be taken notice of. (פֹּתִיפָר Putiphar, chap. xxxvii. xxxix. פוֹתִיפָר Putiphara, chap. xli. 45.) Lastly, though the city of

of Heliopolis, wherein *Potiphar* was priest, was pretty far from Tanis, where the king of Egypt kept his court, and where was *Potiphar's* employment; yet it was not so distant but that these two employments were consistent. *Potiphar* might divide his time between the king's service and his attendance at the temple of Heliopolis, in quality of priest; for it appears from Strabo, *lib. xvi.* that anciently there was a great number of priests in this city, who were chiefly employed in studying philosophy and astronomy; and here are still seen extensive apartments where they resided. Nothing in Egypt was more respectable than these priests, and several from among them were exalted to the crown. Their quality of priest did not exclude them either from offices at court, or in the camp. *Vide ASENATH.* [What if this name be a title of rank?]

[We know so little of the Egyptian language, notwithstanding the assistance of modern learning (as Woide's *Egyptian Grammar*, &c.) that to hazard conjectures on the etymology of names, is dangerous. Nevertheless, it should appear, that these two appellations intend different objects. It is probable, that *Puti-PHER*, rather *Puti-PHRE*, (LXX.) should refer to the *Sun*; *RE* being the Egyptian name for that luminary; to which the masculine article, *PI*, being prefixed, it slurs into the pronunciation *PRE*: whereas, *OUYRO* signifies *king*, and with the article, *PI*, prefixed, is pronounced *PRO*. [whence, no doubt, the title written by the Hebrews, *Pharaoh*.] So says Jablonski, *de Rempha*. If this be correct, *Puti-PHRE*, or *Puti-PHER*, and *Puti-PHRO*, were certainly, two persons; and these appellations are titles of honour, derived from the office held by them, respectively. If we might trust to the interpretation of the Coptic *Phiou* *Pharao*, the name *Puti-phro* should signify *father of the king*; but, *Puti-phre* can hardly signify *father of the Sun*; [unless it were customary among the Egyptians to call priests *fathers*, as is common in Romish countries, in the Greek church, and others.] but Jablonski compares it with the title *Pate-Neit*, an Egyptian title, which clearly signifies *priest of the goddess Neit*: and, perhaps, *Puti-phre* may import—he to whom the *Sun* is a *father*; which agrees with the leading idea.

We find Joseph afterwards, saying, "God has made me to be (b) *Father* to Pharaoh:" not natural father, certainly; but official father; and possibly Joseph had even succeeded his father-in-law, in an office which qualified him with this title. However that might be, it seems pretty clear, that *Potiphar* and *Potiphro* were not the same person: consequently, the story of Ase-

nath's conduct in reference to her mother and father and Joseph, is altogether unfounded.]

[*POTSHERD*, a broken fragment, or piece, of an earthen vessel; not a brittle pot, only, but a piece of a pot, a pot already broken, Isaiah xlv. 9.]

POTTER. Frequent mention is made of the *potter*, in Scripture. Jeremiah, xviii. 3. represents him while at work, as sitting on two stones. *עוֹשֵׂה בַּיָּדָיו*, *super duos lapides*. And Ecclesiasticus, xxxviii. 29, 30. says, "So doth the *potter* sitting at his work, and turning the wheel about with his feet; who is always carefully set at his work, and maketh all his work by number: he fashioneth the clay with his arm, and boweth down his strength before his feet." Homer, quoted by Strabo, *Geograph. lib. vii.* saith, that the *potter* turns his wheel with his hands. And at this day there are great differences in the several manners and postures used by *potters*, when at work.

When God would shew his dominion over men, and his irresistible power over their hearts, he has recourse to the similitude of a *potter*, who makes what he pleases of his clay; of this a vessel of honour, of that a vessel of dishonour; now forming it anon; breaking it; now preserving it, and then rejecting it. *Vide* Psal. ii. 9. Eccclus. xxxiii. 13. Rom. ix. 21. Jer. xviii. 2, 3, &c.

[The similitude of the *potter's* power over the clay which he fashions, is used also in other authors. To understand this allusion fully we must see a *potter* at work.]

POTTERS FIELD; the *field* that was bought with the money, for which Judas sold our Saviour Christ, but which he brought back again to the temple. See *ACELDAMA*, and the *PLATE, MAP of JERUSALEM*.

This *field* is south of Mount Sion, about a stone's cast from the pool of Siloam: it is surrounded by walls, in length seventy cubits, in breadth fifty; and is covered with a vault, with seven openings above, to let down the bodies which are to be buried there, and which report affirms, are consumed in the space of twenty-four hours. They say, the empress Helena caused the vault to be built over this *field*; and that she loaded several ships with the earth of *Aceldama*, and ordered it to be carried to Rome, where it was laid near the Vatican, and still preserves its quality of rapidly consuming dead bodies. This place is called the *Holy Field*, and is a burying-place for strangers, at Jerusalem.

We cannot tell what use a *potter* could make of this *field*, unless to dry his pots in before he baked them; and the price of thirty pieces of silver, for which it was bought, shews its little

estimation. Raban Maur. is quoted, to shew, that Judas himself was the first who was buried here. [I have not found this passage in this author, says CALMET.] The Jews of Pisa, they say, have a burial-place like this at Rome, where the bodies are consumed in a very short time; they think the earth was brought from Jerusalem: and they esteem themselves happy, as the Jews of neighbouring cities esteem it an honour, to be buried there; and some comfort to them under their misfortune that they cannot be buried at Jerusalem.

We read in the *Mishna, Tract. de Sanhedr. cap. vi. n. 14, 15.* that they did not allow malefactors, or such as were executed for crimes, to be buried in the tombs of their fathers, except their flesh had first been consumed in other places, appointed for the punishment of such offenders. Perhaps, for this reason, Joseph of Arimathea begged the body of Jesus from Pilate, that he might immediately deposit him in a private sepulchre, before he could be taken to this public burying-place; where he might have been undistinguished from common criminals.—[Was not the body of Jesus, as a criminal, rather the property of the Sanhedrim, or Jewish government; than of Pilate, or the Roman power? If so, the application of the Jewish senators, Joseph and Nicodemus, to Pilate, rather than to the Sanhedrim (or, had they applied to the Sanhedrim, and been refused?) deserves notice: for the prophet had said, though he was numbered with transgressors, yet he should make his grave with the rich; whereas, according to the regular course of Jewish proceedings, he should not have made his grave at all, but have been dissolved into corruption without remorse, as without distinction: which, also, had been prophetically forbid. Psalm xvi. 10. Acts ii. 27.]

[POTTER'S WHEELS, so renders our translation; the original is "upon the stones." —Dr. BLAYNEY says, the appellation "the stones," will appear very proper, if we consider this machine as consisting of a pair of circular stones placed upon one another like mill-stones, of which the lower was immoveable, but the upper one turned upon the foot of a spindle, or axis, and had motion communicated to it by the feet of the *potter* sitting at his work, as may be learned from *Ecclus. xxxviii. 29.* Upon the top of this upper stone, which was flat, the clay was placed, which the *potter*, having given the stone the due velocity, formed into shape with his hands." Note on Jer. xviii. 3. Verbal description, gives but a very inadequate idea of the subject. From the representation of a *potter* at work among the Indian drawings of Messrs. DANIELS, it appears that the workman sits on

the ground, on which also his stone wheels rest; so that he has neither work-bench, nor wheels connected by spindles, as our *potters* have: the whole is the most simple apparatus possible.]

POVERTY. *Voluntary poverty* Jesus Christ has sanctified in his own person, and in that of his parents; in that of his apostles, and of the most perfect of his disciples: but *involuntary poverty*, especially when extreme, is a consequence of sin, and a punishment from God. Solomon besought the Lord, to give him neither *poverty* nor riches, Prov. xxx. 8. he looked on each extreme, as a dangerous rock to virtue: and therefore asked only what was *convenient for him*.

Nothing is more earnestly recommended in the ancient law, as in the new, also, than alms and compassion to the poor.

Moses would have the poor admitted to the religious feasts celebrated in the temple, Deut. xvi. 11, 12. He ordered, that in the fields, in the vineyards, and upon the trees, something should be left for them. Lev. xix. 10. xxiii. 22. that in the sabbatical years, and the years of jubilee, all should be left for the poor, the widow, and the orphan, Exod. xxiii. 11. He commanded to lend to the poor, and observed, that the poor should never be wanting in the country, but that the people should always have opportunity to bestow their alms, Deut. xv. 8, 9. That if any pledge were taken from the poor the lender shall not enter the house to take it by force; Deut. xxiv. 12, 14. and that, if the poor be forced to give his goods, or his clothes, they shall be restored to him at night, that he may have wherewith to cover himself. Jesus Christ has carried this point of the law, concerning almsgiving, to its perfection; he practised it himself, recommended it to his disciples, and has inspired his servants with the tenderest charity towards the poor. He advised those who would in earnest become his disciples, to sell all they had, and give to the poor, Matth. xix. 21. He gives excellent rules for practising charity, and avoiding vain-glory and ostentation, which otherwise may occasion our losing all the fruits of our charity. See Matth. vi. 1, 2, 3, 4.

The Jews take great care of their poor: in most considerable cities they have several established societies, on purpose for the poor. One of them, for example, receives alms for such poor as are too modest to ask for themselves; another gathers for the redemption of captives; a third, for providing portions for poor maidens. Beside which, two persons are appointed for the ordinary collection, every sabbath-day. They go from house to house without separating, that they may not be liable to suspicion of violating

violating their trust ; and when they distribute what they have gathered, they call a third person to their assistance. Every Saturday, the *parnassim*, or judges of the synagogue, give to each poor person wherewith to maintain themselves and family the following week. [The poor Jews in London, I understand, complain that their rich brethren suffer them to perish : perhaps, charity cannot relieve them all.]

[Such was the state of things among the Jews, when the first edition of this work was printed : since that time, the heads of their nation have obtained authority from the British Legislature, for various improvements in their polity. Among others they have established a handsome hospital at Mile End, supported chiefly by voluntary contributions ; and they hold annual meetings of a public and social nature, which mainly contribute to the furtherance of charity. Nevertheless, it is much to be regretted, that the *poverty* of their people, is too conspicuous, in our streets, and especially in their youth ; to the great disgrace of their nation ; from whatever cause arising. Is this peculiar to the Jews of this country ?]

When any one is under urgent necessity, exceeding their ordinary charities, the chanter passes through the synagogue, and says, to all who promise their relief “Blessed be such an one, who gives for such an occasion.” Each promises as he is disposed ; and afterwards they gather from house to house what has been promised ; which is always strictly performed. If the synagogue of the place is not thought sufficient for the occasion, they issue a certificate, to other synagogues, who receive it honourably, and who give contributions, both public and private.

It is a maxim of the Talmudists, that a poor man ought never to be sent away empty handed, even though we could afford him but a grain of wheat. *Vide apud Selden. de Jure Nat. et Gent. lib. vi. cap. 6.* According to them, the least charitable should give a tenth part of their estate ; others as far as a fifth part. Nor is it sufficient to relieve the poor in his present necessity, but he must be clothed suitably to his birth and education ; and must have a horse and a slave bought for him, if he had such before he fell into *poverty*. Those who refuse the rates they are assessed at, are punished by the judges, as they formerly were by the Sanhedrim ; who condemned them to the penalty of the whip, till they had satisfied the demand. Maimonides says, that sometimes entry was made into their houses, and pledges were forcibly taken for such alms as were due from them.

[**POWER**, the ability of performing a thing. It is in a sovereign degree, an attribute of Deity,

God is all powerful. It means sometimes a right, privilege, or dignity, John i. 12. sometimes absolute authority, Matth. ix. 6. sometimes the exertion, or, act of *power*, as of the Holy Spirit, Eph. i. 19. of angels, &c. or of human governments, magistrates, &c. Rom. xiii. 1. and perhaps, it generally includes the idea of dignity, superiority. So the body is sown in weakness, but raised in *power*, dignity, honour. For the *power* which a woman ought to have on her head, 1 Cor. xi. 10. *Vide FRAGMENTS, No. CLXI. and PLATE of EASTERN VEILS.*]

[**PRAISE**, is one of the noblest acts of worship, and one which seems to be a direct, simple, unsophisticated dictate of nature ; insomuch that I have often wondered how any possessed of rational powers can omit this delightful duty.— If prayer, to which *praise* is the counterpart, can be neglected, if a sense of wants, necessities, transgressions, and dangers, may not be sufficiently strong, to excite prayer, yet it is surely very ungrateful, not to notice the benefits we have enjoyed, or are enjoying : what we are in the actual possession of, ought at least so far to affect us, as to render us grateful to that hand which bestows them, that hand which might bestow far different distributions to us. What character is so odious among men as that of the ungrateful ? What so common in respect to God ? Those who deny the being of God, may, to be sure, withhold thanks for mercies received, but that any who acknowledge the Divine attributes should be thus insensible, is most astonishing !]

PRAYER. *Prayers* directed to God, are the ordinary conveyance of graces received from him. The *prayers* of a just man are of great power before God, James v. 16, 17. The saints both of the Old and New Testament *prayed* ; Jesus Christ himself, our great example, taught us to *pray*, to shew, that thereby we honour God, and draw on ourselves his favours and graces. St. Paul in most of his epistles, entreats the faithful to *pray* for him ; or offers to God his *prayers* for them.

PUBLIC PRAYER. Quite down from the first promulgation of the law, the Hebrews did not intermit *public prayer* in the tabernacle, or in the temple, as opportunity returned. *Public prayer* consisted in offering the evening and morning sacrifices, every day, with *prayers* by the priests and Levites in that holy edifice. Every day they offered sacrifices, incense, offerings, first-fruits ; they performed ceremonies for the redemption of the first-born, or the purification of pollutions ; in a word, the people came thither from all parts, to discharge their vows, and to satisfy their devotions, not only on great and solemn

solemn days, but also on ordinary days; but nothing of this was performed without prayer.

The Psalmist, cxix. says, he *prayed* to God, or praised him, seven times a-day. And Psalm lv. "Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice." Daniel, vi. 10. bent his knees three times a-day, and worshipped the Lord, opening his windows, and turning himself toward Jerusalem. The Levites appointed to guard the temple, lifted up their hands in the night-time, and encouraged one another to adore the Lord; Psalm cxxxiv. 2. The Psalmist says, Psalm cxix. 62, that he arose in the middle of the night, to praise the Lord. Nehemiah, ix. 3. mentions four hours of prayer on a fast-day.

Some Rabbins tell us, that Abraham instituted morning prayer; Isaac that at mid-day, and Jacob that at evening. Others think, that nothing was fixed relating to the hour, or the form, of prayer, until the captivity of Babylon. Before that time every one *prayed* as his devotion and his heart prompted him. But during the captivity, Esdras observing that several Jews mingled foreign terms with their prayers, which were not suitable to the sanctity of that exercise, he composed eighteen benedictions, which every Israelite is obliged to learn, and to repeat daily. A little before the destruction of the temple, the rabbi Gamaliel added a nineteenth, against apostates and heretics; under these names, meaning the Christians. Sure it is, that these eighteen prayers are of great antiquity; for the *Misnah*, in *Barachot*, cap. iv. § 3. speaks of them as of a formula long established.

The same Esdras also fixed the time for prayer, says, Maimonides, *apud* Vitring. *de Syn. lib. i. part ii. cap. 12.* And as they offered to God the perpetual sacrifice in the evening and morning, he appointed two solemn prayers for these two seasons. On festival days, and on the sabbath, there was a sacrifice about the middle of the day; he ordered a prayer for this time also: and because the evening sacrifice was consuming in the night-time, he appointed a nocturnal prayer.

However, there are but three hours obligatory, each day for prayer, the morning, noon, and evening. Morning prayer might be performed any time from sun-rising to the third hour of the day; (nine o'clock in the morning, at the equinox) that in the middle of the day, from the third hour to the sixth; (nine in the morning, until noon) that in the evening, from three o'clock in the afternoon until six in the evening, during the equinox. The prayer that was added on festivals, was said about nine o'clock, and might be

completed at noon. That on fast days was not settled.

The public prayers celebrated in the synagogues, were performed thrice every day. The minister began the service with a prayer called *Kaphar*, because therein they asked of God to sanctify his name, after this manner; "O God, let thy name be magnified and sanctified in the world, which thou hast created according to thy good pleasure. Let thy kingdom have dominion therein, let redemption flourish, and let the Messiah come speedily, that thy name may be glorified," &c. This prayer passes for the most ancient the Jews have preserved; and as it is rehearsed in the Chaldee language, it gives room to think, that it was composed during the Babylonian captivity, or very little after the return from that captivity. The people answer, *Amen*. It seems to be from hence our Saviour borrowed those words in the *Lord's prayer*; "hallowed be thy name: thy kingdom come."

After this anthem, or benediction, they heretofore repeated the decalogue, which is the foundation of the Jewish religion. But at present they content themselves with reading a passage out of the fifth chapter of Deuteronomy, which begins, "Hear, O Israel." When this lesson is ended, as also the benediction that follows, the whole assembly arise, and pray standing, with a low voice, the minister as well as the rest. After this private prayer, every one retires three steps out of respect, and the minister repeats the eighteen prayers, of which the first three contain the praises of God, the twelve following regard the necessities of the church and of private persons, and the last three contain a confession of the worshipper's unworthiness and insufficiency. It is allowed them after the third blessing to resume their places; that is, to advance the three steps they had retired.

When they are come to the prayer called *Modim*, they must stoop a little. They sit down while they repeat other prayers, sometimes they hang down their heads, at other times they lift up their voices, according to the tenor of the prayer that is pronouncing. After several benedictions and several psalms, they repeat the anthem by which the office begun. Then the minister pronounces the benediction to the people; who withdraw, saying, "Lord, do thou guide me in thy justice, and prepare the way before me, because of my enemies." Such are the morning prayers.

Those at noon, and at evening, are also performed regularly every day. The minister of the synagogue presides therein, and the prayers, the benedictions, and the lessons are different, yet almost

almost in the same order. The language used is the Hebrew, with some forms of prayer in the Chaldee. The generality of the Jews do not perfectly understand either of these languages; but from their long habit of praying in these tongues, and the great number of words they are acquainted with in both, they do not answer *Amen* without some understanding of what they say. [Translations of these and other prayers, are published in English; and probably in the language of other countries, where the Jews have been long resident, for the better information of the common people.]

Every Jew is obliged to repeat three hundred benedictions each day. To these benedictions they must add certain extracts from those Psalms which are the most effectual for raising a spirit of piety. They chiefly select the latter verses of Psalm cxxvi. and every one sings them according to the custom of his country. The Germans sing them higher, and with greater vehemence than others. The Spaniards, and those of the Levant, approach nearer to the Turkish way of singing; and the Italians sing them composedly, and with ease.

When they have sung these Psalms, they read the *Shema*. i. e. three sections from Deut. vi. 4. 9. xi. 19, 21. and Numb. xv. 37, 41. They are called *Shema*, because the first of these sections begins by the word *Shema*, which signifies, *Hear*. These are intermingled with prayers and blessings, which often mention the unity of God.—These prayers are ended by blessing God who redeems Israel; and when they pronounce these last words, they rise up, and begin to repeat the eighteen prayers and benedictions, which Esdras left to the great synagogue, as a rule and standard. When they have rehearsed these, they sit down, they stoop with their faces to the ground, they raise their heads a little, and begin their private prayers. They repeat Psalm cxlvi. and then go about their business.

Some repeat their hundred benedictions one after another, that they may be discharged of them, as of a task and labour. But the doctors condemn this custom, because each benediction should be placed in its proper place, and connected with its proper subject. In the evening they begin their prayers again, and nearly in the same form, at least Maimonides tells us so, and he is the most exact of the Jewish authors, and the one on whom Christian writers chiefly rely.

Leo of Modena says, that the custom of the greater part of the Jews is to repeat the hundred benedictions with their morning prayers in the synagogue. For which reason they call these prayers in the morning, *Meah Beracoth*, i. e. the hundred benedictions. He says, moreover,

that the Rabbins oblige the Jews to repeat blessings and praises to God, not only in their prayers, and when they receive favours from him; but on unforeseen occasions, and at every action, whether they eat, or drink, or smell any sweet savour; lastly, for every precept of the law, or of the Rabbins. And this they extend to the sight of whatever is new or extraordinary: for they have different benedictions for every thing. The particulars may be seen in a large treatise, which the Rabbins have composed.

In the morning when they rise, they say; "Blessed be Thou, O Lord our God, king of the world, who restorest life to the dead, who enlightenest the blind, and who spreadest the earth over the waters:" and other things of a like kind. If they wash their hands, according to the precept, they say; "Blessed be Thou, O Lord our God, king of the world, who hast sanctified us by thy precepts, and hast commanded us to wash our hands." When they apply themselves to study the law; "Blessed be Thou, &c. who hast given us the law." When they take food; "Blessed be Thou, &c. who bringest bread out of the earth." When they drink; "Blessed be Thou, &c. creator of the fruit of the vine." At eating such fruits as grow upon trees; "Blessed be Thou, &c. creator of the fruit of the tree." For fruits of the earth; "Blessed be Thou, &c. creator of the fruits of the earth." For good scents; "Blessed be Thou, &c. who hast created such a smell or scent." When they see a high mountain, or a wide extent of sea; "Blessed be Thou, &c. creator of all things at the beginning." At the commencing of solemn festivals, or when they eat, or put on any thing new; "Blessed be Thou, &c. who hast given us life, and hast preserved us to this day." If any one dies that belongs to them; "Blessed be Thou, judge of truth."

On all occasions, before and after every action, they repeat some blessing to God, thinking it a sin of ingratitude, to enjoy, or use, any thing without first acknowledging by some thanksgiving, that they hold it from God, who is Lord and dispenser of all things. [Vide 1 Cor. x. 31.]

In the Jewish prayers we observe, in general, their length, and their battology, or tedious repetitions, which Jesus Christ reproves, Matth. vi. 7. "When ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking." Secondly, as to their posture. They generally pray sitting, or stooping with their faces toward the ground.—They stretch out their feet and their hands, and make a loud cry. Jesus Christ prayed thus in the garden of Olives. He prostrated himself, and

and sent forth a great cry. "Who in the days of his flesh, when he had offered up *prayers* and supplications, with strong crying and tears." Heb. v. 7. Thirdly, they think that *prayers* supply the place of sacrifices, which are ceased by the destruction of the temple and its altars; they give them the same name, and impute to them the same efficacy.

It is very likely that the *prayers* of the first Christians were formed on the model of those of the Jews. We have seen some traces of the first and chief Jewish benediction, in the first articles of the *Lord's prayer*. Our Saviour principally intended to oppose its brevity to their battology. St. Paul, Ephes. vi. 18. 1 Thess. v. 17. 1 Tim. ii. 8. directs, that believers should *pray* in all places, and at all times, lifting up pure hands toward heaven, and blessing God for all things, whether in eating or drinking, or any other action; and that every thing be done to the glory of God, 1 Cor. x. 31. In a word, our Saviour has recommended to us, to *pray* without ceasing, Luke xviii. 1. xxi. 36.

PREDESTINATION, to predestinate.—This word is Latin, *predestinare* sometimes signifies merely a designation, or appointment, of a particular thing to a particular use; or of a certain person to a certain office or employment.—But, in divinity language, *predestination* expresses the design formed by God, from all eternity, of bringing by his grace, certain persons to faith and salvation, while he leaves others to their infidelity.

Divines agree, that *predestination* to salvation is of mere favour. But opinions are divided concerning *predestination*; some regard it as merely gratuitous; others believe that God formed his *predestination* on a view of future merits in the elect. St. Austin, and the most celebrated schools of the Latin church, hold *predestination* to be of mere favour. Some Greek fathers, and some Latin divines, adhere to *predestination* founded on fore-knowledge. St. Austin, *de Dono Perseverantiae*, cap. 14. n. 35. says, *predestination* is a fore-knowledge and preparation of efficacious means; in virtue of which, the elect are most certainly saved: and this great Doctor was fully persuaded of the gratuitousness of *predestination*, in its uttermost extent.

The ancient Hebrews were persuaded, as well as we are, that God had fore-knowledge of what every person should be, do, and become. This is included in the very notion of God, his providence, and his infinite knowledge. God says to Jeremiah, i. 5. "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." But when

we endeavour to form a just idea of their system of *predestination*, and how they reconciled grace and free-will, the attempt is not very easy.

The author of the Book of Wisdom, whom several have thought to be Philo, makes Solomon thus speak: chap. viii. 19, 20. "I was a witty child, and had a good spirit: yea, rather, being good, I came into a body undefiled." Where we see the same principles as in Philo. The apostles, John ix. 2. proposed a question to Jesus Christ, when they saw a man born blind. Whether his condition was as a punishment for his own sins, or for those of his parents? They therefore had a notion, that his soul had a previous existence, and had offended God, before it animated the present body.

St. Chrysostom, who may be considered as the oracle and the mouth of the Greek church, maintained, That God does not reject nor *predestinate* men on account of their past good or bad actions, but on fore-knowledge of their future merits or demerits: "Whence is it, (says he, on *Epist. ad Rom.* ix. 325.) that Jacob is beloved, and Esau hated? It is because one is good, and the other is bad. And whence is it, that before their birth, God determined, that the elder should be in subjection to the younger? It is because God has no need to stay for the event of things, as we must do, to judge whether a man shall be good or bad; he sees that even before he is born. It was by the effect of his prescience, that he chose Jacob and rejected Esau. He knew before their birth what they would one day prove. When he chose St. Matthew, there were several persons who appeared better than he: but by his infinite penetration, he knew how to discover the value of that jewel, that then lay upon a dunghill."

In another place, *Homil. lxxx. in Matt.* xxv. he says, that the kingdom of heaven was prepared for the elect from the beginning of the world, and before they were born, because God fore-knew what they would be. And writing on those words of the Psalmist (cxxxix. 2.) "Thou understandest my thought afar off," he thus reasons: Some people are absurd enough to say, such an one is a good man, because God has chosen him and loved him: and such another is wicked, because God hated him. But the prophet here tells us, on the contrary, that God proves us by our works. He knows whether we will be virtuous or no, even before our birth: and by that he gives us proofs of his prescience: he confirms it by our works, for fear it should be imagined, that his prescience was the cause of our virtue.

The Greek fathers that came after St. Chrysostom, have expressed themselves much in the same

same manner, and the modern Greeks have followed the sentiments of the fathers before them.

[Certainly, this is a difficult subject: and equally certainly we conclude, that when God proposes an end, he also proposes the means; when he appoints an effect, he also appoints the causes. Now, where is the *essential* difference, if we say, God foresaw the elect would be holy, therefore chose them; or say, God chose the elect, to make them holy? because, since their holiness is not from themselves, but from him, he must determine to bestow on them that which they have not of themselves; the difference therefore is in the order only, i. e. whether God determined to elect A. B. purposing his holiness, or determined to make A. B. holy, purposing his election. But observe, that God's determination to render A. B. holy, is in fact, an election of him; an election which implies salvation; and since this principle places an election of the party previous to its effects, it seems to be much more convenient, than contingency in any shape. Especially, considering that *all* things are known to God, from the beginning to the end, so that he has no need to stay till a certain event has taken place before he can adjust the following event, but in his divine, infinite and intimate fore-knowledge of things, that which is to follow is equally present with him, as that which is to precede. And, doubtless, we had better, on this subject, not only think and speak with the most profound reverence, *feeling* our ignorance, our scanty powers, but endeavour to persuade ourselves thoroughly of the INFINITE goodness, wisdom, and love of God, and bind ourselves to submit heartily to these attributes, and their operations, than to perplex ourselves, and to render ourselves unhappy about appointments whose concatenation, and universal influence, are infinitely beyond our ken. If, perhaps, we see one single link in the chain of the Divine government, considered as compounded of cause and effect, what proportion does this bear to that infinitely prolonged combination of things, of which the Divine mind ONLY is capable of surveying at once both the extremes, and together with the extremes every connecting link, every acting cause, and every produced effect; from the most trivial, as we call it, to the most considerable, in our estimation.—I say, in our estimation; because, there is no lesser and greater in the sight of God; but, each being appointed by him, is of equal consequence in his appointment, and is equally valued by his infinite wisdom.]

PRÉPARE. *Preparare*, or *parare*, is often used for *founding, fixing, establishing*. The Hebrew *pp kun*, bears the same signification.—

VOL. II. PART XXIII. Edit. IV.

Preparans montes in virtute sua: He founds, he fixes the mountains by his power. *Parata sedes tua ex tunc*: Thy seat, thy throne is established from all eternity. *Super flumina pręparavit orbem terrę*: He has fixed the earth upon the rivers, or upon the waters.

PRESENTATION. By this word is generally understood the *presentation* to the Lord, by parents, of their first-born son in the temple; or, that *presentation* which they made of their children, or of any other thing, which they had vowed to the Lord. Thus Samuel, son of Elkanah, and Hannah, was *presented* to the Lord on two accounts, 1. as the first-born of Hannah; 2. as vowed by her to the Lord; 1 Sam. i. 11, &c. As the first-born, he might have been redeemed, and restored to his parents, for the sum of five shekels: but having been vowed to the Lord, to be employed in his service all his life, he continued at the tabernacle from the age of three years, where he performed what sacred services he was capable of.

The Holy Virgin *presented* our Saviour at the temple; on the day of her purification, because he was her first-born; and she redeemed him, according to the law, for the sum of five shekels; Luke ii. 22, &c. The same obtained as to all the first-born sons in Israel.

Daughters were not *presented*, or redeemed, although they might be first-born.

[PRESENTS. For the nature and necessity of *presents* in the East, vide FRAGMENTS, Nos. CX. CXI.]

PRESIDENT, Pręses. This title is given generally to all who *preside* over others in any affair or business: as, the chief of a band of music, of the affairs of a country, city, or temple. Particularly, it is given to the governors of Judea, after that nation was reduced to a Roman province. Matt. xxvii. 2, 11, 14. xxviii. 14. Luke ii. 2. xx. 20. xxi. 12. Acts xxiii. 24, &c. See GOVERNOR.

PRESS, Torcular; in Hebrew *ra gath*, in Greek *Λήνος*. Mention is often made in Scripture of a *press*: but this word is used, not only for the machine by which grapes are squeezed, but also for the vessel, or vat, whereinto the wine runs from the *press*; that in which it is received and preserved; which in Hebrew, is called *ap jekeb*; and in Greek, *Λάκκος*, *laccos*, or *Λήνος*, *lenos*. Whence proceed these expressions: he *digged a wine-press* in his vineyard; *your presses shall run over with wine*; *thy presses shall burst out with new wine*; *to draw out of the press*; *Zeeb they slew at the wine-press of Zeeb*. It was a kind of subterraneous cistern, in which the wine was received and kept, till it was put into jars or vessels, of earth or wood. See

Pliny, *lib. xiv. cap. 21.* Columella, *lib. xii. cap. 19.* Cato, *de re Rust. cap. 113.*—where they speak of these cisterns under ground, wherein the wine was received. *Vide LAKE.*

We read in several titles of the Psalms, as viii. 1. גִּתִּיתִי לַיָּדָה. LXX. Ὑπὲρ τῶν ληνῶν, (*Vide lxxx. 1. lxxxiii. 1.*)—*Pro torcularibus*, “for the presses,” [on *Gittith*, Eng. Tr.] which is differently explained. Some think that these Psalms are songs of rejoicing for the vintage, and were chiefly sung at the feast of tabernacles, after the harvest and the vintage. Others think, that *gittith*, translated *presses*, signifies an instrument of music. (*Ita. Rab. quid. Grot. Bossuet.*) The fathers explain this in a spiritual sense, of the church of Jesus Christ, the mystical vine, in which the press is built, according to the description of our Saviour in the gospel. (*Ita. Euseb. Athanas. Didym. Theodoret. Hesych. Nicephor. Aug. Hieronym. in Psalmos.*) We think that the Hebrew may be translated, “a psalm addressed to the master of music, who presided over the band of Gittites.” In the temple were several bands of singers, of which some might be of the city *Gath*: *Gathites*.

PRETORIUM. This name is given in the gospels, to the house wherein dwelt the Roman governor of Jerusalem: Matt. xxvii. 27. Mark xv. 16. John xviii. 28, 33. Here the governor sat in his judicial capacity, and here Jesus Christ was brought before him. Notwithstanding all the revolutions that have happened to Jerusalem, especially during the siege by Titus; and notwithstanding the ruin and desolation of that city, after it was taken by the Romans, the present inhabitants pretend to shew travellers the *prætorium*, or palace of Pilate, where afterwards, (they say) a church was built. *Vide FRAGMENTS, No. CXXXVII. and the MAP of JERUSALEM.*

St. Paul speaks also of the *prætorium* (or palace) at Rome, wherein he gave testimony to Jesus Christ. Phil. i. 13. Some think, that by this, he means the palace of the emperor Nero. (*Ita Chrysost. Theodoret. Theoph. Est. Erasm. Menoch. Huber. Dissert. in hunc locum.*)—Others, that he means the place where the Roman *prætor* sat to administer justice, *i. e.* his tribunal. It is certain, the emperor’s palace did not bear the name of tribunal; but St. Paul being accustomed to call by this name the governor’s palace at Jerusalem, might give it to the emperor’s palace at Rome.—Others have maintained, that under the name of the *prætorium* at Rome, St. Paul would express the camp of the *pretorian soldiers*, whither this apostle might have been carried by the soldier that always accompanied him, and who was fas-

tened to him by a chain, as the manner was among the Romans [or, the *pretorian soldiers*, visiting their fellow soldier who kept Paul, might be addressed by Paul; and so be converted, or at least be convinced of his innocence. Yet, on the whole, it is most probable, that St. Paul having been from his youth conversant with military affairs, and camps, he should be favourably treated as a brother soldier, by his guards; and taken with them to visit the *pretorian camp*, which always formed a part of the military establishment at Rome.]

PRIEST, PRESBYTER, from the Greek, properly signifies an *elder*, or old man: The Hebrew is כֹּהֵן *Cohen*, the Greek ἱερεὺς, *Hiereus*, or Πρεσβύτερος, *Presbyteros*; the Latin, *Sacerdos*, or *Presbyter*. But the Latin *Presbyter*, does not always stand for a *priest*, except in the Latin version of the New Testament.

[It is every way natural that men advanced in life should form the council of that society to which they belong. Hence the aldermen, (*eldermen*) of our towns, hence the *elders* of the Jewish cities, hence the *elders* of their synagogues, and hence the *elders* of Christian communities. What were the duties of *presbyters* among the primitive Christians, has been disputed. It is however certain, that several of the apostles rank themselves as *elders*, *i. e.* *presbyters*.]

In the Old Testament, the *priesthood* was not annexed to a certain family, till after the promulgation of the law of Moses. Before that time, the first-born of each family, the fathers, the princes, the kings were born *priests*, in their own cities, and in their own houses. Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, offered, personally, their own sacrifices. In the solemnity of the covenant made by the Lord with his people, at the foot of mount Sinai, Moses performed the office of mediator, and young men were chosen from among Israel, to perform the office of *priests*. Exod. xxiv. 5, 6. See HOLY.

But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the *priesthood* was annexed to the family of Aaron, then the right of offering sacrifice to God was reserved to the *priests* of this family. Numb. xvi. 40. The punishment of Uzziah, king of Judah, 2 Chr. xxvi. 19. is well known, who having presumed to offer incense to the Lord, was suddenly smote with a leprosy; however, it seems, that on certain occasions the judges and kings of the Hebrews offered sacrifice to the Lord, especially before a constant place of worship was fixed at Jerusalem. See 1 Sam. vii. 9. where Samuel, who was no *priest*, offered a lamb for a burnt-sacrifice to the Lord. See also 1 Sam.

ix. 13. where it is said, that this prophet was to bless the offering of the people; which should seem to be a function appropriate to a *priest*. Lastly, 1 Sam. xvi. 5. he goes to Bethlehem, where he offers a sacrifice at the anointing of David.

Saul himself offers a burnt-offering to the Lord, perhaps as being king of Israel, 1 Sam. xiii. 9, 10. Elijah also offered a burnt offering on mount Carmel, 1 Kings xviii. 33. David himself sacrificed, at least the text expresses it so, at the ceremony of bringing the ark to Jerusalem, 2 Sam. vi. 13. and at the floor of Araunah, 2 Sam. xxiv. 25. Solomon went up to the brazen altar at Gibeon, and there offered sacrifices, 2 Chron. i. 6. I know that such passages are commonly explained, by supposing that these princes offered their sacrifices by the hands of the *priests*; but the text by no means favours such explication; and it is very natural to imagine, that in the quality of kings and heads of the people, they had the privilege of performing some sacerdotal functions on certain extraordinary occasions. So we see David consulted the Lord, being clothed with the priestly ephod: and on another occasion he gave a solemn benediction to the people. His son Solomon did the same, 1 Sam. xxiii. 9. xxx. 7. 2 Sam. vi. 14. 18. (*vide* EPHOD) 1 Kings viii. 55, 56.

The Lord having reserved to himself the first-born of Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange and compensation, he accepted the tribe of Levi for the service of his tabernacle, Numb. iii. 41. Thus the whole tribe of Levi was appointed to the sacred ministry, but not all in the same manner; for of the three sons of Levi, Gershom, Kohath, and Merari, the heads of the three great families, the Lord chose the family of Kohath, and out of this family the house of Aaron, to exercise the functions of the *priesthood*. All the rest of the family of Kohath, even the children of Moses, and their descendants, remained among the mere Levites. *Vide* LEVITES.

The HIGH-PRIEST was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Jewish nation; Deut. xvii. 8, 9, 10, 11, 12. xix. 17. xxi. 5. xxxiii. 9, 10. Ezek. xlv. 24. Joseph. *Antiq. lib. x. cap. ult. et contra Appion. lib. ii. cap. 6.* where this discipline is well explained. Selden, *de Synedriis veterum Hebræorum*.

The HIGH-PRIEST only had the privilege of entering the sanctuary once a year, on the day of solemn expiation, to make atonement for the

sins of the whole people; Levit. xvi. 2, 3, &c. See EXPIATION. He was to be born of one of his own tribe, whom his father had married a virgin; and was to be exempt from corporal defect: Levit. xxi. 13. In general, no *priest* who had any corporal defect could offer sacrifice, or enter the holy place, to present the shew-bread. But he was to be maintained by the sacrifices offered at the tabernacle. Levit. xxi. 21.

God had appropriated to the person of the HIGH-PRIEST the oracle of his truth: so that when he was habited in the proper ornaments of his dignity, and with the *urim* and *thummim*, he answered questions proposed to him, and God discovered to him secret and future things. He was forbid to mourn for the death of any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract [or hazard the contraction of] uncleanness. He could not marry a widow, nor a woman who had been divorced, nor a harlot; but a virgin only of his own race. He was to observe a strict continence during the whole time of his service. *Vide* Joseph. *lib. xvii. cap. 8. de Matthia Pontifice*.

The ordinary *priests* served immediately at the altar, offered the sacrifices, killed and skinned them, and poured their blood at the foot of the altar. They kept up a perpetual fire on the altar of burnt-sacrifices, and in the lamps of the golden candlestick in the sanctuary: they kneaded the loaves of shew-bread, baked them, offered them on the golden altar in the sanctuary, and changed them every sabbath day. Every day, night and morning, a *priest*, appointed by casting of lots at the beginning of the week, brought into the sanctuary a smoking censer of incense, and set it on the golden table, otherwise called the altar of perfumes.

The *priests* were not suffered to offer incense to the Lord with strange fire, *i. e.* with any fire but what was taken from the altar of burnt-sacrifices; Lev. x. 1, 2. God chastised Nadab and Abihu with severity for having failed herein.—The *priests* and Levites waited by the week, and by the quarter, in the temple. They began their week on the sabbath, and ended it on the next sabbath. 2 Kings xi. 5. 7. Moses had fixed the age at which they were to enter on the sacred ministry, at twenty-five or thirty years, and they were to end it at fifty; Numb. viii. 24. iv. 3. but in David's time this order was changed, and they were appointed to the service of the temple at twenty years of age, [rather, the Levites. See FRAGMENTS, No. CCXCIII.] 1 Chron. xxiii. 24. 2 Chron. xxxi. 17. Ezra iii. 8. Those who dedicated themselves to perpetual service in the

temple, were well received, and maintained by the daily offerings, Deut. xviii. 6.

The Lord had given no lands of inheritance to the tribe of Levi, in the Land of Promise. He intended that they should be supported by the tythes, the first-fruits, the offerings made in the temple, and by their share of the sin-offerings and thanksgiving-offerings, sacrificed in the temple; of which certain parts were appropriated to the *priests*. In the peace-offerings the *priests* had the shoulder and the breast. Levit. vii. 33, 34. In the sin-offerings they burnt on the altar the fat that covers the bowels, the liver, and the kidneys: the rest belonged to the *priest*, Levit. vii. 6, 10. The skin or fleece of every sacrifice also belonged to him; and this article alone was no mean allowance, says Philo, *de præmiis Sacerdotum*. When an Israelite killed any animal for his own use, he was to give the *priest* the shoulder, the stomach, and the jaws. Deut. xviii. 3. He had also a share of the wool when sheep were shorn. Deut. xviii. 4. All the first-born both of man and beast, belonged to the Lord, *i. e.* to his *priests*. The men were redeemed for five shekels. Numb. xviii. 15, 16. The first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and the rest belonged to the *priest*. See FIRST-BORN. The first-fruits of trees, *i. e.* those of the fourth year, belonged also to the *priests*. Numb. xviii. 13. Lev. xix. 23, 24.

The people offered at the temple the first fruits of the earth; the quantity was fixed by custom, to between the fortieth and sixtieth part. They offered also whatever any one had vowed to the Lord. See FIRST-FRUIT. They gave also to the *priests* and Levites an allowance out of their kneaded dough. They, also, had the tythe of the fruits of the land, and of all animals which passed under the shepherd's crook. Lev. xxvii. 31, 32. When the Levites had collected all the tythes and all the first-fruits, they set apart the tythe of this for the *priests*. Numb. xviii. 26. Thus though the *priests* had no lands or inheritances, they lived in great plenty. [See FRAGMENTS, No. CXXXV.] God also provided them houses and accommodations, by appointing forty-eight cities for their residence. Numb. xxxv. 1, 2, 3. In the precincts of these cities they possessed a thousand cubits beyond the walls. Of these forty-eight cities, six were appointed as cities of refuge, for those who had committed casual and involuntary manslaughter. The *priests* had thirteen of these cities; the others belonged to the Levites. Joshua xxi. 19.

A principal employment of the *priests*, next

to attending on the sacrifices and the temple service, was instruction of the people, and deciding of controversies; distinguishing the several sorts of leprosy, divorce-causes, the waters of jealousy, vows, causes relating to the law, and uncleannesses, &c.: "For the *priest's* lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts;" Malac. ii. 7. They publicly blessed the people in the name of the Lord. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army; "Hear, O Israel, you are now going to fight with your enemies, but fear not, for the Lord is in the midst of you; he will fight for you, and defend you from all danger." Numb. x. 8, 9. Deut. xx. 2.

The consecration of Aaron and of his sons was performed by Moses in the desert with great solemnity. *Vide* Exod. xl. 12. Levit. viii.

In this ceremony Moses performed the office of *consecrating priest*. It is doubtful, whether at every new consecration of a HIGH-PRIEST all these ceremonies were repeated. It is very probable they contented themselves with clothing the new HIGH-PRIEST in the habit of his predecessor, as at the death of Aaron: Numb. xx. 25, 26. Yet some think they gave him unction also, which perhaps might be, till the Babylonish captivity, though there is no proof of the fact. We know, that afterwards, Jonathan the Asmonean, contented himself with putting on the HIGH-PRIEST'S habit at the feast of tabernacles, in order to take possession of this dignity, Macc. x. 21. Joseph. *Antiq. lib. xiii. cap. 5*: and Agrippa, king of the Jews, having offered to Jonathan, son of Ananus, the HIGH-PRIESTHOOD, a second time, Jonathan thanked him for it, saying, it was enough for him to have once received the ornaments of this supreme dignity, which he would willingly resign to another more worthy of it. *Antiq. lib. xix. cap. 6*.

As to the ordinary *priests*, we do not see any particular ceremony used at their consecration; they were admitted to the exercise of their function by *filling their hands*, as Scripture speaks; *i. e.* by making them perform the offices of their order. Nor is it certain whether any thing was required more than ordinary sanctification, *i. e.* exemption from legal defilements and uncleannesses. But when the *priests* had fallen away from the Lord, or had been long without performing their office, (as under some of the later kings of Judah, as Ahaz, Ammon, and Manasseh,) they thought it necessary to sanctify anew such absentee *priests*: as happened under Hezekiah, and Josiah; when the number of *priests* that were sanctified not being sufficient for the

the great number of sacrifices offered, they were forced to employ the Levites in flaying the sacrifices; for the Levites were much sooner sanctified than the *priests*. *Levite quippe faciliiori ritu sanctificabantur quam sacerdotes*. 2 Chr. xxix. 34. xxxv. 11. The Hebrew reads "For the *Levites* were upright of heart, to sanctify themselves, rather than the *priests*:" i. e. they shewed more zeal and readiness.

The Hebrew *priesthood* passed from the family of Ithamar into that of Eleazar, as the Lord had declared to the *high-priest* Eli; 1 Sam. ii. 30. But this was not done presently. The family of Eli possessed the *priesthood* long. This *high-priest* was succeeded by his third son Ahitub, or, according to others, Ahijah, to whom succeeded Ahimelech, slain by Saul, with the other *priests* at Nob. Saul then gave the *high-priesthood* to Zadoc. But Abiathar, son of Ahimelech, having adhered to the interests of David, was continued in possession of the *high-priesthood* in the kingdom of Judah. So that for a good part of David's reign, the *high-priesthood* was exercised by two *high-priests*, Zadoc and Abiathar: Zadoc of the family of Eleazar; Abiathar of the family of Ithamar. Towards the end of David's reign, Abiathar having adhered to the party of Adonijah against Solomon, he was disgraced, and Zadoc alone was acknowledged as *high-priest*. He then began to exercise his *high-priesthood* at Jerusalem, whereas before he had only performed the functions of it on the altar at Gibeon. 1 Kings ii. 26, 27. 1 Chron. xvi. 39.

Some have pretended, that the *high-priesthood* was exercised, even after the law, by others beside the family of Aaron. For this are produced the examples of Moses, Joshua, Samuel, and Saul, who sacrificed on some occasions.—Granting these facts, yet nobody denies, first, that a prophet may extraordinarily, and by a particular revelation, offer sacrifice. Secondly, this liberty was of much greater extent before the building of the temple, than after the public worship of God was fixed at Jerusalem. Thirdly, it is not certain but Joshua, Samuel, and Saul might offer their sacrifices by the hands of *priests*; for often the Scripture affirms that to be done by a man's self, which is only done by his orders.

The Hebrew word *cohen*, which signifies *priest*, is sometimes put for a *prince*. In Exod. ii. 16. it is said that Jethro, the father-in-law of Moses, was *priest*, כהן *cohen*, of Midian, i. e. according to some, *prince*, or governor of his city. In 2 Sam. viii. 18. it is said, the sons of David were *priests*,—*cohenim*,—i. e. *princes*;

and considered in the country as *priests*. The Septuagint say, they were Ἀνάρχαι ἡσάν, principal courtiers; chiefs of the court. The author of the first book of Chronicles, ch. xviii. 17. explains this, by saying, they were the nearest at the king's hand. They had the chief employments at court.

The Christian *priesthood* is the substance and truth, of which that of the Jews was but a shadow and figure. Jesus Christ the EVER-LASTING PRIEST, according to the order of Melchisedec, abides for ever, as St. Paul observes; whereas the *priests*, according to the order of Aaron, were mortal, and therefore could not continue long. Hebr. vii. 23, 24, &c. The consecration given by Moses to Aaron and his sons, was not to be repeated to their successors, because the *priesthood* was to continue in the same family; whereas the Christian *priesthood* not being continued to any particular family, must be conferred on each *priest* distinctly.

Corporal defects, which excluded from the legal *priesthood*, and from its privileges, ought in proportion to be understood in an exalted and spiritual sense, in respect of the Christian *priesthood*. [This is too loosely stated: Corporal defects exclude from the *priesthood*, on the principle that nothing unfit, nothing by possibility verging on the ridiculous, or indecorous, or contemptible, or at which by-standers might take offence, should be allowed in the service of God. The nature, therefore, of the defect should be well considered.]

We have enlarged on the rights, prerogatives, functions, and revenues of the *priests* of the old law, under the foregoing article. We cannot do the same in respect to the *priests* of the new law, because neither Christ in the gospel, nor his apostles in any of their writings, have ordained the ceremonies to be used in the consecration of *priests*, or elders, in administration of the sacraments, nor all the circumstances that may accompany those rites. The apostles left some things to the wisdom and discretion of the church, though they taught them to the faithful of their own times, *vivâ voce*.

Among all nations the *priesthood* was a station so honourable and elevated, and at the same time so commodious, that it was regarded by the people with somewhat of jealousy. The Lord, to express to the Hebrews what great favours he would confer on them, says, he would make them kings and *priests*; Exod. xix. 6. And St. Peter repeats this promise to Christians, or rather he tells them, that they are in truth what Moses promised to Israel; 1 Pet. ii. 9. See also Rev. i. 6.

A CHRONOLOGICAL LIST OF THE HIGH-PRIESTS OF THE HEBREWS.

SUCCESSION from the HOLY SCRIPTURES.	2. SUCCESSION from 1 Chron. vi. 3, 4, 5, 6, 7, & co.	3. SUCCESSION from Joseph. Ant. lib. v. cap. 15. l. x. c. 11.	4. SUCCESSION from the Jewish Chronicle, Seder Olam.
1. AARON, brother of <i>Moses</i> , created High-Priest A. M. 2514, died 2552, ante A. D. 1452.	1. AARON.	1. AARON.	1. AARON.
2. ELEAZAR, A. M. 2552, died about 2571, ante A. D. 1433.	2. ELEAZAR.	2. ELEAZAR.	2. ELEAZAR.
3. PHINEHAS, about A. M. 2571, died about 2590, ante A. D. 1414.	3. PHINEHAS.	3. PHINEHAS.	3. PHINEHAS.
4. ABIEZER, or ABISHUA. } under the 5. BUKKI. } Judges. 6. UZZI.	4. ABISHUA. 5. BUKKI. 6. UZZI.	4. ABIEZER. 5. BUKKI. 6. UZZI.	4. ELI. 5. AHITUB. 6. ABIATHAR.
7. ELI, of the race of <i>Ithamar</i> , created in A. M. 2848, died in 2888, ante A. D. 1116.	7. ZERAHIAH.	7. ELI.	7. ZADOK.
8. AHITUB I.	8. MERAIOTH.	8. AHITUB.	8. AHIMAH, under <i>Rehoboam</i> .
9. AHIAH. He lived in A. M. 2911, or 2912.	9. AMARIAH.	9. AHIMELECH.	9. AZARIAH, under <i>Abiah</i> .
10. ABIMELECH, or ABIATHAR, slain by <i>Saul</i> in A. M. 2944, ante A. D. 1060.	10. AHITUB I.	10. ABIATHAR.	10. JEHOACHASH, under <i>Jehoshaphat</i> .
11. ABIATHAR, AHIMELECH, or ABIMELECH, under <i>David</i> , from A. M. 2944, to 2989, ante A. D. 1015.	11. ZADOK I.	11. ZADOK.	11. JEHOIARIB, under <i>Jehoram</i> .
12. ZADOK I. under <i>Saul</i> , <i>David</i> , and <i>Solomon</i> , from A. M. 2944, till about 3000, ante A. D. 1004.	12. AHIMAAZ.	12. AHIMAA.	12. JEHOSEPHAT, under <i>Ahaziah</i> .
13. AHIMAAZ, under <i>Rehoboam</i> , about A. M. 3030, ante A. D. 974.	13. AZARIAH.	13. AZARIAH.	13. JEHOIADAH, under <i>Joash</i> .
14. AZARIAH, under <i>Jehoshaphat</i> ; probably the <i>Amariah</i> , of 2 Chron. xix. 11. About A. M. 3092, ante A. D. 912.	14. JOHANAN. 1 Chron. vi. 9, 10.	14. JORAM.	14. PHADAIAN, under <i>Joash</i> .
15. JOHANAN, perhaps JEHOIADA, in the reign of <i>Joash</i> , 2 Chron. xxiv. 15. in A. M. 3126. Died aged 130.	15. AZARIAH.	15. ISSUS.	15. ZEDEKIAH, under <i>Amaziah</i> .
16. AZARIAH, perhaps the ZECHARIAH, son of <i>Jehoiada</i> , killed A. M. 3164, ante A. D. 840.	16. AMARIAH.	16. AXIORA.	16. JOEL, under <i>Uzziah</i> .
17. AMARIAH, perhaps AZARIAH, under <i>Uzziah</i> , in A. M. 3221, ante A. D. 783.	17. AHITUB II.	17. PHIDEAS.	17. JOTHAN, under <i>Joatham</i> .
18. AHITUB II. } under <i>Jotham</i> , king of 19. ZADOK II. } Judah.	18. ZADOK II. 19. SHALLUM.	18. SUDEAS. 19. JULUS.	18. URIAH, under <i>Ahaz</i> . 19. NERIAH, under <i>Hezekiah</i> .
20. URIAH, under <i>Ahaz</i> ; he lived in A. M. 3265, ante A. D. 739.	20. HILKIAH.	20. JOTHAM.	20. HOSAIAN, under <i>Manasseh</i> .
21. SHALLUM, father of <i>Azariah</i> , and grandfather of <i>Hilkiah</i> .	21. AZARIAH.	21. URIAH.	21. SHALLUM, under <i>Amon</i> .
22. AZARIAH, in the time of <i>Hezekiah</i> , 2 Chron. xxxi. 10. about A. M. 3278, ante A. D. 726.	22. SERAIAH.	22. NERIAH.	22. HILKIAH, under <i>Josiah</i> .
			23. HILKIAH,

SUCCESSION from the HOLY SCRIPTURES.	2. SUCCESSION from 1 Chron. vi. 3, 4, 5, 6, 7, &c.	3. SUCCESSION from Joseph. Ant. lib. v. c. 15. l. x. c. 11.	4. SUCCESSION from the Jewish Chronicle, Seder Olam.
23. HILKIAH, under <i>Hezekiah</i> .	23. JEHOZADAK.	23. ODEAS.	23. AZARIAH, under <i>Jehoiakim</i> and <i>Zedekiah</i> .
24. ELIAKIM, or JOAKIM, under <i>Manasseh</i> , and at the time of the siege of <i>Bethulia</i> , A. M. 3348. He lived under <i>Josiah</i> to 3380, and longer. Called HILKIAH. See Baruch i. 7.	24. JOSHUA.	24. SALDUM.	24. JEHOZADAK, after the taking of <i>Jerusalem</i> .
25. AZARIAH, perhaps NERIAH, father of <i>Seraiah</i> and of <i>Baruch</i> .		25. HILKIAH.	25. JESUS, son of <i>Jehozadak</i> , after the captivity.
26. SERAIAH, the last high-priest before the captivity of <i>Babylon</i> , put to death A. M. 3414, ante A. D. 590.		26. SERAIAH.	
27. JEHOZADAK, during the captivity, from A. M. 3414 to 3469, ante A. D. 535.		27. JEHOZADAK.	
28. JOSHUA, or JESUS, the son of <i>Jehozadak</i> ; returned from <i>Babylon</i> , A. M. 3468, ante A. D. 536.		28. JESUS, or JOSHUA.	

CONTINUATION, COLLECTED FROM EZRA, NEHEMIAH, AND JOSEPHUS.

29. JOACHIM, under the reign of *Xerxes*. Joseph. *Antiq. lib. xi. cap. 5*.
30. ELIASIB, JOASIB, or CHASIB, under *Nehemiah*, in A. M. 3550, ante A. D. 454.
31. JOIADA, or JUDA; *Nehem. xii. 10*.
32. JONATHAN, or JOHN.
33. JEDDOA, or JADDUS, who received *Alexander the Great* at *Jerusalem*, in A. M. 3673; died in 3682, ante A. D. 322.
34. ONIAS I. made high-priest in A. M. 3681, governed 21 years; died in 3702, ante A. D. 302.
35. SIMON I. called the *Just*, in A. M. 3702, or 3703; died in 3711, ante A. D. 293.
36. ELEAZAR, in A. M. 3712. Under this pontiff they tell us, the translation of the LXX. was made, about A. M. 3727; died in 3744, ante A. D. 260.
37. MANASSEH, in A. M. 3745; died in 3771, ante A. D. 260.
38. ONIAS II. in A. M. 3771; died in 3785, ante A. D. 219.
39. SIMON II. in A. M. 3785; died in 3805, ante A. D. 199.
40. ONIAS III. in A. M. 3805; deposed in 3829, died in 3834, ante A. D. 170.
41. JESUS, or JASON, in A. M. 3830; deposed in 3831, ante A. D. 173.
42. ONIAS IV. otherwise MENELAUS, in A. M. 3832; died in 3842, ante A. D. 162.
43. LYSIMACHUS, vicegerent to *Menelaus*, killed in A. M. 3834, ante A. D. 170.
44. ALCIMUS, or JACIMUS, or JOACHIM, A. M. 3842, died in 3844, ante A. D. 160.
45. ONIAS V. Not at *Jerusalem*; but he retired into *Egypt*, where he built the temple *Onion*, in A. M. 3854, ante A. D. 150.
46. JUDAS MACCABEUS, restored the altar and the sacrifices, in A. M. 3840; died in 3843, ante A. D. 161.
47. JONATHAN the *Asmonean*, brother to *Judas Maccabeus*, created high-priest in A. M. 3843; died in 3860, ante A. D. 144.
48. SIMON MACCABEUS, made in A. M. 3860; died in 3869, ante A. D. 135.
49. JOHN HIRCANUS, made in A. M. 3869; died in 3898, ante A. D. 106.
50. ARISTOBULUS, king and pontiff of the *Jews*; died in A. M. 3899, ante A. D. 105.
51. ALEXANDER JANNEUS, king and pontiff 27 years, from A. M. 3899, to 3926, ante A. D. 78.
52. HIRCANUS, high-priest 32 years in all, from A. M. 3926, to 3958, ante A. D. 46.
53. ARISTOBULUS, brother to *Hircanus*, usurped the high-priesthood; three years and three months, from A. M. 3935, to 3940, ante A. D. 64.
54. ANTIGONUS, his son, also usurped the priesthood, in prejudice to the rights of *Hircanus*; possessed it for three years and seven months, from A. M. 3964 to 3967, when he was taken by *Sorlus*, ante A. D. 37.
55. ANANIEL

55. ANANEEL of *Babylon*, made high-priest by *Herod*, in 3968, till 3970, ante A. D. 34.
56. ARISTOBULUS, the last of the *Asmoneans*; did not enjoy the pontificate a whole year. Died in A. M. 3970, ante A. D. 34.
ANANEEL was made high-priest a second time in A. M. 3971, ante A. D. 33.
57. JESUS, son of *Phabis*; deposed in A. M. 3981, ante A. D. 23.
58. SIMON, son of *Boethus*, made in A. M. 3981; deposed in 3999, ante A. D. 4.
59. MATTHIAS, son of *Theophilus*, made in A. M. 3999, ante A. D. 4.
60. JOAZAR, son of *Simon*, son of *Boethus*, made in A. M. 4000, the year of the birth of *Jesus Christ*, four years ante A. D.
61. ELEAZAR, brother to *Joazar*, made in A. M. 4004, A. D. 1.
62. JESUS, son of *Siah*, made in A. M. 4009. JOAZAR made a second time in A. M. 4010, deprived in 4016, A. D. 13.
63. ANANUS, son of *Seth*, 11 years from A. M. 4016, to 4027, A. D. 24.
64. ISHMAEL, son of *Phabi*; made in A. M. 4027, A. D. 24.
65. ELEAZAR, son of *Ananus*; made in A. M. 4027, A. D. 24.
66. SIMON, son of *Camithus*; made in A. M. 4028, A. D. 25.
67. JOSEPH, surnamed *CAIAPHAS*, made in A. M. 4029, till 4038, A. D. 35.
68. JONATHAN, son of *Ananus*; made in A. M. 4038, till 4040, A. D. 37.

PRIESTHOOD, Sacerdotium.—We may distinguish four kinds of *priesthood*. 1. That of kings, princes, heads of families, and the first-born. This may be called a natural *priesthood*, because nature and reason teach us, that the honour of offering sacrifices to God should belong to the most mature in understanding, and the greatest in dignity.

2. The *priesthood* according to the order of *MELCHISEDEC*, which does not differ from that now mentioned, but in its dignity; because *Melchisedec* was raised up of God, to represent the *priesthood* of *Jesus Christ* [rather, the *priesthood* of *Melchisedec* combined in the same person the right of the kingly and of the *priestly* offices, with that of the first-born, to exercise the *priesthood*: or, he was at once king, *priest*, and prophet, i. e. authoritative teacher, in every sense of the term.]

3. The *priesthood* of *AARON* and his family, which subsisted as long as the religion of the *Jews*.

4. Lastly, the *priesthood* of *JESUS CHRIST*, and of the new law. See *AARON* and *PRIEST*.

69. THEOPHILUS, son of *Jonathan*; made in A. M. 4040, deposed in 4044, A. D. 41.
70. SIMON, surnamed *CANTHARUS*, son of *Simon Boethus*; made in A. M. 4044, A. D. 41.
71. MATTHIAS, son of *Ananus*, made in A. M. 4045, A. D. 42.
72. ELIONEUS, made in A. M. 4047, till 4048, A. D. 45.
SIMON, son of *Cantharus*; a second time made high-priest, A. M. 4048; deposed the same year.
73. JOSEPH, son of *Caneus*; made in A. M. 4048, till 4050, A. D. 47.
74. ANANIAS, son of *Nebedeus*; made in A. M. 4050, till 4066, A. D. 63.
75. ISMAEL, son of *Phabius*; made in A. M. 4066, A. D. 63.
76. JOSEPH, surnamed *CABEI*; the same year A. M. 4066.
77. ANANUS, son of *Ananus*; the same year 4066.
78. JESUS, son of *Ananus*, made in A. M. 4067, A. D. 64.
79. JESUS, son of *Gamaliel*; the same year 4067.
80. MATTHIAS, son of *Theophilus*; made in A. M. 4068, till 4073, A. D. 70.
81. PHANNIAS, son of *Samuel*; made in A. M. 4073, A. D. 70; which is the year of the destruction of the temple of *Jerusalem* by the *Romans*, and of the abolition of the *Jewish* priesthood.

The *priesthood* of *Jesus Christ*, is infinitely superior to all other, in its duration, its dignity, its prerogatives, its object, and its power. The *priesthood* of *Aaron* was to end, but that of *Jesus Christ* is everlasting. That of *Aaron* was limited to his own family, was exercised only in the temple, and among only one people; its object was bloody sacrifices and purifications, which were only external, and could not remit sins; but the *priesthood* of *Jesus Christ* includes the entire *Christian church*, spread over the face of the whole earth, and among all nations of the world. The *Epistle to the Hebrews* should be considered by those, who would comprehend the excellence of the *priesthood* of the new law above that of the law of *Moses*. *Hebrews* iv. 14, 15, &c. also chap. v. vi. vii. viii. ix. See 1 *Peter* ii. 5, 6, 7, 8, 9.

PRIDE, is a sin very odious to God and man, and Scripture condemns it in a multitude of places. For, what is displayed in the whole sacred history, but the *pride*, presumption, and vanity of men, overthrown? What else, but the *humility*, the meekness, the acknowledgment of human

human weakness, exalted, supported, and recompensed? "God resisteth the *proud*, and giveth grace to the humble. A man's *pride* shall bring him low; but honour shall uphold the humble in spirit. *Pride* goeth before destruction; and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the *proud*."

Pride is also put for the hardness and insolence of a sinner, in opposition to sins of infirmity or ignorance: "but the soul that doeth ought presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people." Numb. xv. 30. And Deut. xvii. 12. "And the man that will do presumptuously, and will not hearken unto the priest, or unto the judge, even that man shall die." The Lord treated the Egyptians with rigour, because they acted with *pride* and insolence toward the Hebrews. Exod. xviii. 11. Job and the Psalmist have distinguished Pharaoh by the name of *the Proud*. Job xxvi. 12. Psalm lxxxix. 10. Isaiah, li. 9. uses the same expression, to mark the destruction of Pharaoh. And Ezekiel, xxxii. 12. the Chaldeans shall destroy the *pride*, the insolence, the cruelty of Egypt. See Neh. ix. 16, 29.

Scripture reproaches the Moabites with their *pride*; it points them out, under the name of children of haughtiness, or *pride*; for so we translate, Numb. xxiv. 17. "And destroy all the children of Sheth." The Hebrew may signify, "He shall destroy all the children of *pride*," or haughtiness; which is confirmed by Jer. xlvi. 29. which alludes to this in Numbers: "We have heard the *pride* of Moab, (he is exceeding *proud*), his loftiness and his arrogancy, and his *pride* and the haughtiness of his heart." Comp. Numb. xxi. 28. with Jer. xlvi. 45. *Heb.* Also Isaiah xvi. 6.

The pride of Jordan, in the prophets, expresses the inundations of that river. Jer. xii. 5. xiii. 9. xlix. 19. Zech. xi. 3. *Vide JORDAN.*

The *pride* and the *proud*, *superbia et superbus*, often represent Babylon and the Babylonians. Isaiah xiii. 19. "And Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrha." Jeremiah, l. 31, 32. speaking of the king of Babylon, says, "Behold, I am against thee, O thou most *proud*, saith the Lord of hosts; for the day is come, the time that I will visit thee. And the most *proud* shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him." See Psalm cxix. 21, 51, 69, 78, 85, 122.

PRINCE, Princeps. This name is some-
VOL. II. PART XXIII. Edit. IV.

times taken for the chief, the principal:—the *princes* of the families, of the tribes, of the houses of Israel; the *princes* of the Levites, of the people, of the priests; the *princes* of the synagogue, or assembly; the *princes* of the children of Reuben, of Judah, &c. Also, for the king, the sovereign of a country, and his principal officers: the *princes* of the army of Pharaoh; Phicol *prince* of the army of Abimelech: Potiphar was *prince*, or chief of the butchers, or of the guards, of the king of Egypt; and Joseph was in prison with the *prince* of the bakers, &c.

Prince of the priests, sometimes expresses the High Priest actually in office, 2 Macc. iii. 4. Matt. xxvi. 57. or, he who had formerly possessed this dignity. And sometimes, he who was at the head of the priests, waiting in the temple, Jer. xx. 1. and xxix. 25, 26, 27. 2 Chron. xxxv. 8. or, an intendant of the temple, or the head of the sacerdotal families: whence it comes, that in the gospel, Matt. ii. 4. xvi. 21. xxi. 15, 23. (*et passim. Vulgate.*) mention is made of the *princes of the priests*, in the plural.

Prince of the city; he had in the city the same authority as the intendant of the temple had in the temple: he took care of the preservation of the peace, and good order. 2 Chron. xviii. 25. xxxiv. 8.

Prince of the synagogue. In the Old Testament, Exod. xxxiv. 31. Numb. iv. 34. xxxi. 13. those who presided over the assemblies of the people; the chiefs of the tribes and families of Israel. But in the New Testament, the *prince of the synagogue*, is he who presided over the religious assemblies held in the synagogue.—The Jews call him *nasi* of the synagogue. He had several associates, also called *princes* or chiefs of the synagogue. Luke viii. 41. Acts xiii. 15. xviii. 17.

Prince of this world. The devil, who boasts of having all the kingdoms of the earth at his disposal. John xii. 31. xiv. 30. xvi. 11.

Prince of the captivity. This name the oriental Jews give to him, whom they acknowledge as their chief, and whom they obey, in the provinces beyond the Euphrates, under the dominion of the Persians. See Basnage, *History of the Jews*, tom. ii. lib. iv. cap. 3. *Vide CAPTIVITY.*

There is among the Jews a succession of the *princes of the captivity*; but those who have closely examined it, find many errors and anachronisms in it. Basnage's *Hist. of the Jews*, tom. ii. lib. iv. cap. 11. They pretend that the *princes of the captivity* were not established in Babylonia till the beginning of the third century, A. D. 220; that the succession exhibited by the author of the lesser Chronicle, *Sedar-olam-*

Zutha, is not supported by the authority of any ancient author; that neither Josephus, nor Justin Martyr, in his Dialogue against Tryphon, knew any thing of these pretended *princes of the captivity* beyond the Euphrates; and that the tradition of the sages, on which it is founded, is of very slender authority in matters of history.

As to the title *prince*, in Scripture, and in Jewish authors, it often means no more than a mere head of a family; or one appointed to preside over his equals. The heads of the synagogues in Germany, and in some provinces of Italy, take the title of *duke*, or *prince of the Jews*.—This makes them nothing the greater men, nor gives them the greater liberty.

Principes exercitus, Gen. xxi. 32. generals of an army, which might not be very numerous; or even the captains of a *prince's* guard. Abraham is called, by those of Hebron, *princeps dei*, a great *prince*. Gen. xxiii. 6. xl. 20. The *prince of the bakers*, was Pharaoh's chief baker. The *princes of the family of the Levites*, were the heads and chiefs of those families. The *prince of the priests*, is the High Priest. Nicodemus is called a *prince of the Jews*; John iii. 1. *Vulg. i. e.* of great consideration among the Jews. A *prince of the Pharisees*, is one distinguished in that sect, &c. *Vide* KINGS.

PRINUS, a species of green oak, otherwise called *holm-oak*: called *green oak*, because it preserves its leaves in the winter. These leaves are like those of laurel, but whitish, rough without, and strongly serrated. One of the elders, who accused Susanna, said he had seen her with a young man under a holm-oak, *sub prino*: and Daniel making an allusion to the word *prinus*, answered him; "The angel of God waiteth with the sword to cut thee in two." Susan. 59. Πρίσαι σε μέσον. The Greek reads *prisai*, which is *to saw*. The commentators may be seen concerning this allusion in the Greek, which seems to prove that this part of Daniel was never written in Hebrew, as the allusion does not hold in that language. *Vide* MASTIC, LENTISK.

PRISCA, a Latin word, *ancient*. Its diminutive is

PRISCILLA, Πρίσκιλλα.

PRISCILLA, or PRISCA; generally called *Priscilla*; but called *Prisca*, 2 Tim. iv. 19. a Christian woman, well known in the Acts, and in St. Paul's epistles: sometimes placed before her husband Aquila. *Vide* AQUILA. Their house was so thoroughly christianized, that St. Paul calls it a church. From Ephesus they went to Rome, where they were, when St. Paul wrote his Epistle to the Romans, A. D. 58. In Rom. xvi. 5. he salutes them first of all, with great commendations. They returned into Asia

sometime afterwards, and St. Paul writing to Timothy, desires him to salute them on his account. 2 Tim. iv. 19. A. D. 65. It is thought they died here. The Latin martyrologies commemorate them July 8. The Greeks celebrate Aquila July 14.

PROCHORUS, Πρόχορος, *he that presides over the choir*; from *πρό*, and *χόρος*.

PROCHORUS, or PROCORUS, one of the seven deacons. Acts vi. 5. A. D. 33 or 34.—The Greeks think he was the first bishop of Nicomedia. Ado says he suffered martyrdom at Antioch, August 9. after having made himself very famous by his miracles. We have a history of St. John the Evangelist, under the name of *Prochorus*; but it is modern.

PROCULA, or PROSCULA, or CLAUDIA PROCULA: this is said to be the name of Pilate's wife. Vincent of Beauvais, *lib. vii. cap. 41. Speculi Historic.* quotes the Apocryphal gospel of Nicodemus, as giving her the name of *Procula*; but the copy of this gospel, printed by Fabricius, has not this name: it has only *Matrona ipsius Pilati procul prosita*: yet Malehas, in his *Chronicon*, Nicephorus, *lib. i. cap. 30.* the false Lucius Dexter, call her *Procula*.—Some of the fathers seem to think, that she feared God, and was saved. Origen, Chrysost. in *Matth.* Hilary, *Can. 33.* Others conclude, that she embraced the faith of Christ, and was of the number of his saints. (*Menolog. Græc. apud Cornel. a Lapide.*) As to her dream on account of our Saviour, some think it was suggested to her by the devil, who was in suspense about something, and was in fear of the subversion of his empire. (Evang. Nicod. Cyprian. *seu alius Serm. de Passione.* Athanas. *tract. ad Maxim. lib. i. p. 163.* Beda. Anselm, *Hist. Scholast.*) Others impute it to a good spirit. (Ambros. *lib. x.* Origen, Chrysost. Hieron. in *Matth.* Leo. Magn. *Serm. xi. de Passione.* Mald. Grot. Brug. in *Matth.*) See PILATE. [It is more likely that neither devil nor angel had any thing to do with the dream of Pilate's wife: the anxiety and agitation of her mind, in consequence of the disturbed state of her husband's government sufficiently account for her sufferings, and painful dreams.]

PROFANE. This is said of the contempt and abuse of holy things: a man who is defiled, and touches any sacred thing, pollutes, or *profanes* it. *Profane* persons are not to meddle with, to speak or write on sacred matters. A *profane* man, or laic, is not to touch the holy vessels, or to be employed in divine mysteries. He who makes a jest of sacred things, who *profanes* them by abuse, who defiles himself by impure or shameful actions, is a *profane* person.—

The

The Scripture calls *Esau profane*, because he sold his birth-right, which was esteemed a holy thing. Heb. xii. 16. The Egyptians would not admit the Hebrews to their tables, because they held them as *profane*. Gen. xliii. 32. The priests of the race of Aaron were enjoined to distinguish between sacred and *profane*, between pure and defiled; Lev. x. 10. and for this reason the use of wine was forbid them in the temple, during their time of waiting. It was forbid them to keep the flesh of the peace-offerings above two days. If they ate of it on the third day, they were punished as *profaners* of holy things. Lev. xix. 7.

Animals that were unclean by the law, rendered those who touched them, or ate of them unclean, *profane*, and polluted. Isaiah, lxxv. 4. calls those *profane*, who eat of the flesh of the swine, or who have *profane* broth in their pots. When Jerusalem is compared to the temple, the soil of this city is called *profane*; Ezek. xlvi. 15. i. e. appointed to common uses, and for a habitation of laics. In 2 Macc. xii. 23. the heathen that composed the army of Timotheus, are called *profane*. St. Paul marks as *profane*, such novel words and expressions as are needlessly introduced into religion. 1 Tim. vi. 20.

To *profane* the temple, to *profane* the sabbath, to *profane* the altar, are common expressions, to denote the violation of the repose of the sabbath; the entering of foreigners into the temple; irreverences committed there; impious sacrifices offered on the altar of the Lord, &c.

To *profane* the statutes, or the commandments of God, is to transgress and violate them. Psalm lxxxix. 31.

To *profane* the covenant, or promises sworn to by an oath, is to frustrate them, or not perform them. Psalm lxxxix. 34.

To *profane* his race, to blemish the glory of it. Ecclesiasticus, xlvii. 22. says, that Solomon *profaned* his race, because by his sins he became the occasion, that God withheld his spirit of wisdom from his son Rehoboam, who by his imprudence alienated the minds of Israel, and caused the revolt of the ten tribes.

To *profane* a vine, or a tree, is to use them freely. Deut. xx. 6. "What man is he that hath planted a vineyard, and hath not yet eaten of it?" Heb. hath not *profaned* it. In Leviticus xix. 23, where Moses enacts a law concerning the fruit of trees newly planted, he expresses the impurity of the first-fruits by the name of circumcision. "Ye shall count the fruit thereof as uncircumcised." For the first three years, these fruits were cut off as impure. The fourth year they offered what was produced, in the temple. Lastly, in the fifth year the owner had the liber-

ty of using the fruit as his own, which then became *profane* or common. Jeremiah promises the Israelites, that they should return again into their own country, that they should plant vineyards on the mountains of Samaria, and should *profane* them; that is, should eat of the fruit thereof. The Vulgate says, *plantabunt plantantes, et donec tempus veniat, non vindemiabunt*.—They should not touch thereof till the fifth year. Hebrew *וַיִּטְעוּ וַיִּשְׁכְּלוּ וַיִּשְׁכְּלוּ וַיִּשְׁכְּלוּ*, *plantabunt plantantes et profanabunt*. Jer. xxxi. 5.

PROMISES. The word *promise*, in the New Testament, is usually taken for *promises* formerly made by God to Abraham and the patriarchs, to send them the Messiah. In this sense St. Paul commonly uses the word *promise*. Gal. iii. 16. Rom. iv. 13, 14, 15, *et passim*. In Acts vii. 17. the time of the *promise*, is the time of the coming of the Messiah. The children of the *promise* are, first, the Israelites descended from Isaac, in opposition to the Ishmaelites descended from Ishmael and Hagar; Rom. ix. 8 Gal. iv. 28. secondly, the Jews converted to Christianity, in opposition to the unbelieving Jews. Christians enjoy the *promises* made to the patriarchs, from which the unbelieving Jews have fallen. The *holy spirit of promise*, which Christians have received, Eph. i. 13. is the Holy Ghost, which God has *promised* to those who believe, and which is the pledge of their everlasting happiness. The first commandment with *promise*, Eph. vi. 2. is that, "Honour thy father and thy mother;" to which God has subjoined this *promise*, their days shall be multiplied on the earth.

The *promises* in general, denote eternal life, which is the object of a Christian's hope. Heb. xi. 16. The ancient patriarchs were heirs of the *promises* by their faith and their patience. Heb. vi. 12. All the *promises* of God are accomplished and fulfilled in Jesus Christ. 2 Cor. i. 20.

The word *promise* is often put for a vow. If a woman makes a vow, and her husband refuse his consent to it, her *promise* is void. Numb. xxx. 13. And Ecclesiasticus, v. 5. it is much better not to vow at all, than to vow, and not keep one's *promise*.

[*Promise* is sometimes taken in Eng. Tr. for the *thing promised*, as well as for the terms in which the engagement to confer a favour is made. So we read, Heb. xi. 13, that the patriarchs died in faith, not having received the *promises*;" whereas they certainly had received the *promises*, but not the *things promised*; and this is the more unfortunate, in this place, as we read immediately afterwards, that Abraham had received the *promises*," i. e. the birth of his

his son and heir, Isaac. *Promises* always refer to future good; and in this they differ from threatenings, which always refer to evil: they differ also, inasmuch as threatenings may be alleviated; but *promises* must be fulfilled. No man would claim the execution of threatenings; but a *promise* gives a right of claim to the party to be benefitted. The fulfilment of *promises* may be delayed, as that which assured Abraham of posterity: they may be executed by means not apparent at the time. Man should be extremely cautious in making *promises*, lest he may fail in power to accomplish them: not so God; who has all power, at all times, and cannot be taken unprepared.]

PROOF, Trial, Temptation. God intended to *prove* you, to see if you would walk in his ways. Exod. xx. 20. After he had *proved* you and afflicted you, he had pity on you. Deut. viii. 16. God commands Gideon to bring his troops to a brook, that he might *prove* them there. Judg. vii. 4. As gold and silver are tried in the furnace, so God *proves* the heart. Prov. xvii. 3. The verb *probo*, is also put for *to know*, *to examine*: *Omnia probate, quod bonum est tenete.* 1 Thess. v. 21. Be renewed in spirit, that you may know what is the will of God, Rom. xii. 2. *ut probetis quæ sit voluntas Dei bona, &c. Probare tirones;* 2 Kings xxv. 10. רב מבחֵם. He that exercises them, or that *proves* the young soldiers. The Hebrew says, "He that is the master of the butchers, or of the cooks, or of the king's guard." [*Captain of the guard* Eng. Tr.]

PROPHET, Προφητης, that foretels events; from the Greek πρό and φημι.

PROPHET. The Hebrews originally called them *seers*. 1 Sam. ix. 9. נביא *videns*: but afterwards *nabi*, נביא, *propheta*, from the root *nibba*, to foretel, to divine. Scripture often gives to *prophets* the name of *men of God*, or of *angels*, (*i. e. messengers*) of the Lord. The verb *nibba*, to *prophecy*, in the Hebrew is of very great extent. Sometimes it signifies to foretel what is to come; at other times, to be inspired, to speak from God. God says to Moses, Exod. vii. 1. "Aaron thy brother shall be thy *prophet*;" he shall explain thy sentiments to the people. St. Paul, Titus i. 12, quoting a heathen poet, calls him a *prophet*. Scripture does not withhold the name of *prophet* from impostors, although they falsely boasted of inspiration.

As true *prophets*, when transported by the energy of God's spirit, were sometimes agitated violently; similar motions were called *prophecy* when exhibited by persons who were filled with a good or evil spirit. 1 Sam. xviii. 10. Saul being moved by an evil spirit, *propheesied* in his house. To *prophecy*, is also put for *to sing*, to

dance, to *play on instruments*. "Thou shalt meet a company of *prophets*, (says Samuel to Saul,) coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall *prophecy*. And the spirit of the Lord shall come upon thee, and thou shalt *prophecy* with them, and shalt be turned into another man." 1 Sam. x. 5, 6. We read, 1 Chron. xxv. 1. that the sons of Asaph were appointed to *prophecy upon harps*.

This term is also used by St. Paul, 1 Cor. xi. 4, 5. xiv. 1, 3, 4, &c. for "explaining Scripture, speaking to the church in public; probably, because they who exercised these functions were regarded as under direction of the Holy Ghost. In Ecclus. xlviii. 13. this term is used in an extraordinary sense, instead of saying, "to work a miracle, to raise the dead." Thus it is said of the bones of Elisha, "after his death his body *propheesied*," because they restored a dead person to life, as if they had still been actuated by the soul of the *prophet*. Ecclus. xlix. 15. It is said that the bones of the patriarch Joseph *propheesied* also after his death; because they were a pledge of the promise made to the Israelites, that they should one day be delivered from their servitude in Egypt, and should possess the land of Canaan.

The usual way by which God communicated his will to the *prophets* was inspiration, which consisted in illuminating the mind of the *prophet*, and exciting him to proclaim what the Lord had dictated. In this sense we acknowledge as *prophets*, all the authors of the canonical books of Scripture, both of the Old and New Testament. God also communicated information to the *prophets* by dreams and visions. Joel, ii. 28, promises to the people of the Lord, that their young men should see visions, and their old men should have *prophetic* dreams. St. Peter, Acts x. 11, 12. fell into an ecstasy at noon-day, and had a revelation importing the call of the Gentiles. The Lord appeared to Abraham, to Job, to Moses in a cloud, and discovered his will to them. His voice was sometimes heard articulately. Thus he spoke to Moses in the burning bush, and on Mount Sinai, and to Samuel in the night. St. Austin, *Præfat. in lib. xix. contra Faust.* acknowledges three sorts of *prophets*; those of the Jews, those of the Gentiles, and those of the Christians. Those of the Jews are known: those of the Gentiles are their poets and sages; and those of the Christians are the apostolic men, of whom Jesus Christ has said; wherefore behold, I send unto you *prophets*, and wise men, and scribes. Matt. xxiii. 34. See also Acts xiii. 1. *Erant Antiochiæ Prophetæ et Doctores, &c.*

We

We have in the Old Testament the writings of sixteen prophets; i. e. of four greater prophets, and twelve lesser prophets. The four greater prophets are ISAIAH, JEREMIAH, EZEKIEL, and DANIEL. The Jews do not properly place Daniel among the prophets, because (they say) he lived in the splendour of temporal dignities, and a kind of life different from other prophets. The twelve lesser prophets are, HOSEA, JOEL, AMOS, OBADIAH, MICAH, JONAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, and MALACHI.

CHRONOLOGICAL ORDER OF THE PROPHETS.

1. HOSEA, under Uzziah, king of Judah, who began to reign A. M. 3194; and under Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II. king of Israel, and his successors, to the destruction of Samaria, A. M. 3283.
2. AMOS, under Uzziah, A. M. 3219, and about six years before the death of Jeroboam II. king of Israel, A. M. 3220.
3. ISAIAH, at the death of Uzziah, and at the beginning of the reign of Jotham, king of Judah, A. M. 3246; to the reign of Manasseh, A. M. 3306.
4. JONAH, under the kings Joash and Jeroboam II. in the kingdom of Israel; about the same time as Hosea, Isaiah, and Amos. Jeroboam II. died A. M. 3220.
5. MICAH, under Jotham, Ahaz, and Hezekiah, kings of Judah. Jotham began to reign A. M. 3235, and Hezekiah died A. M. 3306. Micah was contemporary with Isaiah, but began later to prophesy.
6. NAHUM, under Hezekiah, and after the expedition of Sennacherib, i. e. after A. M. 3291.
7. JEREMIAH, in the thirteenth year of Josiah, king of Judah, A. M. 3375. Jeremiah continued to prophecy under Shallum, Jehoiakim, Jeconiah, and Zedekiah, to the taking of Jerusalem by the Chaldeans, A. M. 3416. It is thought he died two years afterwards in Egypt.
8. ZEPHANIAH at the beginning of the reign of Josiah, and before the twenty-eighth year of that prince, A. M. 3381; and even before the taking of Nineveh, A. M. 3378.
9. JOEL, under Josiah, about the same time as Jeremiah and Zephaniah.
10. DANIEL was taken into Chaldea, A. M. 3398, the fourth year of Jehoiakim, king of Judah. He prophesied at Babylon to the end of the captivity, A. M. 3468, and perhaps longer.
11. EZEKIEL was carried captive to Babylon with Jeconiah, king of Judah, A. M. 3405. He began to prophesy in A. M. 3409. He continued till toward the end of the reign of Nebuchadnezzar, who died A. M. 3442.
12. HABAKKUK in Judea, at the beginning of the reign of Jehoiakim, about A. M. 3394, and before the coming of Nebuchadnezzar in 3398.
13. OBADIAH in Judea, after the taking of Jerusalem, A. M. 3414, and before the desolation of Idumea, (as we believe) in 3410.
14. HAGGAI was brought to Jerusalem, A. M. 3414; he returned from the captivity in 3468, and prophesied the second year of Darius, son of Hystaspes, A. M. 3484.
15. ZECHARIAH, prophesied in Judea at the same time as Haggai, and seems to have continued after him.
16. MALACHI has no date to his prophecies.— If he were the same as *Esdras*, which is very probable, he may have prophesied under Nehemiah, who returned into Judea, A. M. 3550. *Vide* the Articles of these *Prophets*.

Beside these, there are many whose names appear in Scripture, but of whom we have no writings remaining.

The *Prophetesses* are, 1. MIRIAM, sister of Moses. 2. DEBORAH. 3. HANNAH, the mother of Samuel. 4. ABIGAIL. 5. HULDAH. 6. ESTHER. 7. The midwives of Egypt, who preserved the first-born of the Hebrews.

After Malachi no prophets were in Israel, as before; so that in the time of the Maccabees, 1 Macc. iv. 46. A. M. 3840, ante A. D. 164. when the altar of burnt-sacrifices was demolished, which had been prophaned by the Gentiles, the stones thereof were set aside, till a prophet should arise to declare what should be done with them.

The prophets, according to St. Austin, *lib. xviii. de Civit. cap. 41.* were the divines, the philosophers, the instructors, and the guides of the Hebrews in piety and virtue. They generally lived retired, in some country retreat, or in a sort of community, where they and their disciples were employed in study, prayer, and labour. Their habitations were plain and simple; these they themselves built, and cut down the wood. Yet they exercised no trade for gain, nor did they undertake any work that was too laborious, or inconsistent with the repose their employment required. Elisha quitted his plough, when Elijah called him to the prophetic office, 1 Kings xix. 20. Zechariah, xiii. 5. speaks of one who is no prophet, but a husbandman. Amos says, vii. 14.

vii. 14. he is no *prophet*, but a herdman, and a gatherer of sycamore-fruit.

Elijah was clothed with skins, and girded with a girdle of leather, 2 Kings i. 8. Isaiah wore sack-cloth, i. e. a coarse rough habit, of a dark brown colour, which was the ordinary clothing of the *prophets*. Zechariah says, xiii. 4. speaking of the false *prophets* who imitated externally the true *prophets* of the Lord, that "they should not wear a rough garment to deceive." In Rev. xi. 3. the two witnesses are clothed in sackcloth. Their poverty was conspicuous in their actions. They received presents of bread, fruits, and honey; or the first fruits of the earth; as being persons who possessed nothing themselves. The woman of Shunem, who entertained Elisha, put into the *prophet's* chamber no furniture but what was plain and necessary. 2 Kings iv. 10. The same *prophet* refuses the rich presents of Naaman, and drives away from his presence Gehazi who had received them. 2 Kings v. 26. Their frugality appears throughout their history. It is well known what is related of the wild gourds, (*coliquintida*) that one of the *prophets* caused to be boiled for the refreshment of his brethren, 2 Kings iv. 38, 40. The angel gave to Elijah only bread and water for a long journey. 1 Kings xix. 6. Obadiah, governor of Ahab's household, gave bread and water to the *prophets* whom he fed in the caves. 1 Kings xviii. 7.

The *prophets* were not observers of continency; Samuel had children, and Isaiah had [wives] a wife, called the *prophetess*, chap. viii. 3. Hosea, i. 2, &c. received orders to marry a concubine. Comp. FRAGMENTS, No. XLI. But there were no women, or wives, in the societies of the *prophets*. Neither Elijah nor Elisha, had any that we hear of; and we see with what reserve the woman who entertained Elisha, spoke to him; and that by the interposition of Gehazi, 2 Kings iv. 27. The *prophets* were exposed to the railleries, the insults, the persecutions, the ill treatment both of kings and people, whose vices and irregularities they undertook to reprove. St. Paul acquaints us, that many of them died violent deaths, Heb. xi. 35, &c.

ADDITION.

[The term *Prophet* was of such general acceptance among the ancients, that we find much difficulty in extending our conceptions of it, and admitting an equally general application of it, in English. Instruction, explanation, correction, may be given in so many ways, and under so many circumstances, that merely to enumerate them would be tedious.

The *prophet* was an officer of the temple

among the Greeks, whose business it was to interpret and put into writing the answer of the oracle. Comp. Valck. in *Herod.* p. 555. also Chishull, *Mil. Ins. in An. As.* In this sense he was the same as the *Θεόπρονος*, the *vates*, the predictor; he expounded the oracle; but he was not the oracle, himself, nor did he himself deliver it. Comp. ORACLE.

Among Walpole's Greek inscriptions, *Travels in East*, Vol. II. No. 44, commemorates "Quirinius Flavianus Phileas, who had received from his country, by lot, the office of *Propheta* and *Critarcha*, at the age of twenty-seven." It is evident, that an office conferred by lot is inconsistent with, not to say contrary to, Divine inspiration; since that, certainly, could never be supposed to follow the course of chances. It is thought that Phileas was not only *Propheta*, but by being *Critarcha*, was head of the *Oneirocritics*, or interpreters of dreams. No. 45, honours "Malia Rufeina, water-bearer of the Pythian Diana; her father Lucius Malius Saturninus, was expounder of the oracle, *Προφήτης*," but, at the time of this inscription, "Metrodorus was *Propheta*, and Eirenæus was crown-bearer."

From which we learn, that the office of *prophet* was sometimes borne singly, sometimes in conjunction with other offices of a religious nature. No. 46, refers to "Claudius Damas, who undertook the office of *prophet* a second time,"—consequently, it was in the first instance temporary, borne for a while, only, and perhaps, only for a certain occasion, or incident. No. 48, informs us, that "Moschio, the expounder of the oracle, *Προφήτης*, with the water-bearer Tryphosa, and all belonging to the oracle, also those who inhabit the sacred precincts, and those of the neighbouring territory, have honoured"—from which it appears, that the *prophet* being placed first in rank, was an officer of the first consideration: he takes the lead in conferring this honour.

We see now in what sense St. Paul might with great propriety employ the term *prophet*, when speaking of a heathen poet, especially if he had held any sacerdotal office; as some have thought Epimenides, whom the apostle quotes as a *prophet* of the Cretans, had done. Tit. i. 12. But if this be uncertain, the explanations of the will of the gods, the instructions given by that poet, will justify the use of the term. We know that poets assume the character without being called to the office of poet; and it should seem that sometimes the office of *prophet* was assumed, without regular appointment; so we read of "that woman Jezabel who calleth herself a *prophetess*," Rev. ii. 20. and the charge against her

is, that she *taught* false doctrines ; she gave instructions, and interpretations of the Divine oracles and precepts, which interpretations were wholly illusory and false. She did not profess inspiration, but explanation.

A *prophecy*, then, is an *instruction*,—sometimes relating to time past, sometimes to time present, and sometimes to time future. When we read of king Lemuel, Prov. xxx. 1. the *prophecy* that his mother taught him," we can only take it in the sense of *instruction*. And when we read of a *prophecy* being fulfilled, it often imports no more than that an *instruction* given on a former occasion may with propriety be applied to a later incident. Sometimes, even, it seems to import no more than *general expectation*. So the apostle excites his son Timothy to justify the *prophecies*—anticipations, general expectations, which went before on him." 1 Tim. i. 18. Comp. Acts xvi. 2. May we say the same of Matt. ii. 15, 17, 23?—*et al.*?

If this idea of *giving instruction* in religious matters, sometimes distinct from Divine inspiration, though at other times combined with it, be taken for the import of the word *prophet*, we are prepared to admit the extensive application of it in S. S. especially in the New Testament. When we read Matt. vii. 12. "Lord, Lord, have we not *prophesied* in thy name,"—it seems extremely harsh to suppose that those who had been in any sense, or in any degree, under Divine inspiration, should receive the condemnatory answer, "I never knew you:" whereas, it may too truly be said of many who have *given instruction* in the name of Christ, that he never knew them. When the Jews of Jerusalem are described, Acts iii. 25. as "children of the *prophets*," the phrase may imply having been in the way for receiving correct *instruction*; as the nation of the Jews certainly was, "to whom were committed the oracles of truth."

We must take this idea with us into the regular offices of the Christian church. "There were in the church at Antioch, certain *prophets* and teachers," *i. e.* official instructors, Acts xiii. 1. "Judas and Silas being *prophets*, (official *instructors*,) exhorted the brethren," xv. 32. "Every man praying or *prophesying* having his head covered"—*i. e.* *instructing* in public, 1 Cor. xi. 4. And it is worthy of note, that this office of public instructor, or *prophet*, is usually placed immediately after that of apostle:—and greater dignity cannot be. "God hath set in the church, first apostles, secondarily *prophets*,"—1 Cor. xii. 28. "Ye are built on the foundation of the apostles and *prophets*," *i. e.* the N. T. *prophets*. Eph. ii. 20. "Rejoice over her, ye holy apos-

tes and *prophets*," *i. e.* the N. T. *prophets*, Rev. xviii. 20.

PROPHETS, *prophecies*, predictions, the effect of inspiration, need no additional illustration.

PROPHETESSES can now give us no trouble: The aged widow Anna, was a *prophetess*, Luke ii. 36. *i. e.* she passed her days in *giving instruction*; principally, no doubt, to females. "Every woman that prayeth or *prophesieth* with her head uncovered"—giving instruction to those of her own sex. (Comp. FRAGS. No. CLX.) Philip had four virgin daughters who did *prophecy*, Acts xx. 9. they taught young women the principles of religion; and this was part of the office of deaconesses for many ages, as appears, *inter alia*, from the following monumental inscription. Comp. DEACONESS.

DACIANA DIACONISSA
QUE V. AN. XXXXV. M. IIT.
ET FUIT F. PALMATI COS.
ET SOROR VICTORINI PRESBRI
ET MULTA PROPHETAVIT.
CUM FLACCA ALUMNA
V. A. XV. DEPOSITA IN PACE III. ID. A.

D. 412 Muratori, p. CDXXXVII.]

PROSELYTE, Προσηλυτος, a stranger, a foreigner; Heb. גֵּר, a traveller, a stranger. One who comes from abroad, or from another place. In the language of the Jews those are called by this name, who come to dwell in their country, or who embrace their religion, being not Jews by birth. In the New Testament they are called sometimes *proselytes*, and sometimes *Gentiles* fearing God, or godly. Acts ii. 5. x. 2, 22. xiii. 16, 50.

The Hebrews distinguish two kinds of *proselytes*. The first, *proselytes of the gate*; the others, *proselytes of justice*. The first dwelt in the land of Israel, or even out of that country, and without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the *Noachical* rules. Of this number was Naaman the Syrian, Nebuzardan, general of Nebuchadnezzar's army, Cornelius the centurion, the eunuch of queen Candace, and some others mentioned in the Acts.

The Rabbins teach, that a *proselyte of habitation*, or of the gate, must promise under an oath, in the presence of three witnesses, to keep the seven precepts of the *Noachidæ*; *i. e.* according to them, that law of nature to which all the nations of the world are obliged; the observation of which might secure them salvation.—[See NOACHIDÆ.] The Jews say, that *proselytes of the gate* have ceased in Israel, ever since the observation of the jubilee has been left off, and the

the tribes of Gad, of Reuben, and of Manasseh, on the other side Jordan, were led captive by Tiglath-pileaser. But these observations are not accurate; since we see many *proselytes* in the time of Jesus Christ, who reproaches the Pharisees with compassing sea and land to make a *proselyte*; and after this, making him a greater sinner than he was before. Matt. xxiii. 15. And St. Luke, Acts ii. 11. speaks of a great number of *proselytes*, and of those who feared God, at Jerusalem, when the Holy Ghost descended upon the apostles. I am apt to believe, that the greater part of these were *proselytes of justice*; but it cannot be denied that some of them might be *proselytes of the gate*.

The privileges of *proselytes of the gate* were, first, that by the observation of the rules of natural justice, and by avoiding idolatry, blasphemy, incest, adultery, and murder, they might through grace and piety, hope for eternal life. Secondly, they might dwell in the land of Israel, and share in the outward prosperities of it. It is said they did not dwell in the cities, but only in the suburbs and the villages. But it is certain, that the Jews often admitted into their cities, not only *proselytes* of habitation, but also Gentiles and idolaters, as appears by the reproaches on this account, throughout the Scriptures. In the time of Solomon there were in Israel 153,600 of these *proselytes*, whom that prince compelled to hew wood, to draw water, to cut stones, and to carry burthens for the building of the temple, 2 Chron. ii. 17, 18. These *proselytes* were Canaanites, who had continued in the country ever since Joshua's time. Moses forbade the Israelites to eat any animals that died of themselves, or were strangled, so that the blood remained in them; but allowed them to sell or give such animals to the strangers and *proselytes*. Dent. xiv. 21.

Proselytes of justice, are those converted to Judaism, who had engaged to receive circumcision, and to observe the whole law of Moses. Thus were they admitted to all the prerogatives of the people of the Lord, as well in this life as the other. The Rabbins inform us, that before circumcision was administered to them, and before they were admitted into the religion of the Hebrews, they were examined about the motives of their conversion; whether the change were voluntary, or whether it proceeded from interest, fear, ambition, &c. Maimonides assures us, that under the happy reigns of David and Solomon, they received no *proselytes of justice*, because there was reason to fear, that rather the prosperity of these princes, than any love to religion, made them converts to Ju-

daism. The Talmudists say, that *proselytes* are, as it were, the canker and rust of Israel, and that very great caution must be taken not to admit them too easily. *Vide Seld. de Syned. lib. ii. cap. 2. art. 5.*

When the *proselyte* was well proved and instructed, they gave him circumcision; and when the wound of his circumcision was healed, they gave him baptism, by plunging his whole body into a cistern of water, by one immersion. *Vide Seld. de Jure Nat. et Gent. lib. ii. cap. 2, 3.*—This ceremony being a judicial act, was to be performed in the presence of three judges, and could not be done on a festival day. The *proselyte* also caused circumcision and baptism to be administered to his slaves, under thirteen years of age:—those of that age, or older, could not be compelled; but he must sell them, if they were obstinate in not embracing Judaism.—Female slaves, were only baptized, if they would become converts; if not, they were to be sold.—Baptism was never repeated, neither in the person of the *proselyte*, though he should afterwards apostatize, nor in that of his children, born to him after baptism, unless they were born from a pagan woman; in which case they were to be baptized as pagans, because they followed the condition of their mother.

Boys under twelve years of age, and girls under thirteen, could not become *proselytes*, till they had obtained the consent of their parents, or in case of refusal, it was in the concurrence of the officers of justice. For a while, only, and of girls, had the same effect occasion, or incident, respect of boys. Each of “Moschio, & of this, received (as it were) a new *ἡγεῖα*, so that those who were their parents before, were no longer regarded as such after this ceremony; and those who before were slaves, now became free. Children born before the conversion of their father had no right to inherit. If a *proselyte* died without having had children after his conversion, his estate belonged to the first occupier, and not to the public treasury. When *proselytes* became Jews, they received from heaven a new soul, and a new substantial form. This the rabbins teach concerning their *proselytes of justice*.

They require three things in a complete *proselyte*, baptism, circumcision, and sacrifice; but for women only baptism and sacrifice. *Gemar. Babylon. ad tit. Jabimoth, cap. 4.* Maimon. *Halac-Isuribiah, cap. 13, 14.* It is thought our Saviour alluded to the baptizing of *proselytes*, when he told Nicodemus, John iii. 5, 10. that for those who would obey his law, it was necessary they should be born again. “Except a man be born of water, . . . he cannot enter the kingdom

kingdom of God." And when Nicodemus appeared surprised at this, our Saviour replies, "Art thou a master of Israel, and knowest not these things?" as though he would infer, that his language had nothing extraordinary in it, since the baptism of *proselytes* was practised every day in Israel. Moses, Deut. xxiii. excludes certain persons from the privileges of the people of Israel, or, as he there speaks, "from the congregation of the Lord;" some for ever, others only for a certain time. All eunuchs, in whatever manner they became so, are excluded for ever. Bastards, or illegitimate children, were not to be admitted till after the tenth generation: so also, Moabites and Ammonites; but Egyptians and Idumeans after the second generation. It was allowed these persons to be converted to the Lord, and to become *proselytes*, when they pleased. John Hircanus, prince of the Jews, compelled the Idumeans to be circumcised, and to embrace the law of Moses; and from this time, says Josephus, they were looked on as Jews. *Antiq. lib. xiii. cap. 17.*—In A. M. 3875, ante A. D. 129. Achior, prince of the Ammonites, Judith xiv. 6. became also a Jew, without any other preparation than that of being instructed in the belief and observances of this religion: therefore, the power of being converted was not taken away from these nations; but they were not admitted to offices, or employments, to dignities and other external prerogatives of the people of God, till after a certain time, and till they had given sufficient proofs of their perseverance in the true religion.

The Hebrews believe, that the populace of Egypt, which followed the Israelites, when they left that country. Exod. xii. 38. were all converts and *proselytes of justice*; also, that Jethro, the father-in-law of Moses, had embraced Judaism. Exod. xviii. 10. The sons of Jacob admitted the Shechemites for *proselytes*, only requiring that they should receive circumcision. Gen xxxiv. 14, 15. Some Rabbins inform us, that in the time of Solomon they received the Gentiles to Judaism, by baptism only, because of the great number that then became converts. But others insist, as before observed, that then they would admit no *proselytes* in Israel. If he that presented himself to be admitted as a convert had already been circumcised, they contented themselves with just opening the scar left after circumcision, to draw a few drops of blood. As to the sacrifices that *proselytes* were to offer, I observe, that Jethro, the father-in-law of Moses, offered burnt offerings to the Lord. Exod. xviii. 12. It is said, that anciently the *proselyte* offered for a burnt-offering a sacrifice of large cattle, or two turtles, or two

VOL. II. PART XXIII. Edit. IV.

young pigeons: but now, as for a long time, the Jews have neither temple nor altar, they do not oblige their *proselytes* to offer sacrifices.—Consult Selden, *de Jure Naturali et Gentium*, lib. ii. cap. 2, 6. and *de Synedriis*, lib. i. cap. 3, 4. and *de Successione in Bona*, cap. 26. also Basnage's *History of the Jews*, tom. v. lib. vii. cap. 8. and Leo of Modena, *Ceremonies of the Jews*, P. 5. c. 3. And on the baptism of *proselytes*, and the other ceremonies of their conversion, see Lightfoot on John, chap. iii.

[PROPHECY. The following thoughts have appeared in another work; but as we presume to think the principle of them is just, we adduce them, as an instance of argument which may be useful on other occasions also: Comp. FRAGMENTS, Nos. CXLVII. CLI.

"—Certainly there is a Power which governs the world; which raises one family to the throne, and one nation to the supremacy; then, when this has answered the purposes for which it was exalted, transfers the sceptre of rule to a stranger, and produces from obscurity into reputation and splendour, another person, or another people; maintains THIS also, during its appointed time, and when that time is expired, suffers it gradually to decay; or directs a new ambition to wrest from its enfeebled hand, and its palsied head, the ensigns of royalty, and the tokens of dignity."

"Is it said, Kingdoms rise and fall by accident:—if no superior power interfered, would not their changes be just the same?" It is sufficient for us, without adverting to what *might be*, to answer, by what *is*; and this subject deserves attention. We have lately seen infidel writers criticise books they had not read—(or had read years ago,—and so criticise by memory;—or had read them so superficially, as scarcely amounts to a reading)—and then, retail unfounded observations and dogmatical remarks, on what they should (by way of answer) be intreated first to understand.

Now, we conclude, that if we find certain events predicted, long before they happened,—if they be so clearly described, that when completed, the description determinately applies to the subject;—if they be related by persons intirely unconcerned in the events, and expecting to be removed from the stage of life long before they take place, then we demonstrate that some Power superior to humanity has been pleased to impart so much of its designs, and counsels, as are referred to in such predictions. And where is the unfitness of this? May not a king, if he please, acquaint a person with his intention, that after such an one has been governor of a province for so many years, he designs

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to

to send such another, to be governor after him? Or, that after A has held such an office during his appointed time, B shall succeed him? If this be nothing startling, or uncommon, in human concerns, let us see how this simple idea applies to the Divine government of the world. One clear instance may justify this statement:

INSTANCE OF PROPHECY, COMPARED WITH HISTORY:

the chief incidents only being selected, and numbered.

Prophecy of Four Kingdoms represented by Four Beasts.

THE FIRST BEAST.

1. A lion,
2. having eagle's wings;
3. the wings were plucked,
4. it was raised from the ground,
5. and made to stand on the feet as a man,
6. And a man's heart was given to it.

DAN. chap. vii. 4.

THE SECOND BEAST.

1. A ram,
2. which had two horns,
3. both high,
4. but one higher than the other,
5. the highest came up last;
6. the ram pushed north, west, south.
7. did as he pleased, and became great.

THE THIRD BEAST.

1. A he goat
2. came from the west,
3. gliding swiftly over the earth;
4. ran unto the ram in the fury of his power,
5. smote him,
6. brake his two horns,
7. cast him on the ground,
8. stamped on him, and
9. waxed very great.
10. When he was strong his great horn was broken, and
11. instead of it came up four notable ones,
12. towards the four winds of heaven;
13. out of one of them a little horn waxed great
14. toward the south and east;
15. which took away the daily sacrifice, and cast down the sanctuary, &c.

DAN. chap. viii. 3—12.

These events are prefigured by different emblems, though to the same purpose, in other parts of this prophet; and it is probable they refer to the heraldic *insignia* of the nations

and this instance we select from the prophet Daniel, because its coincidence with history is unquestionable; but, other subjects are capable of the same *enumerative* demonstration: I say *demonstration*;—for who by the power of mere human faculties, could foresee such *contingencies*?

Corresponding Events, in their Historical Order.

ASSYRIAN EMPIRE.

1. The Babylonian empire:
2. Nineveh, &c. added to it—but
3. Nineveh was almost destroyed at the fall of Sardanapalus,
4. yet this empire was again elevated to power,
5. and seemed to acquire stability under Nebuchadnezzar,
6. who laid the foundation of its subsequent policy and authority.

PERSIAN EMPIRE.

1. Darius or the Persian power,
2. composed of Media and Persia,
3. both considerable provinces,
4. Media the most powerful: yet this most powerful
5. Median empire under Dejoces, rose after the other;
6. and extended its conquests under Cyrus over Lydia, &c. west, over Asia north; over Babylon, &c. south; and
7. ruling over such extent of country, was a great empire.

GRECIAN EMPIRE.

1. Alexander, or the Greek power
2. came from Europe, (west of Asia.)
3. with unexampled rapidity of success
4. attacked Darius furiously, and
5. beat him—at the Granicus, Issus, &c.
6. conquered Persia, and Media, &c.
7. ruined the power of Darius:
8. insomuch that Darius was murdered, &c.
9. Alexander over-ran Bactriana, to India;
10. but died at Babylon, in the zenith of his fame and power;
11. his dominions were parcelled among *Seleucus, Antigonus, Ptolemy, Cassander*, (who had been his officers.)
12. in Babylon, Asia Minor, Egypt, Greece.
13. *Antiochus* the Great succeeded by *Antiochus Epiphanes*,
14. conquered Egypt, &c.
15. and endeavoured utterly to subvert the Jewish polity: polluting their temple, worship, and sacrifices, to the utmost of his power.

they concern. Compare the Article MACEDONIA, also FRAGMENTS, No. CLI. and the PLATES; MEDALS of MACEDONIA, and MEDALS of PERSIA, with their explanations.]

PROSEUCHE.

PROSEUCHE. Προσευχή, *Oratio. prayer.*
In Juvenal, *Sat.* 3. v. 296.

In quâ te quæro Proseucha,

it is taken for the *place of prayer* of the Jews, and pretty near the same as their synagogues.—But synagogues were generally in cities, and were covered places; whereas, for the most part, the *Proseuches* were out of the cities, on the banks of rivers, having no covering, except, perhaps, the shade of some trees, or covered galleries. In Acts xvi. 12, mention is made of the *Proseuche* of Philippi in Macedonia, which was out of the city. Maimonides says, that the *Proseuches* ought to be built in such manner, that those who enter them, may turn their faces toward the temple of Jerusalem; respect being had to the situation of the place and of the city where they are. Maccabees, *lib.* iii. *cap.* ult. says, that the Jews of Egypt, being delivered from danger, built a *Proseuche* near the city of Alexandria. Epiphanius says, *Hæres.* 80. that at two miles from Shechem was a *Proseuche* of the Samaritans, situate in a plain, built in form of a theatre, and without a roof; in which, (says Epiphanius) as well as in every thing else, they copy the Jews. However, we must allow, that often Josephus and Philo confound the *Proseuches* with the synagogues, and that they place them in the cities. See *SYNAGOGUE*.

PROVERBS. מִשְׁלֵי, *Mishle.* Gr. Παραβολαί, *Parabolæ.* The Hebrews give the name of *proverbs*, parables, or similitudes, to moral sentences, maxims, comparisons, or enigmas, expressed in a poetical, figurative, close, and sententious style. Solomon says, that in his time, maxims of this sort, were the chief study of the learned: "A wise man will endeavour (says he) to understand a *proverb*, and the interpretation; the words of the wise, and their dark sayings," Prov. i. 6. And Jesus, son of Sirach says, *Eccles.* xxxix. 1, 2, 3. "He will keep the sayings of the renowned men, and where subtil parables are, he will be there also: he will seek out the secrets of grave sentences, and be conversant in dark parables." The queen of Sheba came to see Solomon, to prove him, and to propose dark riddles to him; 1 Kings xi. 1. Hiram, king of Tyre (they say) kept a correspondence, by letters, with Solomon, and also proposed enigmatical questions to him, and explained those that were proposed to him by Solomon. *Menander, et Dius, apud Joseph. Antiq. lib.* viii. *cap.* 2. The ancient sages of Greece greatly esteemed this kind of exercise. Cleobulus, composed no less than three thousand songs and mysterious sayings; and Cleobulina his daugh-

ter wrote enigmatical verses. Diogen. Laert. in *Cleobul.*

The **PROVERBS of Solomon**, are, without doubt, the most valuable part of his works: he says they were fruits of his most profound meditations, and of his most excellent wisdom: Eccles. xii. 9. In this book we find rules for the conduct of all conditions of life; for kings, courtiers, men of the world; for masters, servants, fathers, mothers, children. Some have doubted whether Solomon alone were the author of this book: Grotius thinks this prince had a compilation made, for his own use, of whatever was extant, excellent in point of morality, from all the ancient writers of his own nation; that under Hezekiah this collection was enlarged, by adding what of this nature had been written since Solomon; Eliakim, Shebna, and Joah (says he) completed this collection, 2 Kings xviii. 18. But these conjectures are not supported by proof. The fathers and interpreters ascribe this whole book to Solomon.

True it is, we may herein observe some differences of style and method: the first nine chapters, entitled *The Proverbs of Solomon*, are written as a continued discourse, and may be considered as a preface. In chap. x. where we see the same title again, the style changes to short sentences, which have little connection with each other, and which, generally, contain a kind of antithesis. In chap. xxii. verse 17, we find a new style, approaching nearer to that of the first nine chapters, to chap. xxiv. verse 23. where is a new title, מִשְׁלֵי חֲכָמִים, *To the wise*; or, *Farther sayings of the wise*. Their style is short and sententious. Chap. xxv. we read, "These are also *Proverbs* of Solomon, which the men of Hezekiah, king of Judah copied out." And, doubtless, it was on this authority Grotius advanced, that this collection was made by Eliakim, Shebna, and Joah, famous men under the reign of Hezekiah. Chap. xxx. 1. we read, "The words of Agur, the son of Jakeh." Lastly, the title of chap. xxxi. is, "The words of king Lemuel."

From all which, it seems certain, that the book of *Proverbs*, is a collection of *Proverbs of Solomon*, compiled by several hands: but, we cannot conclude from thence, that it is not the work of Solomon, who being inspired by Divine Wisdom, composed no less than three thousand *proverbs*, 1 Kings iv. 32. Several persons might make collections of them; Hezekiah among others, as mentioned chap. xxv. Agur, Isaiah, Esdras might do the same. From these collections was composed the work which we now have. Nothing is more reasonable than this supposition. It is no-where said, that So-

lomon himself had made a collection of *proverbs* and sentences. The title, *Solomon's Proverbs*, rather shews the author, than the compiler.—The Rabbins generally maintain, that king Hezekiah, observing the abuse the people made of several works of Solomon, chiefly those which contained the virtues of plants, and secrets of natural philosophy, he suppressed several of these works, and only preserved those that are handed down to us. *Vid. Zemach David, et Seder Olam Rabba, cap 15. [Vide SYBIL.]*

No doubt is made of the canonicalness of *The Book of Proverbs*. The Greek version of this book is often very different from the Hebrew, and adds many verses not in the original. The Roman edition of the Greek transposes whole chapters. After chap. xxiv. ver. 22, it inserts the first fourteen verses of chap. xxx.—then it returns to ver. 23. and the rest of chap. xxiv.—after which it puts ver. 15, and the rest of chap. xxx.—then chap. xxxi. and, lastly, chap. xxv. and those that follow, as far as chap. xxix. After which, is chap. xxxi. ver. 10. and the rest, which conclude the book. Lesser transpositions may be seen in the body of the book. It is not known from whence these irregularities have proceeded. In the ancient Latin editions we find several verses added, which have been left out from the time of Jerom: yet there still remain some.

PROVIDENCE. It is a tenet of the Christian and Jewish religion, that God disposes and governs all things by his *Providence*; that this *Providence* is eternal and infinite; that it extends over every thing, to the hairs of our heads, to the most minute animals, to herbs of the field. The atheists, whose sentiments are combated by Solomon, in his book of Ecclesiastes; and the Sadducees, who arose afterwards, denied this *Providence*; they maintained, that men are the only causes of their own happiness or misfortune, according to their good or ill use of their liberty.

But these notions are rejected by the generality of the Jews; though they do not agree among themselves, in explaining the effects of *Providence*. Maimonides seems to think, that *Providence* does not act in the moving of a leaf, or in the production of a worm; but that whatever relates to the production of animals, or things of less importance, is by chance.

Moreover, the generality of the Jews hold, that mankind enjoy a perfect liberty as to good or evil; and that whatever happens to a man, is in recompence for his good actions, or punishment for his bad ones.

“Say not before the angel, There is no

Providence; lest God should be provoked against you, and destroy all the works of your hands.” Thus speaks the book of Ecclesiastes, v. 6. Take care how you deny in secret the being of *Providence*; your angel will be a witness of your most secret thoughts, and God will punish you. The Hebrew expresses this; “Say not, before the angel, it is a fault of ignorance;” why should you expose yourself to the anger of the Lord by your words, and lose all the labour of your hands? *Vide FRAGMENTS, No. CLIII.*

PROVIDEO. This word, which commonly signifies *to provide*,—*Deus providebit sibi vic-timam*, Gen. xxii. 8. is also used for, *to foresee*, *to seek*, *to prepare*; Gen. xli. 33. *Provideat Rex virum sapientem*. Elsewhere it is taken for, *to be attentive*, *to consider*; Psalm xvi. 8. *Providebam Dominum in conspectu meo semper*; I had God always before my eyes. Elsewhere it is put for, *to take care*, *to labour*. Rom. xii. 17. We endeavour to do good, not only before God, but also before men; 2 Cor. viii. 21. *Providemus bona, non solum coram Deo, sed etiam coram hominibus*. Lastly, *Provideo* is sometimes put for, *to foresee*, and *to foretell*; Gal. iii. 8. *Providens autem spiritus sanctus*: and Acts ii. 31. *David providens locutus est de resurrectione Christi*.

PSALMS, in Hebrew סֵפֶר תְּהִלִּים, *Sepher Tehillim*, The Book of Hymns; Ψάλλμοι, *hymns*, *Divine songs*; from Ψάλλω. Βίβλος Ψαλμων, Luke xx. 42.

In the Gospel it is named, *The Book of Psalms*, *The Prophet*, or *David*, from the name of its principal author. This book is justly esteemed as a kind of abridgment of the whole Scripture, says St. Austin. It is a general library, wherein we may meet with whatever is requisite for salvation, says Cassiodorus. The sacred history instructs us, says St. Ambrose, the prophecies declare future events, the reproofs restrain the wicked, the precepts persuade them, but the *Psalms* produce all these effects. Agreeableness and usefulness are herein so happily blended, that it is not easy to decide which is most prevalent. Hence proceeds that great veneration always paid to the *Psalms*. It was almost become a general rule, that bishops, priests, and all religious persons, were to have the *Psalter* by heart: the church has made it a principal part of her service, and has obliged her ministers to rehearse some portion of it every day.

The Hebrews commonly divide the *Psalter* into five books; and several of the fathers admit of this division, and think it very ancient.—

Nymen,

Nyssen, tract. 1. in Psal. c. 5. Epiphanius, lib. de Mensur. cap. 5. Euseb. in Psal. Ambros. et Author. Comment. in Psalm. sub nomine Hier. Eusebius says, it may be observed in the Hebrew original, and in the best editions of the Septuagint. St. Ambrose expressly refutes those who rejected this division, and who thought it contrary to the New Testament, which quotes the *psalter* as a single book. This last reason induced Hilary, Jerom, and Austin, to give up this division of the *psalter* into five books, as contrary to Scripture. Modern commentators are not more unanimous than the ancients: some think the *psalter* was distributed into five books by the authors who collected the *Psalms*; others will have this to be much more modern; and even since the time of the apostles. This dispute is of no great consequence.

But what persuades us that this distribution is very ancient, and even from the time of the first collecting the *Psalms*, is, that at the end of each book we read the same conclusion, which seems to have been put there by Esdras, or by those who had the care of collecting the sacred books after the captivity of Babylon. *Vid. Muis, ad Psal. xl.* This is certain, that both Jews and Christians have reckoned the collection of *Psalms* as one book, in their enumeration of the books of Holy Scripture. The first book of the *psalter*, according to the Hebrews, ends at our fortieth *Psalms*. The second at the seventy-first. The third at the eighty-eighth. The fourth at the hundred and fifth. The fifth at the hundred and fiftieth. The first four books conclude with these words, *Amen, Amen*. The fifth with *Hallelujah*.

The number of canonical *Psalms* has always been fixed at one hundred and fifty; for the hundred and fifty-first, (in the Greek) has never been received as canonical. But though the number of the whole has been agreed on, yet there is a variety in their distribution. The Jews make two of the ninth, and begin their tenth, at these words of *Psalms* ix. 22. "Why standest thou afar off, O Lord?" so that from this place to *Psalms* cxiii. their citations and numbers are different from the Latin and Greek. The protestant churches, and the English version, following this division of the Hebrews, quote the *Psalms* in like manner.

At *Psalms* cxiii. "When Israel went out of Egypt," they recede still farther from the Latin, dividing this *Psalms* into two, and beginning the cxiv. at these words, "Not unto us O Lord." So that *Psalms* cxiv. according to the Greeks and Latins, is their cxvi. But afterwards they come nearer again, by uniting *Psalms* cxiv. and cxv. so that they differ but one as far as the

cxlvi. And then uniting again *Psalms* cxlvi. and cxlvii. they coincide, and continue to reckon with the Vulgate to the end of the *Psalter*.

There is also some difference among the ancient Greek and Latin copies, about the division of the first and second *Psalms*; some making but one of both, others dividing them into two; as we do, at this day. It is true in general, that the division of the *Psalter* is not of that antiquity as might be imagined, and that sometimes a reader is obliged, in order to pursue the sense of a *Psalms*, to connect one with another, or to separate them, as the matter requires. St. Hilary, *Prolog. in Psalm vi. et in Psalm ii.* affirms, that in his time the distribution of the *Psalms* was not settled among the Hebrews; —that some divided them in one manner, and some in another. Origen makes the same observation, in *Psalms* ii. *Edit. Hexapl. t. i. p. 475.* He says, that in the Hebrew the *Psalms* are marked by 1, 2, 3, &c. and in the time of Kimchi, i. e. in the twelfth century, the matter was yet undetermined. *Vide Genebrard, in Psalm ix. 23. seu Psal. x. in Hebr. et Kimchi, ibidem.* —Often several *Psalms* have been made of what ought to have been but one, by the intention of the author.

It is a tradition among the Hebrews and Christians, that Esdras is, if not the only, yet the principal collector of the book of *Psalms*. Eusebius, St. Hilary, Theodoret, the author of the *Synopsis* printed under the name of St. Athanasius, venerable Bede, and several others impute this honour to him. Philaster says, *Hæres. 77.* that wise men of the Jewish nation having collected them together, ranged them in the order they had received from their ancestors, who had preserved them from the hands of their enemies. Even before the captivity there was a collection of the *Psalms* of David, since Hezekiah, when he restored the worship of the Lord in the temple, caused the *Psalms* of David to be sung there, 2 Chron. xxix. 25, 26, &c. In the library that Nehemiah erected at Jerusalem, he caused the *Psalms* of David to be deposited, 2 Macc. ii. 13.

Speculative men have exercised themselves very much on the order and disposition of the *Psalms*. They have discovered mystery and design, some in one manner and some in another. Some have thought they could observe a succession of the events of the life of David. Hilary, *Prolog. in Psalm*, Ambrose, *Apolog. David. cap. 8.* Origen, in *Epist. ad Rom. lib. iii. cap. 3.* Others the order of the solemnities celebrated in the temple, Euthym. *Prolog. in Psalm*. St. Chrysostom observes on *Psalms* li. that generally speaking, the first *Psalms* are on subjects

subjects of sorrow, and the latter on more joyful and comfortable subjects. St. Austin, on *Psalms* cl. acknowledges, that he could not discover the mystery of the disposition of the *Psalms*; but that it seems to him, that every fiftieth has relation to the vocation, the justification, and the glorification of the saints; since the fiftieth relates to repentance, the hundredth to mercy, and the hundred and fiftieth to the praise of God in his saints. But Jerom, on Jer. xxv. *initio*. observes, that it is impertinent to expect in the *Psalter* a chronological series of Canticles, which have relation to certain events of history, since it is not the custom of authors of lyrics to observe such order; and indeed, a very little examination of the text and spirit of the *Psalms* may convince us, that those who undertook this collection had simply in view to preserve these holy Canticles as they found them, with a religious and exact scrupulosity, without either retrenching what had been already repeated, or supplying what might seem deficient, or connecting what had been separated, or separating what had been improperly joined.

The authority and canonicalness of the book of *Psalms* have always been acknowledged by both Jews and Christians. Philastrius says, that the Nicolaites, the Gnostics, and the Manichees denied that David was a prophet, or that his works were effects of inspiration. But the sentiment of the Christian church has always been, that all the hundred and fifty *Psalms* contained in the *Psalter* were productions written under the influence of the Holy Ghost.

One thing, however, creates a difficulty with many persons of piety; that in the *Psalms* we sometimes find imprecations against the wicked, and the enemies of the prophet. But the fathers and interpreters commonly explain these passages, as predictions of their calamities; as if it were said, that they should certainly perish, if they continued in their disorderly courses; or let them perish, if they will not be converted. St. Chrysostom, on *Psalms* cxxxvi. 11. says, that in these passages the *Psalmist* does not so much deliver his own sentiments, as those of others. St. Athanasius, *argumento ad Psalm.* lxxii. maintains, that he makes these curses and imprecations, not against his visible enemies, but against his invisible enemies.

Nothing can be a greater argument of the obscurity of the book of *Psalms*, than the vast number of commentaries intended to explain them. Bocchius and Draudius have reckoned up above five hundred. Father le Long, *Bibliotheca Sacra*, tom. 2. has enumerated six hundred and thirty, without reckoning those on

Scripture in general, or those on a part of the *Psalms* only; so that if we would comprehend all, it may be affirmed, that above a thousand writers have undertaken to illustrate the *Psalms*.

The difficulty of succeeding in the explication of these divine Canticles proceeds from several sources. (1) The obscurity of the Hebrew text. (2) The nature of the style; which is very sublime, and at the same time very different from our manner. (3) The abstruseness of the matter. The Hebrew of the *Psalms* is more obscure than that of most other books of Scripture, as generally the style of poetry is more difficult than that of prose. Besides, transcribers having understood it less, with the frequent transcripts of this book, have occasioned many faults herein.

Having admitted the authority of the book of *Psalms*, and acknowledged the inspiration of their authors, all are not agreed whether we owe them to one author or to many, or who he was (or they were) who composed them. Some assert they all belong to David; which others deny. St. Chrysostom, in *Psal.* l. St. Ambrose, *præfat. in Psalm.* i. St. Austin, *lib. xvii. cap. 14. de Civit.* Theodoret, *præf. in Psalm.* Cassiodorus, *prolog. in Psalm.* Euthymius, *præf. in Psalm.* Philastrius, *Hæres.* 79. and many moderns maintain, that David was the author of them all. St. Hilary, *prolog. in Psalm.* the author of the *Synopsis* ascribed to Athanasius, and several others, conclude the contrary.

Those who think David to have written the whole *Psalter*, rely on these reasons.

1. In Scripture this holy king is described by his character of *Psalmist* of Israel. 2 Sam. xxiii. 1, 2. "The sweet *Psalmist* of Israel said, The Spirit of the Lord spake by me," &c.

2. In all the ceremonies wherein mention is made of singers, or of *Psalms*, generally the *Psalms* of David are intended. Thus at the dedication of the temple of Solomon, the Levites rehearsed the Canticles that David had composed. 1 Chron. xxiii. 5. When Hezekiah was about to restore the temple worship, he commanded the Levites to praise the Lord "with the words of David and of Asaph the seer." 2 Chron. xxix. 30. Asaph was principal musician in David's time, to whom that prince sent his Canticles, to be set to music, and to be sung by the choir over which he presided. At the dedication of the second temple, after the return from the captivity, they sung the praises of the Lord in the Canticles that David had composed. Ezra iii. 10. Nehemiah placed the *Psalms* of David in the library he founded at Jerusalem. Nehem. xii. 35, 39. 2 Macc. ii. 13. Jesus, son of Sirach, commends the zeal of

of David, for having composed hymns to be sung before the Lord. *Ecclus. xlvii. 10.* In the New Testament, our Saviour and his apostles always quote the *Psalms* by the name of *David*; and use them as his; the Jews never contradicted them in this, though in every thing else they were ready enough to oppose them, and very glad to find objections. Nor do they only quote under his name such as bear the title of *David*, but they cite others also under his name, which have no particular title; as the second *Psalms* quoted by Peter, *Acts iv. 25.*

3. The ancient, uniform, and constant use of the church, which gives to the *Psalter* the name of the *Psalms* of *David*, is another proof of the persuasion propagated from the very beginning, that this holy king and prophet was the author of these divine Canticles. *Usus Ecclesiæ catholicæ spiritus sancti inspiratione, generaliter et immobiliter tenet, ut quicumque eorum Psalmorum cantandus fuerit, Lector aliud prædicare non audeat, nisi Psalmos David*, says Cassiodorus. Philastrius has carried this matter so far, that he places those among heretics, who denied that *David* was the author of all the *Psalms*.—Perez in his commentary on the *Psalms* asserts, that Josephus the historian, Jonathan the paraphrast, and all the ancient Jews were persuaded, that *David* composed the whole *Psalter*; but that the Rabbins relinquished this opinion, when they found themselves pressed hard by Origen, by passages quoted from this very book. But what could the Rabbins gain by denying *David* to have been the author of the *Psalms*, since they acknowledged them all to be inspired, and the work of prophets? In what remains of Origen, we cannot distinctly see his opinion on this question; but Genebrard assures us, that the Talmudists and Rabbins commonly teach, that all the *Psalms* are not to be ascribed to *David*.

The contrary opinion has been supported with good arguments, and the number of those who contend, that *David* had associates in this honour, is not inferior to those of the former opinion. St. Hilary says expressly, that the *Psalms* have for their authors the persons whose names they bear in their titles. *Absurdum est Psalmos David dicere vel nominare, cum ibi Auctores eorum ipsis inscriptionum titulis commendantur*, says Hilary, *Præfat. in Psalmos, et Comment. Psal. cxxxi.* Jerom in his letter to Sophronius, which is a preface to the *Psalter*, says the same; and elsewhere he thinks it an error to affirm, that all are *Psalms* of *David*. We read in a note on the title of the first *Psalms*, in the commentary of St. Austin on the *Psalter*, that all the *Psalms* are not *David's*. But the learned think, this annotation does not belong

to him, and that his true sentiments are to be found in *The city of God*, (*lib. xvii. cap. 14.*) where he evidently declares himself on the side of *David*, saying; *Mihi credibilis videntur existimare, qui omnes illos centum et quinquaginta Psalmos ejus operi tribuunt.*

The Greek fathers are not less inclined to the opinion, that several authors were concerned in composing the *Psalms*. Athanasius disapproves the contrary notion. He reckons up but seventy-two *Psalms* that belong to *David*; and thinks those without titles should be ascribed to the author of the *Psalms* foregoing. In his Synopsis (if it be his) he says there are *Psalms* of *Jeduthum*, of *Asaph*, of the sons of *Korah*, of *Haggai*, of *Zechariah*, and of *Heman*; that some belong to all these authors in conjunction, as those that have in the title *Hallelujah*: that the name of the *Psalms* of *David* was given to the *Psalter*, because he was the first author of this kind of works, he regulated the order, the seasons, and the functions of other writers, whose names are at the head of some of the *Psalms*.—Eusebius of Cæsarea ascribes to *David* only seventy-two *Psalms*; he thinks the others belong to those whose names they bear: *Præfat. in Psalmos, p. 7, 8. et in Inscript. Psal. p. 2. et in Psal. xli. lx. lxii.* The sons of *Korah* composed eleven, *Asaph* twelve, *Solomon* two, *Moses* one, *Ethan* the Ezrahite one. He describes *David* as in the midst of a band of inspired musicians, singing alternately as the Holy Ghost inspired them, while all the rest, and even *David* himself, continued in silence, contenting themselves to answer in the chorus, *Hallelujah*.

To these authorities may be added an infinite number of modern authors, as the Rabbins, and many Christian commentators of all communions, the greater part of which acknowledge, that the *Psalter* contains many Canticles written since *David's* time, and bearing internal marks of their later origin; as when they speak of the captivity of Babylon, which happened long after *David*. True it is, that the titles of the *Psalms* are ancient; but many of them have other names beside that of *David*. We may conclude from hence, at least, that at that time they were thought not to belong to *David*. And this argument will have its weight with them who contend, that the titles of the *Psalms* are inspired.

The TITLES of the *Psalms*, are a matter about which interpreters have much exercised their sagacity, and in which we have very little light or certainty. Some have a profound respect for these titles, and accept them as part of these divine Canticles. Others think they were added afterwards, and are of small consideration. Some imagine these titles to be, as it were, a key to

to the *Psalm*, and that whoever understands them well, might easily penetrate the intention of the author. Others believe them of little importance for understanding the text, as having been added in after-times, and often without sufficient authority. It is said again by others, that even allowing these inscriptions might have been useful for the right understanding of the *Psalms*, yet we can derive but little use from them now; the greater part being so obscure, that the most learned interpreters dare not flatter themselves with a complete knowledge of them. *Parum est damni in hujus vocis (haggittith) ignoratione, cum illa, ut et alia similes, quae passim occurrunt in titulis Psalmorum, ad argumentum et materiam carminis, nihil prorsus pertinent, says De Muis, in Psalm viii.* 1. one of the most learned commentators on the *Psalms*.

The Fathers are generally agreed as to the obscurity of these titles, but they have a different opinion of their usefulness. Origen delivers a notion that he had received from a Jew, about the obscurity of the Scriptures in general, which is very apposite to the book of *Psalms*. Scripture, said he, is like a vast and magnificent building, wherein are many apartments and chambers, each of which has its proper key: but the key that is found at every door is not that which belongs to it. Often it is misplaced, and the business is to find it, and to distinguish it from many others. St. Austin says, in *Psalm* 139, the title declares the subject of the *Psalm*. The title of the *Psalm* and the *Psalm* itself, are two things that ought not to be separated, says St. Hilary; they mutually support and assist each other, in *Psalm* cxix. Prolog. The title is the key of the *Psalm*, says the author of the commentary on the *Psalms*, printed under the name of St. Jerom. As one cannot enter into the house without the key, so the Canticle cannot be understood except the title be explained.

St. Austin in *Psalm* lxiv. goes farther, for he considers these titles as inspired. On *Psalm* lxiv. whose title is *A Song of Jeremiah and of Ezekiel, &c.* he says, we are here to acknowledge the voice of holy inspiration. And speaking of the title of the fifty-first *Psalm*, which is, *A Psalm of David, when Nathan the prophet came unto him, after he had gone in unto Bathsheba*, he says, "This is not to be found in the body of the *Psalm*, but it is read at length in the books of the Kings: But both of these are divine Scripture." Theodoret is still more express, for he says, that these titles were added by Ezra, under the inspiration of the Holy Ghost; and that they were read and preserved by the Seventy, who themselves had received inspiration, and would not be ~~forwards~~ mingle

the notions of men with the words of the Holy Ghost. The Jews, in their synagogues, chant the titles of the *Psalms*, as well as the rest of Scripture, and the Rabbins expound them in their commentaries. The LXX. and Jerom have preserved them in their translations, and in the sacred texts. The greater part both of ancients and moderns have considered them as a key to the *Psalms*. Without them how should we distinguish the authors of each *Psalm*?—Bossuet says positively, that they were placed at the head of the *Psalms* by the inspiration of the Holy Ghost, to denote the author and subject of each; and that we ought not to separate the inscriptions of the *Psalms* from the body of the Scripture, since they are read in a continued order, and without distinction, not only in the Hebrew text, but in all the versions. For the same opinion, Vide Du Pin's *Preface to the Psalms*.

But I think it is carrying the matter too far, to maintain that all the titles of the *Psalms* are canonical and inspired. Many Catholic divines have positively asserted, that the greater part are of no use in explaining the *Psalm*. The fathers, and among others, Austin, Hilary, Theodoret, Cassiodorus, have acknowledged, that many of these titles have no relation to the body of the *Psalm*, and contribute nothing to the sense. The Catholic church has never made any injunction that they should be sung in her offices nor determined them to be canonical.—The Septuagint, and other late Greek translators, have added titles to certain *Psalms* which have none in the Hebrew. If the titles of the *Psalms* had been esteemed canonical, would it have been permitted to meddle with them, to alter them, to suppress them, or add to them? Which of the commentators, Jew, catholic, or protestant, thinks it incumbent on him to follow the title of the *Psalm* in his commentary? And yet both Jews and Christians receive the *Psalms* as Holy Writ.

Therefore, in this question we should observe a due medium. 1. To treat the titles of the *Psalms* with much respect, because, doubtless, a great number of them are authentic. 2. To acknowledge such as are derived from the first authors, from the ancient prophets, or from Ezra, as canonical. 3. Those added, either before or after Ezra, by Jews not inspired, or by the Greeks: also, those that are apparently contrary to history, or to the spirit of the *Psalm*, deserve no particular consideration. 4. The fathers themselves, who seem to have thought them canonical and inspired, must be understood to speak of those in the original text, authorized by Ezra, or by the ancient prophets; for

for as to the rest, they make no difficulty to give them up; as appears in Theodoret, on several occasions.

According to the titles of the *Psalms*, in our Bibles, seventy-two bear the name of *David*; fifty are without the name of their author; but the Rabbins hold, that they are to be referred to that author, whose name is immediately before: And this tradition of the Jews is related and received by Origen, Jerom, Eusebius, Hilary, and Athanasius.

Psalms inscribed to the sons of *Korah*, are xlii, xliii, xliv, xlv, xlvi, xlvii, xlviii, xlix; also lxxxiv, lxxxv, lxxxvi, lxxxvii, lxxxviii.

Inscribed to *Solomon*, the lxxii, and cxxvii.

Imputed to *Ethan*, the lxxxix.

To *Jeduthun*, the lxxvii.

To *Moses*, the xc.

To *Asaph*, the l, lxxiii, lxxiv, lxxv, lxxvi, lxxvii, lxxviii, lxxix, lxxx, lxxxi, lxxxii, lxxxiii.

Ascribed to *Adam*, the xci.

To *Melchisedec*, the cix.

To *Jeremiah* and *Ezekiel*, the lxiv.

To *Jeremiah*, the cxxxvi. Which is also ascribed to *David*.

To *Haggai* and *Zechariah*, the cxi, and cxlv.

Besides the hundred and fifty *Psalms* received as canonical, there is one which is not in the canon, neither in the Hebrew, the Chaldee, nor the Vulgate; but is read in the Syriac, in most of the Greek copies, in the Arabic, in the Anglo-Saxon version, in the books of prayers of the Greeks. Athanasius, Euthymius, Vigilius of Thapsus, the author that interpolated the epistles of Ignatius, mention it, and quote it. Athan. *Serm. ad Marcel. tom. 1. in Synopsi, tom. 2.* Euthym. in *Psalm. Vigil. Thaps. lib. 1. Ep. Ignat. ad Mariam. Castobel. cap. 4.* Chrysostom alludes to it, in his seventeenth homily to the people of Antioch. Its title is, *A Psalm of Thanksgiving of David, when he had overcome Goliath*. It begins thus: "I was the least of my brethren, and the youngest of the house of my father, and I fed my father's sheep," &c. [It seems to be made up of patches from various others, and different places of Scripture.]

PSALMS OF SOLOMON; or *Psalter of Solomon*. See SOLOMON.

PSALMS OF DEGREES. This name is given to fifteen *Psalms*, from the cxx. to the cxxxiv. Hebr. שִׁיר הַמַּעֲלוֹת, *A song of Ascents*: The Chaldee, *A song that was sung upon the steps of the abyss*. This explication relies on a tradition of the Hebrews, which relates, That when they were laying the foundations of the temple, at the return from the Babylonish captivity, there came out of the earth a prodigious quantity of water, to the height of fifteen cubits; and

VOL. II. PART XXIII. Edit. IV.

would have drowned the whole world, if Achitophel, the famous Achitophel who hanged himself in the time of David, about five hundred years before, had not stopt its progress, by writing the ineffable name of Jehovah on the fifteen steps of the temple!! To the same event they refer *Psalm cxxx.* which is one of the *Psalms of Degrees*. Junius and Tremellius translate, *A song of Excellencies*; or, *An excellent song*: which translation is not disapproved by De Muis, and other skilful interpreters. But the common translation, *Psalms of Degrees*, has more generally obtained.

But whence have they this denomination? Interpreters think, because they were sung on the fifteen steps of the temple; yet, they are not agreed where these steps were. Some think they were without this holy place; others, at its entry. Others think them to be the fifteen steps mentioned by Josephus, *de Bello, lib. i. cap. 14. in Græco*, p. 197. to ascend from the inclosure of the women, in the great court. Lastly; others think they were the steps which ascended from the court of the priests, to the porch before the holy place. But it cannot be proved, from Josephus, or from Scripture, that the steps of the porch, or of the gates of the temple, or those without the temple, were just fifteen in number. We see by Ezekiel xl. 22, 26, 31, 37, 49, that one had *eight*, and the other had *seven* steps. [*eight and seven make fifteen.*] Besides, we do not find, by any passage of Scripture, that the Levites sung upon the steps of the temple; their place was around the altar of burnt offerings, in the court of the priests.

Some have thought, that these were called *Psalms of Degrees*, because they were sung in a gallery, which was in the court of Israel, where, sometimes, the Levites read the law. Neh. ix. 4. But we do not find, by any passage of Scripture, that singers were placed there, or that they sang these *Psalms* in particular. The author of the commentary on the *Psalms*, printed under the name of Jerom, says, in *Psal. cxx.* that in the temple there were several degrees of dignity among the priests and the Levites. This is true: But it is not said, that these degrees were fifteen. There were assuredly four and twenty sacerdotal families, and as many of the Levites. But what reference has this to the fifteen *Psalms of Degrees*? Some Rabbins, and a good number of commentators, translate the Hebrew by *Psalms of Elevation*; because (they say) they were sung with an exalted voice, or because at every *Psalm* the voice was raised.

I shall now produce my own hypothesis: I translate *A Song of Ascent*, i. e. of Israel from the captivity of Babylon. Scripture common-

ly applies the phrase, *to ascend*, to express this return. Cyrus, in his proclamation, Ezra i. 3, 5. ii. 2. vii. 5, 6. says, "Who is among you, of all his people? His God be with him, and let him go up to Jerusalem." And a good number of persons presented themselves to go up, says Ezra i. 11. ii. 1. And Shesh-bazzar brought up with them of the captivity, that were brought up from Babylon to Jerusalem.—Now these are the children of the province, that went up out of the captivity." Ezra vii. 6, 7, 9. "This Ezra went up from Babylon. And there went up some of the children of Israel. For on the first day of the first month was the beginning of the going up from Babylon." In Psalm cxxii. which is one of the *Psalms of Degrees*, it is said, "whither the tribes go up (to Jerusalem). Lastly; Jeremiah, xxvii. 22. foretelling the return from the captivity, says, "Then will I bring them up, and restore them to this place." Ezekiel xxxix. 2. expresses himself in the same manner.

These expressions shew, that the Hebrews used the term *to go up*, when they spoke of their journeying from Babylon to Jerusalem; therefore, it is very natural to call those *Psalms of Ascent*, which were composed on occasion of their deliverance from the captivity of Babylon; whether to implore this deliverance from God, or to return thanks for it after it had taken place; and this is what is really observed in these *Psalms*. They have all some relation to this great event. They mention it in several places; and the greater part of them cannot be otherwise explained. [Is it unlikely that the tribes which came up, in companies, to Jerusalem to worship, several times in a year, should repeat these *Psalms* (or others) at their resting stations, in the way thither?]

ACROSTIC PSALMS. These in the Hebrew, begin each verse, or half verse, with a letter of the alphabet, ranged in alphabetical order.—*Psalms* xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv.

PSALTERY, *Vide* MUSIC.

PTOLEMAIS, Πτολεμαῖς, *warlike*; from πτόλεμος, *war*. Acts xxi. 7.

I. PTOLEMAIS, a city of Phœnicia, on the Mediterranean sea, having mount Carmel south; being a considerable port. Its ancient Hebrew name is *Accho*. Judges i. 31. The river Belus or Beles, falls into the Mediterranean near *Ptolemais*. See *BELUS*. I have not found who the *Ptolemy* was, that gave name to this city. It was a Roman colony in the reign of Claudius; as is proved by several ancient medals. The Christians in the holy war, gave it the name of *Akre*, or of *St. John of Acre*. *Reland. Palest. lib. iii.* The Arabians call it

Acca. This city was assigned by Joshua to the tribe of Ashur, who did not drive out the inhabitants. Judg. i. 31. *Ummah*, an unknown city, mentioned Joshua xix. 30. might be *Accho*, by transcribers changed to *Ummah*.

The Crusaders gave the name of *St. John of Acre* to this city, because of a magnificent church, which was built there, dedicated to *St. John*. This city was of a triangular form, being washed by the sea on the west and south, surrounded by two strong walls towards the land, at about fifty paces from each other, and fortified by towers at equal distances. On the first wall eastward, was a tower larger and stronger than the rest, called the *King's Tower*; at the middle was such another tower, always called the *cursed Tower*. And it proved its right to this name; for by this the Saracens entered the city, and took it, as was observed at that time. This was the last city the Christians possessed in Syria.—The Sultan of Egypt, Elpy, surnamed Melle-messor, having besieged it in 1291, with 60,000 horse, and 100,000 foot, the knights of *St. John of Jerusalem* defended it bravely; but at last it was taken and almost destroyed.

[*Accho*, appears to be the primitive name of the city called by the Greeks *Acé*; it was a large city, and advantageously situated on the sea coast. The medals of gold and silver of Alexander the Great, struck in this town, with Phœnician characters, call it *Aco*. It was called *Ptolemais*, from a Ptolemy of Egypt, when Phœnicia was under the power of the *Lagide*.—When Syria was subjected by the Romans, this city was made a colony, by the Emperor Claudius, Pliny, *lib. v. cap. 19*. We have many of its medals with Latin inscriptions; but the Greek are very rare.

Aco called also *Ptolemais*, is situated in a plain, but with hills around it. Two miles off is the small river Beles (which flows from Carmel); near it is the sepulchre of Memnon; about it is a space of a hundred cubits, well worthy of admiration; for it is in the form of a round valley, and yielding glassy sand, which, after many ship loads have been taken away, seems not to be diminished. *Aco* was reckoned heathen land; and all beyond it, northwards.—There was a bath of Venus in *Aco*: it was of considerable antiquity; and, as the Rabbins thought, prior to the reference of it to the goddess: it might, therefore, be a natural convenience. [See *ACCHO*, and comp. *PLATES, MEDALS of PTOLEMAIS*.]

VOLNEY thus describes this city, *Trav. vol. ii. p. 225*. "Nine leagues to the south of Sour, is the city of Acre. It is situated at the northern cape of a bay, which extends in a semi-circle

circle of three leagues, as far as the point of Carmel. After the expulsion of the crusaders it remained almost deserted; but in our time was again revived by the industry of Daher; and the works erected by Djezzar, within the last ten years, have rendered it one of the most considerable towns on the coast."

It was this Djezzar whom Sir Sidney Smith assisted in defending this town against Buonaparte: who here terminated his Syrian expedition in 1799.]

II. PTOLEMAIS, or *Rosetta*, a city of Egypt, sixty miles east of Alexandria. The Jews of Egypt being delivered from the persecution of Philopator, assembled here, and built a *Proseucha*, 3 Macc. vii.

PTOLEMY, Πτολεμαῖος, *warrior, warlike*.

PTOLEMY. All the kings of Egypt, from *Ptolemy* son of *Lagus*, to the conquest of Egypt by the Romans, bore the name of *Ptolemy*.—That is, from A. M. 3631 to 3974; or from the death of Alexander to the death of Cleopatra spouse of Mark Anthony. *Vide* EGYPT.—Those mentioned in Scripture, are,

I. PTOLEMY, son of *Lagus*, surnamed *Soter*, or Saviour. After the death of Alexander the Great, he brought the body of that prince into Egypt, to be interred at Alexandria. In the distribution of Alexander's conquests among his generals, Egypt fell to *Ptolemy*. He at first contented himself with the title of governor; nor took the title of king, till after the death of all of Alexander's race. Just. lib. xv. cap. 2. Yet he managed the minds of the people of Egypt, and of the neighbouring princes, with a view of laying a solid foundation for his future power. Some years after he was settled in Egypt, he thought of reducing Phenicia and Coele-Syria. At first he endeavoured to corrupt Laomedon, who governed those provinces under Antipater and Perdiccas. But not succeeding, he sent Nicanor one of his generals, into this province, who took Laomedon, and in a little time made himself master of Coele-Syria and Phenicia.

Ptolemy himself marching into Judea, entered Jerusalem, while the Jews were under no other concern but to observe the sabbath. Ap- pian, in *Syriac*. says, That having brought the city into subjection, he demolished its walls; and Josephus from Aristæas adds, *Antiq. lib. xii. cap. 2.* that this prince carried 100,000 Jews into Egypt, of which he incorporated about 30,000, into his armies and garrisons, knowing that the Jews were religious observers of their fidelity.—He gave the rest to his soldiers, as slaves. Hence proceeded that great number of Jews, afterwards found in Egypt, Libya, and the Cyreniaca.

Two years before his death, at the beginning of the thirty-ninth year of his reign, *Ptolemy Lagus*, associated with him in the kingdom *Ptolemy Philadelphus*, his son by Berenice.—*Ptolemy* son of *Lagus*, died A. M. 3721, ante A. D. 283.

II. PTOLEMY PHILADELPHUS, son of *Ptolemy Soter*, was associated A. M. 3719. Justin even affirms, lib. xvi. cap. 2. that his father *Ptolemy* entirely quitted the royal dignity to his son, and esteemed it a sufficient honour to be one of his life-guards. But other historians think, he continued to reign with *Philadelphus* to A. M. 3721, which was the first of the sole reign of *Philadelphus*. This prince was surnamed *Philadelphus*, i. e. lover of his brethren, probably ironically; for on several pretences, he caused two of his brothers to be put to death. The younger, *Argeus*, was son of Berenice as well as himself; the other was son of Eurydice. Pausan. in *Atticis*, p. 6. He was one of the most powerful princes that ever reigned in Egypt. *Vid.* Jerom. in *Dan. xi.* But nothing gave a greater lustre to his reign than his love for learning, the library founded at Alexandria, and the version of the Septuagint, which it is said he procured to be made. *Vide* SEVENTY INTERPRETERS.

The ancients are unanimous in their testimonies, concerning the affection of *Ptolemy* for the sciences, and his care to collect books, and to erect a copious library; but only the false Aristæus, and such as have followed him, have affirmed that Demetrius Phalareus was his librarian. Vitruvius mentions Aristophanes, and Suidas speaks of Zenodotus, who were library-keepers to *Philadelphus*, at the Alexandrian library. Diogen. Laert. in *Demet. lib. v. seg. 78, 79.* Cicero, *pro Rab. &c.* Josephus, *Antiq. lib. xii. cap. 2.* allows *Philadelphus* thirty-nine years of reign, Clemens Alexandrinus thirty-seven, and *Ptolemy*, Porphyry, and Eusebius thirty-eight. Usher thinks he reigned in all thirty-eight years, and about eight months. He fixes his death A. M. 3758, ante A. D. 246. He was succeeded by his son *Ptolemy* surnamed *Euergetes*, or the benefactor, son of Arsinoë, daughter of Lysimachus. *Philadelphus* had also a daughter called Berenice, who married Antiochus Theos, king of Syria.

III. PTOLEMY EUERGETES, or the benefactor, son of *Ptolemy Philadelphus*, ascended the throne A. M. 3758. His father *Ptolemy Philadelphus*, having a long war with Antiochus Theos, at last made peace with him, and gave him his daughter Berenice in marriage, while his wife Laodice was alive, by whom he had had two children. This marriage was celebrated with extraordinary magnificence, and *Philadel-*

phus gave his daughter so much gold and silver to her portion, that she was thence called *Pher-nophora*, or the dowry-bringer. See Jerom on *Daniel* xi. But this alliance did not prove happy. Antiochus was poisoned by his wife Laodice, who likewise ordered that Berenice and her young son by Antiochus, should be killed. Appian, *Syriac*. p. 130. Jerom, in *Dan.* xi. In the mean time Philadelphus died, and *Euergetes* being informed of the danger of his sister, who had taken refuge in the asylum of Daphne, hastened into Syria with an army to relieve her: but was too late, for Berenice and her son were assassinated. But such a number of Syrian cities submitted to *Euergetes*, that he found himself the most powerful king of the east. Josephus says, that when this prince came to Jerusalem, he offered sacrifices to the Lord, as a thanksgiving for his many successes. Comp. *Dan.* x. 5, 6, &c.

Euergetes did not less distinguish himself by his love of books and learned men, than his father had done. Galen, *Comment.* 2. in *Hipp.* lib. iii. *Epid.* assures us, that this prince caused exact copies to be taken of all books which deserved consideration, that came to his knowledge. No sooner did a ship arrive at Alexandria, but he caused the books therein to be brought to him, of which he took copies, and returned them to the owners, placing the originals in his library. Having borrowed of the Athenians the works of Euripides, Sophocles, and Eschylus, with a promise of returning them, after copies should be taken of them, and for security of this, having given them a pledge of fifteen talents, (about £2,500), he kept the originals, and sent them back the copies, very neatly and faithfully transcribed, with permission also of keeping the fifteen talents, which he had pledged.

Under the reign of *Euergetes*, Onias II. was high-priest of the Jews, a man of no integrity, and who thought of nothing but heaping riches together. Vide *ONIAS II.*

Ptolemy Euergetes died after reigning twenty-five years. Tacitus says, *Annal.* lib. vi. that under his reign was seen in Egypt, the bird called Phoenix, which appeared in the country, accompanied by many other birds, which flocked to it, because of the novelty of the sight. Polybius, lib. ii. p. 155. says, that *Euergetes* died by disease; but Justin, lib. xxix. cap. 1. affirms he was put to death by his son and successor Ptolemy Philopator.

IV. **PTOLEMY PHILOPATOR**, son of Ptolemy Euergetes, began to reign A. M. 3783, ante A. D. 221. He received the name of *Philopator*, or lover of his father, by irony, or antiphrasis, because he had put his father to death,

says Justin, lib. xxix. cap. 1. He had also the name of *Tryphon*, or the glutton; also of *Gal-lus*, because he carried the ensigns and the crown of ivy, like the *Galli*, or priests of the great goddess; and because he affected to appear crowned with ivy in the ceremonies of Bacchus. Vide Usher, ad *Ann. Mun.* 3763.—This prince spent his time in luxury, drunkenness, and debauchery; as if he had been a king for the sole end of following his pleasures.

Antiochus the Great, king of Syria, made war against him, and took several places in Coele-Syria and Palestine, before he would attempt to oppose him, leaving this matter to his generals. But the year following, Antiochus having advanced to Raphia, *Ptolemy* met him with a powerful army, and gave him battle. At first the advantage was on the side of Antiochus, who, beside being a great commander, had also an army of excellent soldiers. But Arsinoe, sister and wife of king *Philopator*, having her hair dishevelled, and her eyes full of tears, passed through the ranks of his soldiers, and so raised their courage and resolution, that at last they obtained an entire victory. Antiochus therefore retiring with the remains of his army, all the cities of Syria and Palestine, which had been obliged to submit to him, returned of themselves to the obedience of *Philopator*, omitting nothing that might shew their zeal and fidelity to his government. 3 Macc. cap. 1. Polyb. lib. v.

The chief of the Jews also having sent their deputies to him, to congratulate him, and offer him presents, they found him inclined to come in person to Jerusalem. When he came thither, he entered into the temple, admiring its beauty, magnificence, and oeconomy. He desired also to enter the sanctuary, into which no one was to enter but the high-priest alone; and he only once in a year. This attempt of the king, filled the whole temple with tears and lamentations, the noise of which spread into the city, and occasioned the utmost consternation. The high-priest Simon betaking himself to prayer, between the temple and the altar of burnt-sacrifices, when he had finished his prayer, *Philopator* found himself struck with so great a terror, that he began to tremble, and could hardly stand on his legs; and his attendants were forced to carry him out of the temple half dead. 3 Macc. i. 11. This he afterwards revenged on the Jews in Egypt. Vide Third Book of **MACCABEES**.

Philopator died after he had reigned seventeen years: his successor was Ptolemy Epiphanes. Ptolem. Canon. Clem. Alex. Strom. lib. i. Euseb. Porphy. A. M. 3800, ante A. D. 204.

V. **PTOLEMY EPIPHANES**, succeeded his father

father Ptolemy Philopator, being four years old, according to Jerom, in *Dan.* xi. or five, according to Justin, *lib.* xxx. *cap.* 1. When Antiochus the Great, king of Syria, and Philip king of Macedon, saw Egypt in the hands of a child, they concerted secret measures to divide his territories. Antiochus attacked Coele-Syria and Judea, and soon became master of them.—But after some time Ptolemy Epiphanes sent his general Scopas thither with a good army, who retook the cities and provinces Antiochus had conquered. Scarcely a year had passed, but Antiochus subdued them again. Then the Jews surrendered to Antiochus, and adhered firmly to his interests afterwards. For this reason on several occasions Antiochus gave them marks of his confidence and friendship, by those letters of which copies are preserved in Josephus. *Diod. Sicul. lib.* xv. *Tit. Liv. lib.* xxxi. *Polyb. lib.* iii. 16. *Joseph. Antiq. lib.* xii. 3.

A. M. 3812, Antiochus gave his daughter Cleopatra in marriage to Ptolemy Epiphanes king of Egypt, in hopes by her means of becoming master of the dominions of that young prince. But the governors of young Epiphanes penetrating his design, and Cleopatra espousing her husband's interests rather than her father's, defeated his intentions. At last, Epiphanes undertaking a war against Seleucus king of Syria, and one of his generals having asked him, what assistance he depended on, in accomplishing his designs? Epiphanes answered, on no other assistance than the purses of his friends." When this answer was spread among the people, the generals of Epiphanes began to be in pain for their wealth, thinking they were to be plundered to support this war. Wherefore they prevented him by poison, after he had reigned twenty-four years, according to Eusebius, Clemens Alexandrinus, Porphyry, and Jerom, in *Dan.* xi. He left two sons; Ptolemy Philometor, who succeeded him, and Ptolemy Physcon, his younger son.

VI. PTOLEMY PHILOMETOR, son of Ptolemy Epiphanes and Cleopatra, reigned thirty-five years; from A. M. 3824 to 3859, ante A. D. 145. Judea being then not in subjection to the kings of Egypt, the general affairs of the Jews had but little relation to those of this prince. Under the government of Philometor the temple *Onion* was built in Egypt. See *ONION* and *ONIAS IV.*

Josephus, *lib.* ii. *cont. App.* informs us, that Ptolemy Philometor and his queen Cleopatra placed such confidence in the Jews of Egypt, that Dositheus and Onias, both Jews, were generals of their armies; and that when the city of Alexandria rose in arms, in favour of Ptolemy

Physcon against Cleopatra, the Jews supported her, and kept the city to its duty. But this happened after the death of Philometor, as we shall see in the following article. Under the reign of Philometor arose in Egypt the peripatetic philosopher Aristobulus, also, a Jew, mentioned by Clemens Alexandrinus, *Strom. lib.* i. and Eusebius, *Præp. lib.* iii. *cap.* 7. *lib.* viii. *cap.* 3. who have preserved some fragments of him.

• About A. M. 3854, ante A. D. 150, arose at Alexandria, a great dispute between the Jews and the Samaritans. The Jews maintained, that the temple of Jerusalem was the only place where God had appointed to be worshipped, according to the law of Moses; the Samaritans on the contrary insisted it was the temple on mount Gerizim. This controversy was pleaded with great earnestness before king Philometor and his counsellors; and each party bound themselves by oath, to produce proofs out of their own law, and besought the king to put to death the advocates of either party, who should act contrary to this oath. The king and his council having heard both sides, decided in favour of the Jews, and condemned to death Sabas and Theodosius, the advocates of the Samaritans. *Joseph. Antiq. lib.* xiii. *cap.* 6.

Jonathan Maccabeus, who flourished at this time, espoused the party of Alexander Balas king of Syria, son-in-law to Philometor, against Demetrius, 1 Macc. x. 67, 69. A. M. 3858, Philometor went into Syria, on pretence of assisting his son-in-law Alexander Balas against Demetrius, but really to make himself master of his dominions; and passed through Palestine. The heathen of Azoth shewed him their city and temple destroyed, with heaps of bones of the dead, piled up by the way-side; they enlarged also on the calamities Jonathan had made them suffer. But the king did not seem to notice it, and Jonathan joining him at Joppa, with a magnificent attendance, the king gave him a very favourable reception.

Philometor being received as a friend into all the cities of the dominions of Balas, he made his entry into Antioch, where being acknowledged king, he placed two diadems on his head. 1 Macc. xi. 13. *Just. lib.* xxxv. *cap.* 2. He died the year following in the hands of his physicians, who thought to have effected upon him the operation of the trepan, in order to cure a mortal wound he had received in his head, in a battle against Alexander Balas king of Syria.

VII. PTOLEMY PHYSCON, or *Fat-guts*, otherwise *Euergetes*, or the *Benefactor*, son of Ptolemy Epiphanes, and brother to Ptolemy Philopator, reigned in the whole fifty-three years, partly with his brother, and partly alone; from

from A. M. 3859. He had great contests with his brother, which lasted until the death of Philometor. Cleopatra, wife of that prince, was desirous to preserve the crown for her son, against *Physcon*, who attempted to seize it. Onias the Jew, founder of the temple Onion, defended the queen and the young prince. Joseph. *cont. App. lib. ii.* *Physcon* at Alexandria prepared to march against him, and resolved to expose all the Jews of Alexandria to be trod to pieces under the feet of elephants. But God delivered the Jews. Josephus says, that the elephants having been made drunk on purpose, turned their fury against their managers. He adds, that even to his time, the Jews of Alexandria yearly celebrated the day of this deliverance; but it is very probable that he has not distinguished *Physcon* from Philopator.—For we have under Philopator a history very like this. Vide *MACCABEES, Book iii.*

Physcon being desirous to terminate his differences with his sister Cleopatra, the sister and wife of his brother Philometor, proposed marriage to her; which being concluded on, *Physcon* was received into Alexandria, and acknowledged king. Desirous to secure the kingdom, he put the young prince, his nephew, to death, in the arms of his mother, the very day of their marriage. Justin. *lib. xxxviii. cap. 8.* Diodor. Sicul, in *Excerpt. Vales. lib. lix. cap. 2.* This action rendered him extremely odious to the Egyptians, whom he farther provoked by all sorts of cruelties. He divorced Cleopatra, took the daughter of this princess to wife after he had deflowered her, killed his own eldest son, lest the people of Alexandria should make him king in his place, put to death another of his sons by Cleopatra, and to complete his cruelties, he cut off his head, feet, and hands, and sent them in a covered basket to the queen, the mother of the young prince, as a present from him on her birth-day. See Justin. Diodor. *Excerpt. Vales. loc. cit.* Valer. Max. *lib. ix. cap. 2.* After all these inhumanities *Physcon* died in peace, when he had reigned twenty-nine years from the death of his brother. He left three sons living. He bequeathed the government to Cleopatra his sister and wife, with power to choose for king either of his three sons. She first chose Alexander, the youngest, hoping to find him the most tractable; but the Alexandrians obliged her to take the eldest, Ptolemy Lathurus, who reigned with her ten years.

VIII. **PTOLEMY LATHURUS**, son of Ptolemy *Physcon* and Cleopatra, began to reign A. M. 3888. He sent about 6,000 men to Antiochus Cyzicenus, who assisted the Samaritans, when they were besieged by John Hircanus,

prince and high-priest of the Jews. But Antiochus was obliged to retire, and the Egyptian troops were defeated or dispersed; so that Hircanus became master of the city, after a year's siege. Joseph. *Antiq. lib. xiii. cap. 17.*

Lathurus did not long enjoy the kingdom of Egypt. Cleopatra, his mother, weary of a partner in the government, animated the people of Alexandria against him, and compelled him to withdraw to Cyprus. While there, the inhabitants of Ptolemais desired his assistance against Alexander Jannæus, king of the Jews, who kept them, as it were, besieged. *Lathurus* put to sea with his army; but the people of Ptolemais altering their minds, sent to thank him, and to prevent his coming. Yet *Lathurus* continued his course, and disembarking his men at Sycaminum, near Ptolemais, Alexander Jannæus drew off his troops, and sent secretly to Cleopatra, to desire assistance against *Lathurus*. In the mean time, he pretended to accommodate matters with him, and offered him very advantageous proposals.

But *Lathurus* perceiving that Alexander Jannæus held secret correspondence with his mother Cleopatra, broke with him, and did him all the mischief he could. Entering Judea with part of his troops, while the rest of his army lay before Ptolemais, Alexander Jannæus marched against him with a powerful army, and gave him battle near Azoph on Jordan. The victory, for some time, was in suspense; but at last *Lathurus* put to flight the Jewish army, and pursued it while his troops had strength to follow and kill the fugitives. It is said, 30,000 Jews fell; others say, 50,000.

Cleopatra, *Lathurus's* mother, alarmed with the progress of his arms in Palestine, sent an army by land, and a fleet by sea, to stop his career. She gave the command of her army to two Jews, Chelcias, and Ananias, sons of Onias, who founded the temple Onion in Egypt. Joseph. *Antiq. lib. xiii. cap. 18, 21.* She sent her son Alexander with her fleet into Phenicia, where several cities surrendered to him: but Ptolemais shut her gates against him. Chelcias, one of her generals, died in Cœle-Syria. *Lathurus* hasted into Egypt, thinking to find it unprovided with troops; but he found more resistance than he expected, and the queen his mother sending forces against him, he was obliged to withdraw, and returned to Gaza, where he passed the winter. See **CLEOPATRA IV.** *Ptolemy Lathurus* died in A. M. 3923, ante A. D. 81, having reigned thirty-six years from the death of Philometor.

Other *Ptolemies*, kings of Egypt, having no relation to the history of the Bible, are omitted.

IX. **PTOLEMY**

IX. PTOLEMY MACRON, son of Dorymenes, was made governor of the island of Cyprus by Ptolemy Philometor, king of Egypt. During the minority of this prince, he retained the whole revenues of the island. But when the king came to age, he gave in his accounts, and sent the whole sum to him. Polyb. lib. xxvii. in *Excerpt. Vales.* Some time after, discontented with some proceedings of the king of Egypt, he withdrew his fidelity, and delivered Cyprus to Antiochus Epiphanes, king of Syria; who received him among his friends, and gave him the command of troops in Phenicia and Coele-Syria. We are told, 2 Macc. iv. 45, &c. that Menelaus, usurper of the high-priesthood, being accused before Antiochus Epiphanes, A. M. 3834, and expecting to be condemned, he bribed *Ptolemy Macron* to stand his friend.—This he did, while the king was at Tyre, and was the chief instrument that Menelaus, guilty as he was, was acquitted, and his accusers condemned to death.

After Judas Maccabeus had routed Apollonius, governor of Samaria, and Seron, governor of Coele-Syria; Philip, then at Jerusalem in behalf of king Antiochus Epiphanes, sent to demand assistance from *Ptolemy Macron*, who sent Nicanor and Gorgias, two experienced commanders. But Judas defeated them, 1 Macc. iii. 33. After the death of Antiochus Epiphanes, *Ptolemy* was no longer in favour.—His enemies represented to the young Eupator, that a man who had once failed in fidelity to his prince, was never afterwards to be trusted. 2 Macc. x. 12. He had also rendered himself suspected by the courtiers, because on several occasions he had shewn his dislike of their proceedings against the Jews. At last, being no longer able to bear these reproaches, he poisoned himself. The Latin version of 2 Macc. x. 12. calls him *Ptolemeus Macer*; but his true name was *Ptolemeus Macron*. *Macer* in Latin signifies *lean*; but *Macron* in Greek signifies *tall*.

X. PTOLEMY, son of Abubi, or Abobi, son-in-law of Simon Maccabeus, and governor of the castle of Docus or Dagon, and of the plain of Jericho. Being puffed up with pride, he pretended to the government of all Judea, and with this view formed a design against the life of Simon Maccabeus his father-in-law. 1 Macc. xvi. 11. Joseph. *Antiq. lib. xxiii. cap. 14, 15. de Bello, lib. i. cap. 2.* 4 Macc. i. Simon was then visiting the cities of Judea; and arriving at Jericho with his two sons, Matthias and Judas, he went to lodge with his son-in-law, at the castle of Docus or Dagon. *Ptolemy* made a great entertainment for them, but in the midst of sup-

per, certain men provided for that purpose, entering the room, killed Simon with his two sons, and some of their people. At the same time he sent messengers to Gazara, to kill John Hircanus, the eldest son of Simon; and others of his people he sent to Jerusalem, to seize the city.

But John Hircanus was quickly advertised of this villany; he caused those to be slain whom *Ptolemy* had sent to kill him, and hasting away, came soon enough to Jerusalem, to frustrate the designs of *Ptolemy*, against whom the gates were shut. This is related by Josephus. The first book of the Maccabees does not inform us the event of this murder of Simon. But the book we quote under the name of the fourth of the Maccabees relates the history differently. *Vide Docus.*

PUA, פה, פה, here, an adverb of place; from פה *peh*, or פה *pi*: or, the mouth; from פה *peh*: otherwise, handsome; from פה *japhah*.

PUA, פה, or פה, son of Issachar, head of a family. Gen. xlii. 13. Numb. xxvi. 23. [In Chaldee *ruby-coloured*: perhaps, stained with red marks, as *Miltiades* from μίλτος, *rubentem a matre*. Juv.]

PUA, פה, corner, or hair; from פה *peah*. Of Issachar, father of Tola. Judg. x. 1.

PUAH, פה, that groans, that cries; from פה *pahah*: otherwise, that appears; from פה *japhah*: [perhaps, from פה, *splendor*.]

PUAH and SHIPHRAH, midwives of Egypt, whom Pharaoh commanded, that when the Israelite women were delivered, the female children should be saved, and the males destroyed. Exod. i. 15, 16. Josephus, *Antiq. lib. ii. cap. 5.* Carthus. Abul. Lyr. alii. think these midwives were Egyptians, but the Hebrews, St. Austin, and others, contend for their being Israelites. The rabbins pretend, that *Puah* was the same as Jochabed, the mother of Moses and Aaron; and that *Shiphrah* was Miriam daughter of Jochabed, and sister to Moses and Aaron. But this is beyond all probability, though it is very likely they were Hebrews, since they shewed so much fear of God on this occasion. Besides, what likelihood is there that the Hebrews, who had so much aversion to the Egyptians, should employ Egyptian midwives?

There were, doubtless, more than two midwives among the Israelites; but *Puah* and *Shiphrah* were the most eminent. Scripture says, Exod. i. 17, 18, 19. they did not obey the king's commands; but restrained by the fear of God, preserved the male children. When Pharaoh expostulated with them, they answered, that the Hebrew women could bring forth of themselves, without the assistance of a midwife. Literally, the Hebrew women are as wild beasts;

or,

or, are delivered with the same ease as beasts of the field. Others translate, they are so strong, as not to need a midwife. It is thought that they told a lie, in affirming this, for, though eastern women in general, are brought-to-bed with great facility, yet this could hardly be said of all the Hebrew women. *Remunerata est benevolentia, non fallacia; benignitas mentis, non iniquitas mentientis*, says St. Austin, *cont. Mend. cap. 15.*

Instead of *God built them houses*; the Hebrew has only, *he built them houses*: which some understand, as if Pharaoh had built houses on purpose to lodge these midwives, that the Hebrew women might come thither to be delivered, in presence of officers appointed by the king. Others refer this to God, who rewarded the midwives, by a numerous posterity. But the Hebrew shews, that this respects the Hebrews, whose houses God built up, by a multitude of children. *Vide FRAGMENTS. No. CCCXIII.*

PUBLICAN, in Greek *Τηλωνες, telones*; an officer of the revenue, employed in collecting taxes. Among the Romans there were two sorts of tax receivers: some were general receivers, who in each province had deputies, who collected the revenues of the empire, and accounted to the emperor. These principals were men of great consideration in the government; and Cicero says, *pro Planc.* that among these, were the flower of the Roman knights, the ornament of the city, and the strength of the commonwealth. But the deputies, the under-farmers, the commissioners, the *publicans* of the lower order, were looked on as so many thieves and pickpockets. Theocritus being asked, Which was the most cruel of all beasts? answered, among the beasts of the wilderness, the bear and the lion; among the beasts of the city, the *publican* and the *parasite*." *Apud Musonium*

Among the Jews, the name and profession of a *publican* was excessively odious. They could not, without the utmost reluctance, see *publicans* exacting tributes and impositions laid on them by foreigners, the Romans: especially the Galileans or Herodians, the disciples of Judas the Gaulonite, submitted to this with the greatest impatience, and thought it even unlawful.—Those of their own nation who undertook this employ, they looked on as heathen; "Let him be unto thee as a heathen man, and a *publican*." *Matt. xviii. 17.* It is even said, they would not allow them to enter the temple, or synagogues; to partake of the public prayers, offices of judicature, or to give testimony in a court of justice. *Vide Grot. ad Matt. xviii. Lightfoot, Her.*

Heb. in Matt. Lastly, we are assured, they would not receive their presents at the temple, no more than the price of prostitution, of blood, or of any thing of the like nature.

There were many *publicans* in Judea, in the time of our Saviour. Zaccheus, probably, was one of the principal receivers, since he is called "chief among the *publicans*;" *Luke xix. 2.* but St. Matthew was only an inferior *publican*. *Luke v. 27.* The Jews reproached Jesus with being a "friend of *publicans* and sinners, and eating with them. *Luke vii. 34.* And our Saviour told the Jews, *Matt. xxi. 31.* that *harlots and publicans* should be preferred before them in the kingdom of heaven. In the parable of the *publican and Pharisee*, who prayed at the same time in the temple, we see with what humility his condition inspired the *publican*. *Luke xviii. 10.* He keeps afar off, and, probably, dared not so much as enter the court of the people, &c. Zaccheus assures our Saviour, who had done him the honour to visit his house, that he was ready to give half of his goods to the poor, and to return fourfold whatever he had unjustly acquired. *Luke xix. 8.* The Roman laws required, that whenever any farmer was convicted of extortion, he should be obliged to render four times the value of what he had extorted. *L. Hoc Edicto in fine Digest. de Publican.* [And this shews, that only a small part of his property really was acquired by oppression. His calling was in greater disrepute than his conduct deserved: no doubt, it was the same with many others.]

Some have thought, that by the Jewish laws, it was forbid to pay foreign tribute, or to be a *publican*; from *Deut. xvii. 15.* But it is certain, there were *publicans*, Israelites; such were Zaccheus and St. Matthew; though their employment was very odious. The Herodians, who refused to pay tribute to strangers, did not found their refusal on this law; since the Hebrews otherwise explain this passage. The disciples of Judas Gaulonites founded their refusal to pay tribute, on their being the people of the Lord, and because it was not permitted to a true Israelite to acknowledge any other sovereign than God. *Joseph. Antiq. lib. xviii. cap. 2.*

PUBLIUS: chief or governor of Malta, when St. Paul was shipwrecked on this island, A. D. 60. *Acts xxviii. 7, 8, 9.* *Publius* received St. Paul and his company into his house very kindly, and treated them three days with great humanity. The apostle, in acknowledgment, restored to health the governor's father, who was ill of a fever and bloody-flux. It is said, that not only *Publius* and his father, but the whole island also, was converted to the Christian

tian faith. Chrysost. *Homil.* 54. in *Acta Apost.* Gregor. Mag. in *Job. lib.* xxvii. cap. 11. et recent. plerique. Ado, with several Latin writers, affirm, that *Publius* was made a bishop by this apostle, and sent to preach the gospel; that coming to Athens, he was bishop there, and ended his life by martyrdom. But this opinion cannot be supported; since *Publius*, bishop of Athens, did not suffer martyrdom till the time of Marcus Aurelius. See MELITA.

PUDENS, mentioned by St. Paul, 2 Tim. iv. 21. A. D. 65. Baronius, An. 44. sec. 61. with others, believed, that *Pudens* was a Roman senator converted by St. Peter, with whom St. Paul abode some time. But there is reason to think, he confounds him with another *Pudens*, a senator, said to be father of Praxedus and Prudentiana, in the time of pope Pius, above an hundred years afterwards. The Greeks keep the festival of St. *Pudens*, the disciple, April 14. They put him in the list of the seventy disciples, and say, that after the death of St. Paul, he was beheaded by Nero. Some think that Claudia, mentioned by St. Paul after *Pudens*, was his wife. The common tradition is, that St. Peter not only lodged with *Pudens*, but also there consecrated the first church at Rome; subsequently that of St. Peter in Bonds. Comp. CLAUDIA and LINUS.

PUHITES, פוּתִי, 'Αφῆσι, that seduces; from פתה pathah: otherwise, mouthful; from פת path, and פתח pathah: in Chaldee, wideness. A family, mentioned 1 Chron. ii. 53.

PUL, פּוּל, bean; from פוּל phol: otherwise, destruction; from פלח palach, to cleave, to destroy. An Assyrian name; no etymology in Hebrew.

PUL, or PHUL, king of Assyria: 2 Kings xv. 19. he came into the land of Israel in the time of Menahem, to assist him, and confirm him in the kingdom. Hos. v. 13. The king of Israel gave him a thousand talents of silver, and *Pul* continued in the country till it was paid.—We conjecture that *Pul* was the father of *Sardanapalus*, who added the name *Pal* or *Pul* to that of *Sardan*; as *Merodach* added the name of *Baladan*, and called himself *Merodach-Baladan*. If this conjecture be true, *Pul* is the same as *Anacindarexes*, or *Anabaxares*, the name which profane authors give to the father of *Sardanapalus*. Athen. lib. vii. xii. *Dipncs*. Strab. Suid. Arrian. Stephanus Byzantinus calls him *Cyndaraxes*; Julius Africanus, *Acracarnes*; and Eusebius, *Acraxapes*. *Pul* is properly the first king of Assyria mentioned in Scripture.

[PUL, or PHUL, פוּל, thick, large. Isaiah lxvi. 19.

An island called *Phila*, in the Nile, not far
VOL. II. PART XXIII. Edit. IV.

from Syene. On this island are remains and ruins of very noble and extensive temples, built by the ancient Egyptians.

That the nation or people called *Pul*, or *Phul*, might give name to this island is not impossible: but it should rather seem that the most the name of this island is capable of, is to suggest the idea of their dwelling in this latitude.

The people called *Phul* I suppose to be represented in Egypt to this day, by the *Pholaks*, *Pholeys*, or *Fellahs*, which are for the most part husbandmen and cultivators.]

PUNISHMENTS of the Hebrews. There were several sorts of punishments used among the Jews, which are mentioned in Scripture. As, 1. The Cross. 2. Hanging, or the rope. 3. Stoning. 4. Fire, or burning. 5. The *Tympanum*, or whipping. 6. Imprisonment. 7. The Sword, or beheading. 8. The Precipice, or throwing from a rock. 9. Rending to pieces by thorns, or treading under the feet of animals. 10. The Saw. 11. Stifling, by being thrown down into a place full of ashes. 12. Cutting off the hair. 13. Blinding the eyes. 14. Being stretched on the wooden horse. There are others, mentioned in the Maccabees, or in the Government of Reason. See the articles following.

The Rabbins report many formalities which accompanied the decision of the judges in criminal cases. When the matter concerned life and death, they proceeded with great deliberation. After the witnesses had been heard, the affair was put off to the next day; the judges went home, ate but little, and drank no wine. The day following they assembled again, two by two, to examine the circumstances at more leisure: and the judgment might now be rectified or reversed.

Sentence being confirmed and pronounced, the criminal was led to execution. A man placed at the door of the court, held a handkerchief in his hand; a little farther was a horseman, or a crier on horseback. If any one offered himself to say any thing in favour of the condemned, the first centinel made a signal with his handkerchief, and the horseman galloped away, to have the prisoner brought back. Two of the judges went on each side of him, to hear if he had any thing farther to offer in his justification. The criminal might be brought back as often as five times, to hear those who could say any thing in his defence. If there was nothing to retard the execution of the sentence, it was published with a loud voice; "such an one is abandoned, for such a crime;—such and such have deposed against him:—if any one have any proofs of his innocence, they may now produce them."

The Jews were of opinion, that the death of offenders, might be of great efficacy to procure their salvation, if they suffered to satisfy the justice of God, and to make atonement for their sins. They were exhorted to confess their faults, and to say, "Let my death become an expiation of all my sins." Their maxim was, he that confesses his faults, has a share in the life to come.

They gave to criminals, at their execution, wine mingled with incense, myrrh, and other strong drugs, proper to stupify the senses, and to abate the severity of pain. Solomon advises, Prov. xxxi. 6. to give wine to such as are overwhelmed with pain. And we see an instance of this, in what was offered to Jesus Christ at his passion; wine mixed with myrrh, before his crucifixion; and vinegar, when he was on the cross, Matt. xxvii. 34, 48. These observations are general, and belong to all that were executed.

HANGING.

I do not observe any crime in the law, for which the guilty was condemned to be *hanged*. They often *hanged* up men after their death; but I cannot see that any were *hanged* alive.—The Jews maintain, that none but idolaters and blasphemers underwent this *punishment*. Achitophel *hanged* himself. 2 Sam. xvii. 23. also Judas, Matt. xxvii. 5. Acts i. 18. Moses pronounces him accursed, that is *hanged* on a tree; and he would have him cut down before sun-setting, Deut. xxi. 23. Haman and all his sons were *hanged* on a high gallows: Esth. vii. 9, 10. Pharaoh's chief baker was first beheaded, and afterwards *hanged* on a gibbet, Gen. xli. 18. Moses ordered those princes of Israel to be *hanged* on gibbets, who had partaken in the crime of worshipping Baal-peor. Numb. xxv. 4. Joshua *hanged* up the king of Ai, and he continued on the gallows until the evening, Josh. viii. 29. Another time he *hanged* up five kings of the Canaanites, Josh. x. 26. The Philistines *hanged* the bodies of Saul and Jonathan on the walls of Bethshan, 2 Sam. xxi. 12, 13. Jeremiah says, Lam. v. 12. that the princes of Israel were *hanged* up by the hand, after their death, by the Chaldeans. The soldiers of Antiochus Epiphanes *hanged* dead children on the necks of their mothers, who had circumcised them, 1 Macc. i. 62.

From all these examples, it may be inferred, that sometimes they *hanged* up men alive; and sometimes *hanged* up their carcasses, after they were dead.

BURNING

Was very common among the Hebrews.—When Judah was informed that his daughter-in-

law Tamar was pregnant, he would have had her *burnt* as an adulteress, Genesis xxxviii. 24. The law of Moses inflicts this *punishment* on the daughters of priests, if guilty of fornication: Lev. xxi. 9. Abraham, say some, was cast into the fire, because he would not worship the gods of the Chaldeans, Gen. xi. 31. Nehem. ix. 7. Nebuchadnezzar caused Daniel and his companions to be thrown into a *burning* fiery furnace, on a like occasion, Dan. iii. 6. Moses ordered the man to be *burnt* alive, who should marry the mother and her daughter, Lev. xx. 14.

Jeremiah informs us, xxix. 22. that Nebuchadnezzar ordered Zedekiah and Ahab to be *roasted* in a pan, for abusing their neighbours' wives.—Antiochus Epiphanes exercised the same and similar *punishments* against the brethren Maccabees: the author of Ecclesiasticus says, that the flesh of the wicked shall be punished by worms, and *by fire*; i. e. probably shall be exposed in the fields, and *burnt* in the valley of Hinnom; they *burnt* there the carcasses of men, and animals, to prevent their stench from infecting the city; and to this Jesus Christ seems to allude, when he says, Mark ix. 43, 45, 47, that the worm of the damned dies not, and their *fire* is not quenched.

Some Jewish authors pretend, that he who was condemned to the fire, was not *burnt* in the flames: he was set up to the knees in a dung-hill, his throat tied about with a large piece of cloth, which was strained by the two ends, till the sufferer was forced to open his mouth: or it was forced open by an instrument. Then they poured melted lead down his throat, till his bowels were consumed. They found this sort of *punishment* upon what is said, that the fire did not consume the bodies of the children of Aaron, Lev. x. 1, 2, 3. (This is not said expressly in Scripture, which only takes notice, that they were carried out of the camp in their habits. This shews that they were not consumed by the fire.) So that they thought it not lawful for them to consume the bodies of their brethren. Besides, they thought this a more merciful kind of death. The rabbi Eleazar objecting against this determination, and affirming that he had seen the body of a priest's daughter *burnt*, who had committed a crime; he was answered, that then the Sanhedrim must have been composed of ignorant people, or of Cushites and profane persons, who did not understand the law.

IMPRISONMENT

Was not considered as a *punishment*, but to secure the accused. So Joseph detained his brother Simeon in prison, Gen. xlii. 19. The blasphemers

phemer that was brought to Moses, Lev. xxiv. 12. and the man who was found gathering sticks on the Sabbath-day, Numb. xv. 34, were put in ward till the Lord declared what kind of *punishment* they should suffer. Jeremiah and John the Baptist were shut up in prison, to prevent their remonstrances to the people.

But, often, imprisonment was made a *punishment* by severities. Joseph was put into prison, and loaded with fetters, Gen. xxxix. 20. Samson taken by the Philistines, was cast into a dungeon, and forced to grind at the mill, Judg. xvi. 21. Hoshea, king of Israel, Jehoahaz, and Manasseh, kings of Judah, were shut up in prison by their conquerors the kings of Assyria and Chaldea. Zedekiah underwent the same hardships; to which was added the *punishment* of losing his eyes. Ahab, king of Israel, gave orders, 1 Kings xxii. 27. that the prophet Micaiah should be shut up in prison; that he should be fed with the bread of affliction, and the water of distress, till Ahab's return from Ramoth-gilead.

Bonds, fetters, shackles, manacles, chains, which usually attended *imprisonment*, must be considered as *punishments*, which greatly aggravated that of being kept in prison. The ancient Hebrews had also a kind of yoke, formed of two pieces of wood, long, and pretty broad, in which they cut away a semicircle to receive the neck of the criminal. Jeremiah xxvii. 2. was ordered by the Lord, to make bonds and yokes, to put them on his neck, and to send such to the kings of Edom, Moab, Ammon, and Tyre, to denote their approaching captivity by the king of Chaldea. They also used stocks, wherein were holes at several distances, through which they made the prisoners put their legs, at a greater or less distance, according to the torment they meant to inflict. See Job xiii. 27. xxxiii. 11. Prov. vii. 22. Prudentius, *hymn* 4. has described this *punishment*,

Lignoque plantas inserit,
Divaricatis cruribus.

PRECIPITATION.

To throw headlong into the sea from a precipice, with a stone tied about the neck, was not a common *punishment*: if it has been sometimes used among the Hebrews, it was in extraordinary cases. Amaziah, king of Judah, forced ten thousand Idumeans, whom he had taken prisoners of war, to leap from the top of a high rock, 2 Chron. xxv. 12. Some are of opinion also, that they precipitated from the rock Oreb, the king of the Midianites, named Oreb, Judg. vii. 25. The Nazarenes intended to precipitate Christ from the top of their mountain, Luke

iv. 29. St. James the Just was thrown down from the higher part of the temple, into the space below. Zachariah, son of Baruch, was put to death in the midst of the temple, and his body thrown into a deep place beneath the walls of that holy structure, Joseph. *de Bello*, lib. v. cap. 1. Jesus Christ mentions the *punishment* of casting a man into the sea, with a stone about his neck: Matt. xviii. 6: We are told, this was common among the Syrians.

BEHEADING.

Pharaoh's chief baker had his head cut off; after which, his body was hung on a gibbet, Gen. xl. 19. Abimelech, son of Gideon, cut off the heads of seventy sons of Gideon, his brethren, on one stone, Judg. ix. 5. The people of Samaria *beheaded* seventy sons of Ahab, and sent the heads in baskets to king Jehu, 2 Kings x. 7. John the Baptist was *beheaded* in prison, by order of Herod, &c. Matt. xiv. 8, 11.

TRAMPLING TO DEATH

under thorns, under harrows, under the feet of elephants, is not known among us; but we find some instances in Scripture. When Gideon returned from pursuing the Midianites, he tore with thorns and brambles of the desert, the chief men of the city of Succoth, who had insulted him, Judg. viii. 16. It is thought David did something like this to the Moabites, 2 Sam. viii. 2. "And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he, to put to death, and with one full line to keep alive."—What is said of *casting them down to the ground*, favours this explication.

He made the Ammonites undergo a *punishment* still more cruel, 2 Sam. xii. 31. "he put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln."

The harrows or sledges, of iron, here mentioned, were machines proper for thrashing of corn; of which there were several kinds. *Vide* FRAGMENTS, No. XLVIII. He made them pass under axes of iron, and through the places for making of bricks. Whether by these last words we are to understand furnaces in which bricks are burnt, or the place where the earth is beat and macerated, in which these miserable wretches were executed; these *punishments* were very horrible, but were tolerated among those people, who allowed themselves the liberty of putting to death all that they took in war.

Lex nulla capto parvit, aut penam impedit.
SENECA, *Trag. Troad.*

Vide PTOLEMY PHILOPATOR, who would have trod the Jews to death by his elephants.—The prophet Micah alludes to this kind of *punishment*, when he says, chap. iv. 12. "He shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people." Amilcar the Carthaginian general, caused some Carthaginians and some strangers, who had betrayed the interests of the republic, to be trod under foot by his elephants. Porphyr. *de Abstin. lib. ii.*

LOSS OF HAIR.

To cut off the hair of guilty persons, seems to be a *punishment* rather shameful than painful; yet it is thought, that pain was added to the disgrace; and that they tore off the hair with violence, as if they were plucking a bird alive. This is the genuine signification of the Heb. **אָמַרְטִי**, *decalvavi, depilavi*, LXX. Ἐμαδάρωσα αὐτοὺς. "I contended with them, and smote certain of them, and plucked off their hair." Neh. xiii. 25. Sometimes they put hot ashes on the skin, after they had torn off the hair, in order to make the pain the more exquisite. Thus they served adulterers at Athens; as is observed by the scholiast on Aristophanes, in *Nubibus*.

This kind of *punishment* was common in Persia. King Artaxerxes, instead of plucking off the hair from his generals, who had been guilty of a fault, obliged them to lay aside the *tiara*, says Plutarch, *Apothegm.* The emperor Domitian caused the hair and beard of the philosopher Apollonius to be shaved, Philostrate. *lib. iii. cap. 24.* In France they cut off the hair of sorcerers and magicians. This torture has often been inflicted on martyrs for the Christian religion. In the impious book, (*Toledoth Jesu*) composed by the Jews, of the life of Jesus Christ, they say their ancestors caused his hair to be cut off, and afterwards his head to be rubbed with a liquor, which made him bald all his life after. It is observed in the book, called *The Government of Reason*, (sometimes called the fourth book of the Maccabees,) that Antiochus Epiphanes caused the hair and skin and all, to be torn from the heads of some of the seven brethren the Maccabees. [SCALPED: as the Indians of America?]

BLINDING.

To make blind, and to pluck out the eyes, are *punishments* not common; and though Moses appointed, that an eye should be given for an eye, and a tooth for a tooth, Exod. xxi. 24. Deut. xix. 18, 19, 20. Levit. xxiv. 20. yet it is

the opinion of commentators, that this was seldom practised, but that the offender generally compounded by a pecuniary penalty, paid to the injured party. When the Philistines had seized Samson, they put him in prison, and bored out his eyes. Judg. xvi. 21. When Nahash king of the Ammonites made war with Jabesh-gilead, he threatened to put out the right eyes of the people. Nebuchadnezzar took king Zedekiah, slew his children in his presence, then caused his eyes to be put out, and afterwards had him carried to Babylon in chains. 2 Kings xxv. 7. *Vide* FRAGMENTS, Nos. CLXXXIX. CXC. CXCI. CXCII.

MAIMING.

To cut off the feet and hands, was a cruelty exercised by Adonibezek, on seventy kings conquered by him, who ate like dogs under his table, Judg. i. 6, 7. But God thought fit to have him tortured after the same manner. David punished the murderers of Ishbosheth by the same means, 2 Sam. iv. 12. Antiochus Epiphanes also cut off the extremities of the hands and feet from the seven brothers Maccabees. 1 Macc. i. 4. 2 Macc. vii. 4. When Alexander the Great came near to Persepolis, eight hundred Greeks presented themselves before him, to entreat his protection and their own liberty. They had been taken captive by the kings of Persia, and had been maimed; some having had their feet or hands cut off; others their noses. *Vide* FRAGMENTS, No. CXXI. They had also the marks of slavery imprinted upon them, which were a sort of rough characters in the skin, that could not be got out. Diodor. Sicul. Just. Quint. Curt.

THE WHEEL

Is not known in the canonical books either of the Old or New Testament. But it is found in the fourth book of the Maccabees, or Government of Reason, *cap. 9. in Græco.* He says, that the fifth and sixth of the brethren Maccabees were put upon the wheel. The first of them was dragged upon a machine, which the author calls *Catapulta*, upon which they tied his knees with strong chains, and violently bent his back upon a wheel, so that he was rolled like a scorpion about the wheel. The second was also brought and fastened with violence upon the wheel, so that all his bones were dislocated; then they burned his sides and bowels with red hot irons.

I doubt not, but what is here called a wheel, is nearly the same thing as the wooden horse or tressel, concerning which so much has been said. The reader may compare what is here said

P U N

said of the *punishment* of the wheel, with what has been said of the wooden horse, and he will find almost the same characters observable in both. They violently stretched out the criminals upon the machine, drawing their limbs with ropes or pulleys; then they whipt them, dislocated their joints, burnt their sides, tore off their skin with iron pincers, kept them lying sometimes upon their backs, sometimes upon their bellies, sometimes with their heads uppermost, sometimes bending double, and sometimes with their heads hanging downwards. The form of the wheel gave them opportunity of putting the miserable sufferers into all manner of painful postures. The wheel to which Ixion was fastened according to the fable, was always turning round. Suidas says, that they used to fasten slaves to the wheel, and there whip them. The acts of the martyrs often tell us, that they stretched the bodies of these saints upon this engine, and there made them suffer several kinds of horrible torture.

FIGHTING WITH WILD BEASTS

Was a *punishment* frequent among the Romans. St. Paul says, that he fought with beasts at Ephesus, 1 Cor. xv. 32. See St. PAUL. Sometimes they were exposed to the beasts, to be devoured by them, as St. Ignatius was to the lions; either to serve as sport to them, as St. Perpetua, who was exposed to a wild cow, being enclosed within nets, that she could not make her escape; or, lastly, to fight with the beasts.

OTHER PUNISHMENTS.

Some are of opinion, that the *punishment* of *impaling* was not unknown to the Persians, and that it is intimated, Ezr. vi. 11. *Tollatur lignum de domo illius, et erigatur, et configatur in eo.* Vat. Grot. Others think, the guilty person was hanged on an upright post, after the demolition of his house. Others understand it, that they were to be fixed to a piece of wood belonging to the house, and there to undergo the *punishment* of whipping. Schindler, and Lud. de Dieu, on 1 Esdr.

Sometimes they demolished the houses of offenders, and reduced them to a laystall for filth and dung. Thus the temple of Baal was treated by Jehu. Nebuchadnezzar threatened the diviners of Chaldea, to make them undergo this *punishment* and disgrace, if they did not declare his dream to him. Dan. ii. 9. He afterwards decreed the same penalty, to all such as should not worship the God of Shadrach, Meshech, and Abednego. Dan. iii. 29. And king Darius in the same manner threatened

P U R

those, who should molest the Jews. Ezra vi. 11. However, there are good interpreters, who explain these passages as implying only confiscation to the king's use.

PUNITES, פוני, Φωνι, *that regards*; from פנה panah, *to behold*: otherwise, *my face*, from פני panim; *countenance*. Numb. xxvi. 25.

PUNON, פון, *precious stone*: or *that beholds*; perhaps from פן pinan, *angle, corner, secret place*. Copper mines were found here.

[Or *well-looking*; otherwise, *mouth of eternity*, or *mouth of the son*: from the Hebrew and Syriac, *mouth of the fish*.]

PUNON, or PHUNON, a station of the Hebrews in the wilderness: Numb. xxxiii. 42, 43. called *Pheno*, *Phaino*, and *Metallo-phanon*, because of its mines of metals. Eusebius in Φάνων, says, it was between *Petra* and *Segor*; and in Δαυδάν, he places it four miles from *Dedan*. Athanasius, *Epist. ad Solitarios*, says, these mines of *Phanos* were so dangerous, that murderers condemned to work there, lived but a few days. We find bishops of *Phenos* in the subscriptions of the councils.

It is thought to be at *Punon* that Moses erected the brazen serpent, for the cure of the murmuring Israelites, who had been bit by the fiery serpents. Others believe this happened at the encampment of *Zalmonah*. Numbers xxi. 7.

[*Phinon* was a duke of Edom, Gen. xxxvi. 41. 1 Chron. i. 52. but *Phunon* was a station of the Israelites in the desert, Numb. xxxiii. 42. which Jerom reckons among the cities of the princes of Edom: it might be named from *Phinon* as Schmidt conjectures, *Geog. Bibl.* p. 506.

It afforded copper, as Bochart thinks, *Hieroz.* P. ii. col. 427. and that it was called both *Phunon* and *Phinon*. Vide Reland, *Pal.* p. 50. Suidas says, in *Phaunos*, that *Phaunos*, son of *Picus*, first taught the manner of smelting metals: and this name appears to be closely allied to *Phunon*.]

PUR, פור Κληρος, *lot*.

PUR, or PHUR, or PURIM; *i. e.* *lots*. This was a solemn feast of the Jews, instituted in memory of the lots cast by Haman, the enemy of the Jews. Esther iii. 7. These lots were cast in the first month of the year, and gave the twelfth month of the same year, for the execution of Haman's design, to destroy all the Jews of Persia. Thus the superstition of Haman, in crediting these lots, caused his own ruin, and the preservation of the Jews; who had time to avert this blow, by means of Esther. In memory of this deliverance, the Jews instituted a feast, which they named *Pur* or *Purim*. [The Jews of Persia, in the first instance, whence it spread to others; but, there are Jews in distant countries,

countries, who do not observe this festival.] See HAMAN, ESTHER, and MORDECAI.

The word *Phur* or *Pur*, is rather Persian than Hebrew. The *feast of lots* was celebrated among the Jews in Shushan on the 14th, and in other parts of the Persian empire on the 15th of Adar, which answers to our February. Esther ix. 18. 2 Mac. xv. 39. The Jews have mostly kept this feast down to our times, and these are the ceremonies they observe in it. On the eve of the feast, if it be a day on which they may fast, they keep a strict fast, in memory of that kept by Esther and Mordecai. If the day be a sabbath, or the eve of a sabbath, on which they never fast, instead of fasting on the 13th of Adar, they fast on the 11th.

On the eve of the feast, they give alms liberally to the poor, that these also may enjoy the *feast of lots*: And on the feast day they send a share of what they have at table, to those who need. On the evening of Adar 13, when the feast begins, they assemble in the synagogue, and light the lamps; and as soon as the stars begin to appear, they begin to read the book of Esther. They continue reading it throughout. There are five places in the text, wherein the reader raises his voice with all his might, and makes such a dreadful howling, as to frighten the women and children. When he comes to the place which mentions the names of the ten sons of Haman, he repeats them very quick without taking breath, to shew that these ten persons were destroyed in a moment. Every time the name of Haman is pronounced, the children with great fury strike the benches of the synagogue with mallets, or stones, and make lamentable cries. It is said that heretofore they used to bring into the synagogue a great stone, with the name Haman written on it, and all the while the book of Esther was reading, they struck it with other stones, till they had beat it to pieces.

After the reading is finished, they return home; where they make a meal rather of milk-meats than of flesh. The day following, early in the morning, they repair to the synagogue, where, after they have read that passage of Exodus, wherein is mentioned the war of Amalek, they again read the book of Esther, with the same ceremonies as before. After quitting the synagogue, they make good cheer at home, and pass the rest of the day in sports and dissolute mirth, the men dressing themselves in women's clothes, and the women in men's, contrary to the express prohibition. Deut. xxii. 5. And their doctors have decided on this point, that on this day they may drink wine until they cannot distinguish between—*Cursed be Haman*, and

Cursed be Mordecai. Heretofore they used to erect a gibbet, and upon it to burn a man made of straw, which they called Haman. But it was thought they had an intention of insulting the Christians on the death of Christ; and therefore the emperors forbade them this practice, on penalty of forfeiting all their privileges. *Cod. de Judæis et Calicol. l. Jud.*

The feast of *Purim*, or lots, in the manner the Jews observe it, has much resemblance to the ancient *Bacchanalia* of the pagans. Pleasures, diversions, joy, good cheer, make, as it were, the very essence of it. The spirit of revenge which animated the Jews of Shushan against their enemies, has passed undiminished to their posterity; who abandon themselves to it without measure and without bounds. They allow the drinking of wine to excess, because, say they, it was by making king Ahasuerus drink, that Esther procured the deliverance of the Jews. They compel every one to be present at the synagogue, man, woman, child, and servant; because all shared in the deliverance, as all were exposed to the danger. On this day scholars make presents to their masters, heads of families to their domestics, the great to those of mean condition. In a word, the whole day is spent in joyfulness and feasting. As it is said in the book of Esther; "That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." Leo of Modena, *Ceremonies of the Jews*, page 3. cap. 10. Esth. ix. 22.

This festival continues two days, but only the first is kept with solemnity. During these two days they may work or do business; yet they refrain the first day, though they are not obliged to it. The second day they read no new lesson in the synagogue, and the feast is not so great; but they, however, shew marks of festivity.—When the year consists of thirteen months, and there are two Adars, (See ADAR, MONTH.) they celebrate the *feast of lots* twice; the grand *Purim* on the fourteenth of the first Adar, and the lesser *Purim* on the fourteenth of the second Adar. But this second feast has properly nothing but the name. Basnage, *Hist. of the Jews*, tom. 5. lib. vii. cap. 1.

On the eve of the festival they collect the half shekel formerly paid to the temple, and which at present they distribute among such as undertake a journey to Jerusalem, whither several repair out of devotion, and where they covet to be buried; believing that all Jews are to rendezvous there at the last judgment, and that they shall even pass thither through the bowels of the earth.

They read the text of Esther out of a roll of vellum,

vellum, in the ancient form, written with a particular kind of ink. After they have unrolled the volume, they make three prayers, to thank God for calling them to this ceremony, for having delivered them, and for having continued their lives to the celebration of this festival. On this day the reader may sit down, whereas at other times he must stand up, while he reads the law. The reading of the book of Esther is concluded with curses against Haman and his wife Zerah, with blessings on Mordecai and Esther, and praises to God for having preserved his people. Rest is observed very religiously, especially the first day, and the Jews tell us, that a man having sown flax on this day, not one grain of it came up.

It was the emperor Theodosius II. who forbade the Jews to erect gibbets, to fix images upon them, which they called Haman, and afterwards to burn them; because it was not fit that in their festivals they should insult any point of the Christian religion, A. D. 408. Yet three years after, some Jews in the extravagance of their frolics, notwithstanding this express prohibition, fastened a young Christian to a gibbet instead of a Haman, whom they whipped so cruelly, that he died on the spot: in the city of Inmestar, in Chalcis and Syria. The Christians in the country took arms; and the Jews were punished.

PURGATORY. This word is not in Scripture, neither in the Old or New Testament.—*Purgatory* means that state of those souls, which having departed out of this life without expiating certain impurities that deserve not eternal damnation, or which not having undergone the punishments due to their sins, expiate them by such punishments as God inflicts on them, before they enjoy his presence.—[This tenet is a favorite in the Romish church: but at best is deduced from inferences, rather than founded on clear expressions of SS. The passages usually appealed to are, 2 Macc. xii. 43. the instance of Judas Maccabeus, who seems to offer sacrifices for his slain soldiers:—but this is clogged with difficulties: 1. He might offer these sacrifices as expiation for his army in general. 2. It cannot be said these soldiers died “godly,” as the text insinuates. 3. The whole is rejected from canonical Scripture.]

As to the New Testament, Christ says, there are certain sins that shall not be forgiven, neither in this world, nor in the world to come, Matt. xii. 32. Consequently, he allows, that some sins may be forgiven in the other world. [But this does not prove they will be *expiated* in the other world: which is the intent of *purgatory*; they may be forgiven; pronounced pardoned,

but not by procuration of the party's sufferings.] St. Paul prays for Onesiphorus then departed, [This may be doubted: see ONESIPHORUS.] “The Lord grant unto him that he may find mercy of the Lord in that day.” But if prayers may be made for the dead, then there is a *purgatory*, and a state wherein they may be benefited by our prayers. [This is a very weak argument; the phrase “God bless him!” spoken of the dead, is quite as conclusive on the subject: and yet this is daily used in the East: “the memory of the just is blessed.” So among ourselves we recollect the memory of departed friends with affection and praise: and I believe nobody would scruple to pray for the mercy of God on any of his friends “in that day,” who yet would not think of inferring a *purgatory* from this expression.]

The Jews acknowledge a kind of *purgatory*, which continues for one year after the person is departed. During these first twelve months, the soul is at liberty to come upon earth, to visit its body, and to frequent those places and persons, to which it had a particular relation during life. They pray for the repose of the dead during this time, and are persuaded, that they administer much consolation to them by their prayers, that they procure rest for them, and pardon of their sins.

They call *purgatory*, “Abraham's bosom, the treasury of the living, the garden of Eden, and Upper Gehenna.” Hell they call the *Lower Gehenna*. They believe that all Israelites have a portion in the world to come, or the state of happiness, either immediately after death, or after they have atoned for their sins in *purgatory*. There are but a very small number of their nation, who are great profligates, that are for ever excluded out of heaven. As for the rest, they hold that they continue not above a year in *purgatory*. The Sabbath-day is a day of remission to the souls in *purgatory*: they do not burn on that day. The Jews offer up a great many prayers, and works of satisfaction, on the day of solemn expiation, for the comfort of such souls as are in the *Upper Gehenna*. Leo of Modena, *Part v. cap. 10. Vindet. de Vita Functorum Statu. sect. 8, &c.*

PURIFICATIONS. There were many kinds among the Hebrews, according to the several kinds of impurities contracted. See **LEPROSY, DEAD BODIES, NAZARITES, &c.** When a woman was delivered of a boy, she was esteemed impure during forty days, Lev. xii. During the first seven days she defiled all which she touched. After this she was impure thirty days, but not so as to hinder her from taking care of her household affairs: only from the use and participation

participation of holy things. If she had a girl, she was judged unclean for sixty days; during the two first weeks of which she could not touch any thing without defiling it.

When the days of her *purification* were ended, she offered a lamb at the tabernacle, or temple, for a burnt-offering, and a young pigeon, or dove, for a sin-offering. If she was unable to offer a lamb, she gave two doves, one for a burnt-offering, the other for a sin-offering.

Though the Holy Virgin was not subject to the law that says, *Mulier si suscepto semine pepererit masculum, &c.* [Vide Origen, *homil.* 8. in *Levit.* Basil. in *Isai.* vii. 14. Chrysost. *homil.* in *occurs. domini.* Cyrill. Alex. *lib.* ii. *de fide ad Reginas.* Procop. Theophyl. *ad Luc.* ii. Bern. *serm. purific.*] yet she complied with it, Luke ii. 22. And to preserve the memory of this, the church has instituted the feast of the *Purification of the Virgin Mary*, commonly called *Candlemas-Day*, February 2. on which those of the church of Rome carry wax candles in their hands, to represent more sensibly the coming of Jesus Christ, whom Simeon in his Canticle, calls "the light of the Gentiles, and the glory of Israel." But those who have most examined into this matter think, that the true reason of these solemn processions was, to wear out the memory of the profane sacrifices of the Pagans in the month of February: *Februa sacra* were kept in honour of Pluto, to lustrate or purify men, fields, and cities; also, that the candles used in this solemnity were instead of the torches carried by the Pagans in the feasts of *Lupercalia*, celebrated on the fifteenth of February, in honour of Pan, wherein naked men ran through the streets with lighted torches, and committed a thousand insolencies.

This feast was instituted by the emperor Justinian, about the middle of the sixth century; and perhaps in some places sooner. He fixed it to February 2. and ordained its celebration uniformly throughout the empire. This was readily followed by places not under his dominion. They called this feast *Hypapante*, which in Greek signifies *meeting*, because when Jesus Christ came into the temple, Simeon and Anna may be said to have met him, and with him Joseph and Mary.

In the same feast is celebrated the memory of the presentation of Jesus Christ in the temple, as the first-born of Mary, in obedience to the law, Exod. xiii. 13. See **FIRST-BORN**.

The Jews that lived at too great a distance from the temple, and could not resort thither to purify themselves from certain defilements, which were unavoidable; such as pollution contracted at the burial of the dead, &c. made use

of the ashes of the red heifer sacrificed for this purpose at Jerusalem; which were distributed to all Israelites at a distance. See **RED HEIFER**, Numb. xix. 5.

A man and woman who used the marriage-bed, were unclean until the evening; they washed their clothes, and purified themselves by bathing, Levit. xv. 16, 17. 18. A woman under her infirmities was unclean seven days; and whatever she touched was defiled, &c. Lev. xx. 18. The ancient Christians on many occasions looked on these infirmities of women as defilements. The Turkish women forbear to come to worship while this lasts. The Indian women do not come into their houses. Tournefort's *Travels in the Levant*, tom. i. p. 44.

Involuntary pollutions in sleep, were purified by bathing, Deut. xxiii. 10.

The Hebrews had an infinite number of other *purifications*. They did not so much as eat, or sit down to table, until after they had washed their hands, by pouring water from their fingers ends up to their elbows. When they returned into their houses, they used to wash their hands. They also purified their pots and cups, their beds, and whatever else they made use of, following the traditions of their elders.

PURITY; *pure*, and *purity*, are taken in Scripture, 1. For external *purity*; 2. For internal *purity*. [See **HOLY**, *Add.*]

External *purity* is either in respect of persons capable of partaking of holy things, and of performing the duties of civil life; in respect of animals *pure* by the law; or in respect of things. Clothes, houses, utensils, were capable of impurities which prevented their being used, but when purged from these impurities, they became clean, and might be used without scruple.

Things that were impure in their own nature, as carcases, animals that died of themselves; and such as were so by appointment of the law, could never become clean. But men or women rendered unclean by any transient inconveniency, might recover their usual *purity*, when these inconveniences were passed, or were expiated. In respect of clothes, houses, and goods; they were purified, by water, fire, or lustration. When persons had contracted impurities, it was necessary sometimes that they should offer certain sacrifices of expiation. But the most general method of *purification* was by the bath, or by washing of the whole body.

Internal *purity* consisted in innocence of life, in *purity* of the mind and heart, in justice, in the exact observation of the law of the Lord; the only way of recovering this *purity* when impaired, was conversion, detestation of sin, sorrow and compunction for it. These dispositions, accompanied

accompanied by the sacrifices required by the law, in cases of negligence, inadvertency, or ignorance; or even of perverseness and malice; might obtain pardon, not by virtue of the external sacrifice, but by the faith, contrition, &c. of the offerer, and the mercy of God.

Moses is not very explicit on the means of recovering this internal *purity*, nor is he so minute and accurate on this, as on external *purity*; because, as a law-giver, his first and principal view was to restrain the hands of men, and to regulate the state of his commonwealth. Yet Moses, and the other sacred authors of the Old Testament, say enough to those who desire to understand, to prove how little they relied on outward *purifications* and sacrifices, in comparison to the inward affections of the heart, contrition, faith, and charity. St. Paul in his epistles, and particularly in that to the Hebrews, has admirably displayed this truth, telling us, that the sacrifices and ordinances of the old law were of no virtue in themselves, to heal the inward distempers of the soul, and to repair the outrages done to God by our sins.

In the new law, Christians are freed from the yoke of ceremonies and legal impurities; and esteem as real defilements, none but those of the soul. Their chief care is (*i. e.* ought to be) employed, in preserving inward *purity* and innocence of mind, and to recover these by repentance, whenever they have been injured by frailty. See REPENTANCE.

PURPLE, colour of, Hebrew, אַרְגָּמָן, *Argaman*; Greek, Πορφύρεος, *Porphyreos*; Latin, *Purpura*. The Greeks also used the word Ἀμόργη, *Amorge*, derived from the Hebrew *Argaman*. It is thought that the fine purple colour was first discovered by Hercules Tyrius, whose dog by chance having eaten a shell-fish called *Murex*, or *Purpura*, and returning to his master with his lips tinged with a purple colour, gave occasion to the discovery of this precious dye. But purple is much more ancient than Hercules, since we find it mentioned by Moses in several places; [except under the name of Hercules, the Tyrians meant some very ancient hero, whom the Greeks afterwards confounded with others.] The colour of purple was of a very deep red, soft and shining. Pliny compares it to the colour of a rose, approaching to black: *Nigricantis rosæ colore sublucescens*, lib. ix. cap. 36, or, of coagulated blood drawing towards black, the red of which has a soft kind of shining: *Concreti sanguinis nigricans aspectu, idemque suspectu refulgens*, lib. ix. cap. 38. Purple was of more sorts than one. One was deeper, inclining to violet, mingled with a little red, which was the ground of it: the other was of a

VOL. II. PART XXIII. Edit. IV.

deep red, but shining; another more faint, pretty near our scarlet. They pretended that the true purple should strike the sight mildly and agreeably, in a manner not so forcibly as the carbuncle. *Aspectu leniter blandum, neque in oculos ut carbunculi vibrat*, Plin. lib. ix. cap. 41.

Moses used much wool of a purple colour in the works of the tabernacle, and in the ornaments of the high-priest. Purple was the colour used by princes and great men, by way of distinction. Judges viii. 26. it is observed that they made Gideon a present of the purple habit, which had been worn by the kings of Midian. The spouse of the virtuous woman was clothed with silk and purple, Prov. xxxi. 22. The wicked rich man of the gospel, was clothed in purple and fine linen, Luke xvi. 19. We see by Jeremiah and Baruch, that the Babylonians clothed their idols in habits of a purple and azure colour, Jer. x. 9. Baruch, vi. 12, 71.—When Daniel had explained the writing that God caused to appear to Belshazzar, while at his impious feast in Babylon; he (Daniel) was clothed in purple, and adorned with a chain of gold, Dan. v. 7. Alexander Balas, king of Syria, sent to Jonathan Maccabeus, a crown of gold, and a habit of purple, allowing him to take the title of the king's friend. 1 Macc. x. 20. Lastly, to make the royalty of our Saviour ridiculous and contemptible, they clothed him with [an old] purple robe at the time of his passion, Mark xv. 17. Matt. xxvii. 28.

PUTEOLI, the wells: now Pozzolo, a city in the Campania of Naples, eight miles from that city: a colony. Here St. Paul abode seven days, Acts xxviii. 13.

PUTIEL, פֻּטִּיֵּאל, *God is my fatness*; from פֹּחַד *phut*, and אֵל *el*, *God*. This etymology is very uncertain, for this name is not Hebrew.

PUTIEL, or PHUTIEL, grandfather of the high-priest Phineas. Exod. vi. 25.

PYGARGUS, Gr. Πύγαργος. This word signifies white-rump. This name is given to a kind of eagle with a white tail. In Moses, it signifies a four-footed animal, called פִּיגָרְגוֹס, *dishon*, q. d. ash-coloured; LXX. Πύγαργος. The *tragelaphus* has a part of its back ash-coloured; and Bellon, *Obser. lib. ii. cap. 51.* under this name, *tragelaphus*, describes an animal with ash-coloured spots, or streaks, on its sides. Plin. lib. viii. cap. 53. speaks of a kind of roe-buck called *pygargus*. Herodotus, Ælian, and Juvenal, mention it also. See Bochart, *Animal. sacr. P. 2. lib. iii. cap. 20.* Probably this is what the Septuagint and Vulgate mean by *pygargus*.

PYGMIES, פִּיגְמִיִּים, *Gamadim*. Ezek. xlvii. 11. Cubit high; from גָּמַד *gamad*, a cubit.

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LXX.

LXX. Φύλακες, *stout men*, or *guards*; from the Greek πυγμή, *who fights with the fist*: or rather from πῦχυς, *a cubit*; or πυγμή, the measure from the elbow to the end of the hand.

PYGMIES. Mention is made of *pygmies* in the Latin translation of Ezekiel, xxvii. 11. Theodot. Sym. καὶ Μῆδοι, *et Medi*. *Pygmies* were extremely little men,

Quorum tota cohors cubito non altior uno.

and these were at continual war with the cranes, from which they had much ado to defend themselves. But it is believed, that these people never existed, but in the imagination and writings of the poets. The Hebrew word *gamadim*, has some relation to *pymai*, since literally it may signify men of the stature of a cubit. But what should *pygmies* do upon the walls of Tyre, in order to defend them? for there they are placed by Ezekiel, as being good warriors. The LXX. have rendered *gamadim* by *guards*, as if they had read *somerim*. Symmachus has rendered it by the *Medes*; as if he had read *gam mudai*—*and the Medes*. The Chaldee makes it *the Cappadocians*. By a slight alteration, one might read *gomarim* instead of *gamadim*. The *gomarim* are well known in Gen. x. 4. among the children of Japheth; and in Ezek. xxxviii. 6. where he mentions them as a very warlike people. Pliny, *lib. ii. cap. 91.* speaks of a city of Phenicia called *Gemade*; unless there is some fault in the text, and instead of *gamade* should be read *gamale*. Vide FRAGMENTS, No. CCCXXII. on “Isaiah, chap. xviii.”

PYRAMIDS. The *pyramids* of Egypt are well known, by descriptions both ancient and modern. It is thought they were intended for tombs for the ancient kings of Egypt. Vide FRAGMENTS, No. DXLI. *et seq.* and PLATES, EGYPT, PYRAMIDS.

PYRRHUS, Πύρρος, *ruddy*, or *red*: from πύρρος. Father of Sopator, of the city of Berræa, in Macedonia. Acts xx. 4.

PYTHON. The Grecians surnamed Apollo, *Pythius*, because he killed the serpent *Python*, Ovid, *Met. lib. i. v. 441.* and, as Apollo was regarded as the god of divination and of oracles, those who were supposed to have the gift of foretelling future events, were said to be filled with the spirit of *Python*. The LXX. and Vulgate often use this expression, to signify fortune tellers, magicians, ventriloquists, such as spoke out of their bellies. Among all these people were much knavery, imagination, and often diabolical operations. Under penalty of death God forbade his people from consulting this kind of wizards. Deut. xviii. 11. Levit. xx. 6. Saul

had destroyed them, throughout the land of Israel, yet afterwards was weak enough to have recourse to a sorceress. 1 Sam. xxviii. 7. &c. Moses ordered those to be stoned, who were possessed by the spirit of *Python*, or had a familiar spirit. Lev. xx. 27. The kings of Judah which forsook the Lord, such as Manasseh, increased the number of wizards, 2 Kings xxi. 6. and the pious kings, such as Josiah, rooted them out of their country. 2 Kings xxiii. 24. St. Paul, in the city of Philippi, in Macedonia, was teased by a servant-maid that was possessed by a spirit of *Python*; who brought great gain to her masters by fortune-telling: he drove out this evil spirit, and delivered the maid from it; which so provoked her masters, that they raised a tumult against him. Acts xvi. 16.

The Hebrew *Ob* or *Oboth*, which the Vulgate translates *Python*, signifies also a bottle of leather, wherein liquor was kept. Perhaps this name was given to wizards, because when they were under their fits of enthusiasm, they swelled as big as a bottle, [Vide FRAGMENTS, No. LVIII.] and their words proceeded, as it were, from the bottom of their stomach; whence the Latins called them *ventriloqui*, and the Greeks, *engastrimythoi*; i. e. people that speak out of their bellies. Isaiah, xxix. 4, says that Jerusalem being afflicted and brought low, shall speak as it were out of the hollow of the earth, as a *Pythoress*. She shall groan, and bring out her words, as from the bottom of a cave.

[The *Pythia* at Delphi was the most famous of these oracular priestesses: the temple stood on a rock, up a crevice of which a vapour rose, that was supposed to be impregnated with a prophetic virtue, the immediate gift of Apollo.

At first there was only one *Pythia* at Delphi, afterwards, as the oracle became popular, three were appointed. They were mostly poor girls, virtuous, but without education, or experience, and of very limited understanding. The *Pythia* was usually very reluctant to her office, melancholy and dejected: as she advanced she chewed laurel; she also wore a crown of laurel; and if she were already too fatigued, or refused her duty, the attendant priests had recourse to menaces, and even to violence. They seated her on the tripod, where a powerful vapour ascending the interior of her garments, and acting on her person, threw her into the most violent convulsions: her whole frame swelled; her bosom heaved; her countenance changed; her limbs were agitated with involuntary startings, she uttered the most plaintive cries, and deep groans: at length, with eyes sparkling, foaming at the mouth, and shivering, she howled out a few words,

words, which were eagerly collected by the priests, and arranged by the prophet. [See **PROPHET.**] Many young females died in consequence of their sufferings: none were long lived; as nature could not support such violence: which were, no doubt, either wholly produced, or greatly augmented, by art: probably, by medicated liquors previously administered; in which state, the vapours, impregnated with active *gases*, and directed to an extremely sensible part of the body, produced hysterical fits, and convulsions, by excessive irritation of the nervous system. **Comp. ORACLE.**]

THE PYTHONESS OF ENDOR.

[This subject, by its singularity, is one of those which have occasioned the most considerable opposition of opinions among the learned. Those who maintain that Samuel *himself* appeared on this occasion, have undoubtedly the *prima facie* evidence of the present Hebrew text in their favour: nevertheless, those who consider the transaction as a mere juggling trick, have many arguments which are extremely difficult to be answered.

We observe, 1st, that the woman says, "Saul had slain the *aubuth*, pythonesses; and the *jadioni*, knowing ones:" yet Saul directs his servants to find him *boluth Aub*, a mistress of *Aub*. This title, possibly, means a person of superior talents, mistress in her art.—She lived, it seems, at *Oin Dur*, "the fountain of the circle,"—magical circle, I suppose; that figure being constantly affected by these *soi disant* magicians.

Observe, 2nd, that Saul at his best estate, was *hypochondriac*, and nearly out of his wits; but in his present distressed circumstances, the disease seems to have recurred upon him with peculiar rigour. 3rd, That he was by head and shoulders, the tallest man in his kingdom, so that however he might change his dress, he could not effectually disguise his person: that he took with him two inferior men (*anushim*), who would naturally treat him with considerable respect.

It is likely, that this *mistress of Aub*, had suspended her practices for some time, during Saul's persecutions; but, being now requested to resume them, she would naturally expect a considerable present, and would endeavour to sift out of the applicants, who their principal was. Add to this the easy distance of Gilboa from Endor. These circumstances render every way credible the opinion, that this woman knew Saul, but reserved the discovery of her knowledge to the point of time most favourable to herself. If the woman only *suspected* before, she would naturally be convinced of the dignity of her guest, when he wished *the very Samuel*,

the prophet, the magistrate of Israel, to be brought up from the regions of the dead. What could a merely private individual want with that illustrious prophet, magistrate, and governor; who was in every sense of the word, a public person? And here we ought to remark, the distinction made, Deut. xviii. 11. between the *pythonesses*, *mistresses of Aub*, and the *doresh al hemuthim*, seekers to the dead. ———

It is probable, this woman stipulated to be employed in the *former* capacity; but she might not expect to be called on to exercise the latter. However, being mistress of her art, she undertakes this also; but her previous enquiry whom she was to raise, gives her an opportunity of adjusting her operations, with the greatest effect in her power.

Observe, how she leads Saul to expect the ascent of Samuel, i. e. from the earth; which agrees with what the prophet Isaiah says of these gentry, they chatter, and *mutter out of the dust*; that being most convenient for their deceptions. * Further, *the woman seeing the Samuel*, [as the *keri*]: now, this word, *seeing*, does not always mean actual vision; for we read, Exod. xxxii. 1. that "the people *saw* that Moses delayed to come down from the mount;"—whereas this was no subject of sight; *et al.* In like manner, this woman affected to see Samuel; but Saul did not see Samuel, for he asks her (2) hitherto—in so much—in so far as thou hast yet seen *what hast thou seen?* The spectre being supposed to be just now rising out of the earth, and only his upper part visible. *The woman answered, I see (Aleim,) a dignitary, rising from the earth*: Saul enquires, *what is his appearance?* she says, (*Aish*), a chief, an old man, i. e. an old chief, rises, and he is clothed with a *MOIL*:"—this *moil* was "the upper, and outer, vest; that which clothed from the shoulders downwards, to the thighs, or knees." [Vide FRAGMENTS, No. CCXXX.] This *moil* Saul had ample cause to remember; for it had rent in his hands, when he endeavoured to detain Samuel formerly, 1 Sam. xv. 27. This *moil*, also, was officially worn by dignitaries: as David in regal procession, 1 Chron. xv. 27. It should even seem to be appropriate to persons of rank, from 2 Sam. xiii. 18. "the king's daughters wore *such moilim*." The woman expressly says, he was *muffled up*—wrapped, in this mantle: so that she did not even affect to see his face; and thereby avoided to describe his countenance, or features. She merely says, his dress is like that of a man of consequence.—Now Samuel was a person so well known, that a child would have attributed to him the proper age, that at which he died, dignity of person, and

and dignity of dress, such as became the post he had occupied. And here we trace deception. Was this the real *spirit* of Samuel? wherefore was it so characteristically clad, in reference to stations it had occupied on earth? was it his body? no: for that was buried at a distance: and his dress of office, if buried with it, was equally distant from Endor; and, probably, decayed long ago. But the woman describes him according to his public character and station.—And Saul being informed, that this personage wore the *moil*, the dress of office, is persuaded that it was Samuel. And Saul knew from this description, that it was the true Samuel; and yet he had not seen this spectre, nor had its features been described to him; nor had it risen out of the earth, beyond head and shoulders; and those were muffled closely in a mantle.

It appears clearly, that Saul was at some distance from the scene of this incantation; that he knew nothing but through the medium of the woman; and the woman cried with a loud voice, as well by reason of her distance from Saul, as to make the greater impression on him.

There is nothing in this procedure beyond the reach of very moderate art; to have described Samuel otherwise than he is described, would have been folly; to have introduced him to Saul personally, *might* have been more convincing, but no such thing takes place. Directly as Saul is persuaded that it is Samuel, *he stooped his face to the ground, and bowed himself*. [See PLATE of ATTITUDES, Fig. C. E.] so, that he did not attempt to see any personage, but prostrated himself on the ground; and along this ground came the voice to him, which maintained the conversation with him; “muttering out of the dust.” On the whole, I do not see the necessity even of *ventriloquism* in this history: the time of night implies all the conveniences of darkness; the distance of Saul from the actual scene of incantation, the imperfect description of the person of Samuel, the passing of the voice along the ground, all afford so many means of deception, that I think *ventriloquism* may be dispensed with. Nevertheless, it is proper we should notice this remarkable faculty, which is possessed by some persons. It has been publicly exhibited at London; and I know a gentleman, who, when at school, was one of many, who heard a performance of the kind exhibited, by express desire of the tutor, in order to guard his pupils against similar deceptions in subsequent stages of life. This operator had the power of making his voice seem to come from above, as well as from below, from any part, or corner of the room; but he always took care to lead, by a dexterous insinuation, the ears of his

auditors, to suppose he was, where he wished them to believe they heard him at.

The following information is selected from Chambers's Dictionary.

“We had a person formerly in London, a smith by profession, who had the faculty in such perfection, that he could make his voice appear, now, as if it came out of the cellar, and the next minute, as if in an upper room; and nobody present could perceive that he spoke at all.—Accordingly, he has frequently called a person first up, then down stairs; then out of doors, then this way, then that; and all this without stirring from his seat, or appearing to speak at all.

We cannot forbear making a few extracts on this subject from a work, published in 1772, entitled, *Le Ventriloque, &c.* The Ventriloquist, by M. de la Chapelle, censor royal at Paris, member of the academies at Lyons and Rouen, and F. R. S. Some faint traces of the art or faculty of *ventriloquism* are to be found in the writings of the ancients; but many more are to be discovered there, if we adopt this author's opinion, that the responses of many of the ancient oracles were actually delivered by persons possessing this quality, so very capable of being applied to the purposes of priestcraft and delusion. The abbé de la Chapelle having heard many very surprising circumstances related concerning one M. St. Gille, a grocer at St. Germain-en-Laye, near Paris, whose power as a *ventriloquist* had given occasion to many singular and diverting scenes, formed the resolution of seeing him. Being seated with him on the opposite side of a fire in a parlour on the ground floor, and very attentively observing him, the abbé after half an hour's conversation with M. St. Gille, heard himself called, on a sudden, by his name and title, in a voice that seemed to come from the roof of a house at a distance; and while he was pointing to the house from which the voice had appeared to proceed, he was yet more surprised by hearing the words, “it was not from that quarter,” apparently in the same kind of voice as before, but which now seemed to issue from under the earth, at one of the corners of the room. In short, this factitious voice played, as it were, every where about him, and seemed to proceed from any quarter, or distance, from which the operator chose to transmit it to him. To the abbé, though conscious that the voice proceeded from the mouth of M. St. Gille, he appeared absolutely mute, while he was exercising this talent; nor could any change in his countenance be discovered. He observed, however, that M. St. Gille presented only the

the profile of his face to him, while he was speaking as a *ventriloquist*.

The abbé de la Chapelle takes occasion to account for all the circumstances attending Saul's conference with the WITCH of Endor, and endeavours to shew that the speech, supposed to be addressed to Saul by the ghost of Samuel, actually proceeded from the mouth of the reputed sorceress, whom he supposes to have been a capital *ventriloquist*,

He afterwards brings many instances to prove, that the ancient oracles principally supported their credit, and derived their influence, from the exercise of this particular art. Many other learned men have given the same account of the witch of Endor.

The art, according to this author, does not depend on a particular structure or organization of these parts, peculiar to a few individuals, and very rarely occurring, but may be acquired by almost any ardently desirous of attaining it, and determined to persevere in repeated trials. The judgment we form concerning the situation and distance of bodies, by means of the senses mutually assisting and correcting each other, seems to be entirely founded on experience, (see Reid's Inquiry into the Human Mind, p. 70, edit. 2.); and we pass from the sign to the thing signified by it immediately, or at least without any intermediate steps perceptible to ourselves. Hence it follows, that if a man, though in the same room with another, can, by any peculiar modification of the organs of speech, produce a sound, which in faintness, tone, body, and every other sensible quality, perfectly resembles a sound delivered from the roof of an opposite house, the ear will naturally, without examination, refer it to that situation and distance; the sound which the person hears being only a sign, which from infancy he has been accustomed, by experience, to associate with the idea of a person speaking from a house top. A deception of this kind is practised with success on the organ and other musical instruments, and there are many similar optical deceptions." So far from Chambers.

The art of *ventriloquism*, was well known in antiquity. Josephus calls this woman of Endor, expressly, "*Engastrimytha, ventriloquist*, a speaker from the belly, who made a trade of evocating the souls of the dead, and foretelling future events by their means," *Ant. lib. vi. c. 15*.

It is remarkable, that Saul receives no *real information* from the supposed Samuel: for,

that David was to receive the kingdom, was publicly known—that the Philistines would overcome Israel [David was absent], was extremely probable—that before long (for the word rendered to-morrow, does not necessarily signify the next day.) Saul and his sons should enter the state of the dead, was certain, according to the course of nature, to a man of seventy years of age.

Observe the fallacies of this supposed information: "the Lord shall give Israel—the whole nation of Israel, WITH THREE into the hand (as captives, as subjects) of the Philistines;" whereas, Saul was succeeded in part of the government, by his son Ishbosheth, and by David in the other part; nor, did he, himself, fall into the hands of the Philistines as a captive, but avoided captivity by preferring death. If we take the word rendered to-morrow, strictly, it is false that the sons of Saul, were the next day in the state of the dead. Ishbosheth and Armoni, sons of Saul, remained; also Mephibosheth, his grandson, long after: and moreover, notwithstanding the *especially* [] of the predictor, that the "host of Israel should be delivered into the hands of the Philistines," many escaped. It is proper to notice these falsities, because, they concur in proving that the *mistress of Aub* could not correctly see into futurity; but her inferences and guesses were fallible, as well as fraudulent.

That this woman was no ordinary witch, but a person of consequence, appears from her having "a fat calf in her house," and her making good cheer, to revive her guest, after the effect her incantations had had on him. Now, such a person was, no doubt, well informed on public matters; and it is by no means impossible, that she had intelligence from the officers in Saul's army, of a disposition among the people, which led her to estimate their loyalty to their present king, at much less than their expectations from another. The event proved, that though Saul and his family did their duty as brave soldiers and officers, yet, that the host of Israel preferred safety by flight, to honourable death in the ranks.]

[As the Editor has expressed his dissent from Father CALMET, on this subject, in the Article SAMUEL, it is but reasonable that some of the arguments in support of that dissent, should be stated, as in the present Article.]

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Q U A

QUADRATUS. *Numidius*, or *Caius Umidius Durmius Quadratus*, was governor of Judea A. D. 51. In A. D. 52 he suppressed the troubles in Judea, by putting to death such Samaritans and Jews as had taken arms against the Romans. He sent Cumanus to Rome, with a tribune called Celer, to give account of their conduct to the emperor Claudius: also Jonathan son of Annas, Ananias the high-priest, and Ananus son of Annas; they were in chains, as being principal authors of the sedition. *Quadratus's* successor was Corbulo, whom Nero sent A. D. 60, after the death of *Quadratus*. Joseph. *Antiq. lib. xx. cap. 5. De Bello, lib. ii. cap. 21. p. 795.*

II. **QUADRATUS**, an apologist for the Christian religion. Euseb. *Chronic. An. 127. Hist. lib. iii. cap. 37.* He had been instructed by the apostles, was a prophet, and full of the Holy Ghost. Many modern interpreters suppose him to be the angel of the church at Philadelphia, whom Jesus Christ addresses Rev. iii. 7, 8, 9. But it is not easy to reconcile that opinion with the chronology and history of this holy man. Eusebius says, he was already famous in the church, in the time of Trajan. He was of the number of those apostolical men, who, following the zeal of their masters, built up the church; and sowed every where the seed of the word. They began by distributing their substance to the poor, and then went from province to province, preaching Jesus Christ to them who had not heard of him. Their preaching was generally attended with miracles.

Quadratus is the first who composed an Apology for the Christian religion: which he presented, himself, to the emperor Adrian, A. D. 126, according to the *Chronicon* of Eusebius. Jerom, *de Vir. illust.* calls this Apology a very useful work, full of strong reasoning, replenished with the life of faith, and worthy a disciple of the apostles. This piece had power enough to abate the persecution then raised against the church. We have only a few fragments of it. Jerom, *Ep. 84.* and the Latin martyrologies, suppose *Quadratus* was bishop of Athens, under Marcus Aurelius, and suffered martyrdom in the persecution of those times. Others think *Quadratus*, bishop of Athens, was very different

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from the Apologist. See M. de Tillemont, *tom. ii. Persecution under Adrian*, art. vii. note 7.

QUAILS. God gave *quails* to his people in the wilderness, on two occasions. First, in the wilderness of Sin, or *Zin*, a few days after they had passed the Red Sea. Exod. xvi. 1—23. A second time, at *Kibroth-hataawah*, or the graves of lust. Numb. xi. 32. Psal. cv. 40. Both of these happened in the spring, when *quails* pass from Asia into Europe. Then they are found in great quantities on the coasts of the Red Sea and the Mediterranean. God, by a wind, drove them within, and about, the camp of Israel; and in this the miracle consists: that they were brought so seasonably to this place, and in so great numbers, as to suffice above a million of persons longer than a month. Exod. xvi. 13. The Hebrew *shalav*, שליו, Chald. סלין *Selan*. Syriac, סלין *Salvai*. Arabic, سلى *Salva*. LXX. ὀπρωγομήραν, *Coturnix*, signifies a *quail*, by the agreement of the ancient interpreters. The Chaldee, Syriac, and Arabic call them nearly by the same name. Yet M. Ludolf, in his *Ethiopic History, lib. i. cap. 13. sec. 96.* takes great pains to shew, that Moses did not mean *quails*, but *locusts*.

The following are his reasons: He observes, that *selav* may derive from a root that signifies *abundance*; which agrees better with *locusts* than *quails*. He owns, that the Oriental versions explain it by *quails*; but he maintains, that they did not truly understand the text. Porphyry, *de Abstin. lib. i. cap. 55.* observes, that an army in Africa, ready to perish by famine, was seasonably relieved by a cloud of locusts, on which they fed. Ludolf conjectures, that a like event satisfied the desires of the Israelites in the deserts of Arabia. There is an almost incredible number of locusts in the East; the people of Arabia live on the locusts brought by the wind; they lay them on heaps, preserve them in salt, eat of them gladly, and serve them up even at kings' tables. They are of an excellent taste, very wholesome, and nourishing. [But comp. **LOCUSTS.**]

Sometimes locusts fly in the air in such vast quantities, as to darken the sun, and to cover the harvesters as with a cloud of ill omen. Pliny, *lib. x. cap. 23.* And when they descend on a country,

country, they leave nothing untouched; they gnaw, devour, and blast every thing. Whole nations have been compelled to forsake their habitations, to avoid these troublesome insects.

Ludolf shews, that the account of Moses is favourable to this opinion. First; locusts are good to eat, and are expressly allowed by the law. Secondly; the wind brought the creatures mentioned by that law-giver, into the camp: this agrees much better to *locusts* than to *quails*. Thirdly; they were scattered over the field, and covered the ground, a day's journey; to the depth of a cubit; they were gathered up on heaps; they filled ten omers with them. These expressions are very difficult to reconcile, on the common supposition of *quails*, but may be naturally understood of locusts. Fourthly; they were spread all round the camp; or, according to the Vulgate, Numb. xi. 32. they dried them all round the camp: which cannot be understood of *quails*; for they would soon have been full of worms, had they been thus exposed.

But what overthrows all these conjectures, is, first, the consent of the languages, and oriental versions, which have understood *quails* by the name of *selav*. The LXX. Josephus, and all commentators ancient and modern, understand it so. Besides, the Hebrews asked Moses for flesh, being disgusted with manna; and would they have been contented with locusts?

Mahomet, in the Koran, speaking of the miracle in favour of the Israelites, uses the same word with Moses. [Moses says *selav*, and Mahomet says *salva*.] One of his interpreters, Houssain Vaez, *Bibl. Orient.* p. 749, says, that the word *salva* does not only signify *quails*, but also *honey*. Another interpreter says, that the word *salva* is usually explained by *sumani*, which is a word more in use among the Arabians, to signify a *quail*; which the Persians also call *se-marrah*. However, adds he, this is a bird peculiar to Arabia Felix, larger than a sparrow, but smaller than a pigeon, a bird which has neither sinews, bones, nor veins, and of which the flesh is very agreeable. He says, besides, that the wind which God sent was so violent, that it broke the wings of those birds, and made them fall like a very thick cloud into the camp of the Israelites, who took them with their hands, and ate them with the manna. What they tell us of this bird, that it has neither bones, veins, or sinews, must be understood as an hyperbole, to express its being very fat and tender, something like our fig-peckers, ortolans, and red-breasts.

QUARREL. Solomon compares him, who, going along the streets, meddles with the *quarrels* of people unknown, to one that will take a dog by the ears, and so rashly exposes him-

self to be bit. This is what we may see any day, in public *quarrels*. Those who endeavour to mediate peace among persons engaged in a controversy, instead of reconciling them, do but provoke them, and irritate them still more, and often meet with anger on both sides, for intermeddling. But it should not be concluded from hence, that we ought never to endeavour to reconcile neighbours; yet it must be attempted with much prudence, caution, and charity, for fear of increasing the evil we undertake to appease.

QUARTODECIMANS. This name was given to certain heretics, who kept *Easter-day* always on the *fourteenth day of the moon*, on whatsoever day it happened: whereas most of the churches kept it on the *Sunday* following the fourteenth day of the moon. The *Quartodecimans* were a branch of the Montanists and Quintilians, according to Epiphanius, *Hæres.* 50. c. 1. Yet they were not properly treated as heretics, until after the council of Nice, which ordained, that all the churches should keep *Easter-day* on the *Sunday* that followed the fourteenth day of the moon. *Concil. Nic. can.* 21. *Arab.*

QUARTUS, a disciple of the apostles, mentioned by St. Paul, Rom. xvi. 23. The Greeks keep his feast November 10, and say he was one of the seventy disciples, and bishop of Berytus. The Latins, as Usuard, Ado, &c. place his feast November 3.

QUEEN of heaven: this name the Hebrew idolaters gave to the Moon. Jeremiah, vii. 17, &c. says, "The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven." And chap. xlv. 16, 17, 18. the disobedient Israelites tell the same prophet; "We will certainly do whatsoever thing goeth out of our own mouth, to burn incense unto the queen of heaven.—For since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by famine." We think it to be the *Meni* of Isaiah, lxv. 11. "But ye are they that prepare a table for that troop, and that furnish the drink-offering unto that number." The Hebrew says, table for *Gad*, and drink-offering to *Meni*. See *MENI*. We take all these to be the moon, *Astarte*, *Trivia*, *Hecate*, *Diana*, the heavenly *Venus*, *Isis*, according to different superstitions. They placed altars to her on the platforms or roofs of their houses, at the corners of the streets, near their doors, and in groves. They offered cakes to her, kneaded with oil or honey, and made libations to her, with wine and other liquors. The
Rabbins

Rabbins think they printed on these cakes the resemblance of a star, or half-moon. [Comp. FRAGMENTS, No. DIII.]

QUESTION. *Quæstio.* This word is often put for dispute, difficulty, suit at law. *Si quid natum fuerit quæstionis*, if any difficulty should arise, Exod. xxv. 14. St. Paul advises Timothy and Titus, to avoid vain *questions*, or useless disputes, which are only concerning genealogies, and the sense of the law, because this kind of *question* is more apt to give offence than to edify. The Wise man says, that he knew God created man upright; but that he has perplexed himself with a thousand *questions*, and incumbered himself with a thousand tiresome and intricate disputes. Eccles. vii. 30.

QUESTION, or punishment. It was customary among the Romans, to put criminals to the *question*, by whipping them, not with rods, but with thongs, or scourges. Some think, that the offender was stripped to his waist, and that his hands were tied to a pillar, that his back might be stretched out to receive the blows. Others affirm, that his hands were fastened to a stake driven into the ground, of a foot and a half, or two feet high; so that the criminal stooping with his face towards the ground, might present his naked back to the soldiers. Lastly, others are of opinion, that the soldiers tied him neck and heels, and held him stretched out upon the ground, while other soldiers beat him all over his body. This way of whipping is still common among the Orientals. See the PLATE, SLAVES IN THE EAST. Fig. N.

When St. Paul addressed the people at Jerusalem, and related the manner of his conversion, they listened to him very attentively till he came to that part of his discourse, wherein he told them that God had sent him to preach to the Gentiles; then they raised their voices, and cried out, that he was not fit to live, and were going to put him to death. Lysias the tribune, commanded that he should be put to the *question*; but whilst they were binding him, Paul asked the centurion there present, Is it lawful for you to scourge a Roman citizen, he being uncondemned? The centurion acquainted the tribune with it, who presently came to Paul, and enquired particulars; then those who were

to put him to the *question* retired, and Lysias caused him to be unbound. Acts xxii. 21.

QUINTILIUS VARUS. It is not positively known whether *Quintilius Varus* were governor of Syria the year of our Saviour's birth; however, this is the general opinion. See M. de Tillemont, on *J. C.* tom. i. p. 447. note 4.—He governed with great wisdom and moderation, to the time of the banishment of Archelaus, in the sixth year of Christ. He succeeded Saturninus in the government of Syria, and was succeeded by Quirinius or Cyrenius. *Varus* presided in the assembly in which Antipater, son of Herod, was judged. He supported the interests of Archelaus, another of Herod's sons, before Augustus, to procure him the kingdom of Judea. He afterwards appeased the troubles raised in Judea, by the avarice of Sabinus.—Being recalled from his government of Syria, he and his whole army perished in Germany, in the ninth year of Jesus Christ. Augustus tore his clothes at this news, and let his beard and hair grow for several months; so much he laid this loss to heart. Vell. Paterc. lib. ii. cap. 117.

QUIRINIUS. See CYRENIUS.

QUOTIDIAN. "Give us this day our daily bread," our *quotidian* bread,—or every day's bread. The Latin of St. Luke reads, *panem nostrum quotidianum*. But that of St. Matthew has, *panem nostrum supersubstantialem da nobis hodie*. The Greek *ἐπιούσιος*, *epiousios*, used by the evangelists, may signify either *supersubstantialis*, or *sufficiens*, or *futurus*, *crastinus*. Jerom observes, that the Hebrew gospel of the Nazarenes, had *machus*, which signifies *the next day*, or the future. Give us our bread, or food, necessary to sustain us *to-morrow*, or for the time to come: We have recourse to thy providence for our support for the time to come. Theophylact and Suidas, say, give us our sufficient bread, the nourishment we need. *Epiousios* in this place, is opposed to *περιούσιος*, *periousios*, superfluous. Those who contend for the reading *supersubstantialem*, maintain, that in this prayer Christians do not ask of God the nourishment of the body, but that of the soul, the knowledge of the will of God, his word, his grace, the holy eucharist: whatever contributes to spiritual invigoration and support.

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A

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R A B

RAAMAH, רַעְמָה, *Paymà*, greatness, thunder : from רָעַם *raham* : otherwise, some sort of evil, or bruising, or company ; from רוּעַ *ruah*, evil, &c. or רָעָה *rahah*, or rohe, society ; and the adverb מָה *mah* ; some sort.

I. RAAMAH, רַעְמָה, or REGMA, fourth son of Cush ; he peopled a country of Arabia, whence were brought to Tyre, spices, precious stones, and gold. We think this country to have been in Arabia Felix, at the entrance of the Persian gulph. Gen. x. 7. Ezek. xxvii. 22.

[Niebuhr places *Rema*, in N. lat. 15½. not far from Sanaa, south ; which corroborates the conjecture that here we may place *Raamah*.]

RAAMIAH, רַעְמִיָּה, Ρεεμιαί, *thunder of the Lord* ; from רָעַם *raham*, thunder, and יָהּ *jah*, the Lord. [Stroke of the Lord?]

RAAMAH, or *Raamiah* ; returned from Babylon with Zerubbabel. Neh. vii. 7.

RAAMSES, רַעַמְסֵס, *thunder* ; from רָעַם *raham* : otherwise, reproach of the moth : from הָאֵם, to reproach, and סַס *sas*, a moth : otherwise, he that destroys or dissolves evil ; from מַסַּס *masas*, to dissolve, and רוּעַ *ruah*, evil. This word is not Hebrew.

[It has been derived from the Egyptian, as if compounded of *RE*, the sun, and *messes*, a district or hamlet, whence *Heliopolis*, or city of the sun ; which some have supposed to be the same place. But see a very different derivation, in FRAGMENTS, No. DCLI.]

VOL. II. PART XXIV, Edit. IV.

R A B

RAAMSES, or **RAMESSES**, a city built by the Hebrews, during their servitude in Egypt, and which probably took its name from a king of Egypt. Gen. xlvii. 11. Exod. i. 11. Its situation is not known. Herodotus speaks of *Papremisus*, in Lower Egypt, and Pliny joins the *Ramisians* and *Patamians* ; which are probably the inhabitants of *Raamses* and *Pithom*. He joins them to the Arabians bordering on Egypt. Herodot. lib. ii. cap. 59, 71, 165. Pliny, lib. vi. cap. 27.

RAB, רַב, *great*. [*multitude*, or *magnitude*.]

RAB, **RABBIN**, **RABBAN**, **RABBAM** ; a name of dignity among the Hebrews, given to masters and doctors, to chiefs of classes, and to principal officers of the court of a prince : *e. gr.* Nebuzaradan, general of the army of king Nebuchadnezzar, is always called *Rab Tabachim*, רַב טַבַּחִים, *Magister Laniorum*, master of the butchers, cooks, or guards. 2 Kings xxv. 8, 20. *et passim*. Jer. xxxix. 9, 10, *et passim*. Esther i. 8. says, that Ahasuerus appointed a *Rab* of his court over every table of his guests, to take care that nothing should be wanting, Daniel, i. 3. speaks of Ashpenaz רַב סַרִּיסִים *Rab Sarisim*, *i. e.* *Rab* of the eunuchs of Nebuchadnezzar, and of the *Rab* of the *Saganim*, or chief of the governors, or peers, chap. ii. 48. This prophet himself was preferred to be chief interpreter of dreams, or *Rab* of the *Chartumim*. Dan. v. 11. It appears that this name came originally from

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the

the Chaldees ; for before the captivity, when mention is made of Judea, we find it used only in reference to the officers of the king of Babylon.

Rab, or *Rabban*, properly signifies *master*, or one who excels in any thing ; *Rabbi* or *Rabbani*, is *my master*. *Rabbin* is the plural. Thus *Rab* is of greater dignity than *Rabbi*, and *Rabbin* or *Rabbim*, is of greater dignity than *Rab* or *Rabbi*.

There were several gradations among the Jews before the dignity of *Rabbi*, as among us, before the degree of doctor. The head of a school, was called *Cacham*, or wise ; he who aspired to the doctorship, had the name of *Bachur*, or *Elou* ; he frequented the school of the *Chacham*. When farther advanced, he had the title of *Cabar* of the *Rab*, or master's companion. Lastly, when perfectly skilled in the knowledge of the law and traditions, he was called only *Rab* or *Rabin*, and *Morena*, our master.

[There seems to be an allusion to somewhat a like distinction of graduation, Matt. x. 24. Luke vi. 40. "the disciple is not above his master ;—but it is enough for the *finished* disciple to be as his master," or to be his master's companion."]

Leo of Modena, says, *Cerem. Jud. P. ii. cap. 3.* that among the Jews it was a kind of shame, a presumptuous piece of vanity, to be known to seek the doctorship. There was no examination for it ; but when a man was found to have studied the oral law, he was saluted by the public voice with the title of *Cacham* ; or *wise*. At least such is the custom among the eastern Jews ; whereas in Germany and Italy, he receives this title from the most ancient of the *Rabbin*, who either by word of mouth, or writing, declares him *Cabar* of the *Rab*, companion of the *Rab* ; or *Morena*, master.

The *Cacham Rab*, or master *Rabbi*, decides differences, determines things allowed or forbidden, and judges in religious, and even in civil controversies. He celebrates marriages, and declares divorces. He preaches, if he has a talent for it ; and is head of the academies. He has the first seat in the assemblies, and in the synagogues. He reprimands the disobedient, and can excommunicate them ; which procures him great respect.

In their schools they sat on raised chairs, and their scholars were seated at their feet. Hence, Acts xxii. 3. St. Paul is said to have studied at the feet of *Rabbi Gamaliel*. Philo affirms, that among the Essenians, the children sat in the schools at the feet of their masters. Ambrosiaster, on the first epistle to the Corinthians, observes, that in their schools the Rabbins sat in

their chairs, the most advanced of their scholars sat by them on benches, and the juniors sat on the ground on mats. The Jews are used to say to their children, by way of Proverb, "Roll yourselves in the dust of your masters' feet ;" instead of saying, Frequent their schools diligently, and sit down at their feet. *Pirke Avoth. cap. 1. sect. 4.* Very learned men think, that they never sat down in the temple, but only in the synagogues. They insist, that when our Saviour was sitting in the midst of doctors, it was only in a synagogue adjoining to the temple. See Deylin. *Observ. tom. iii. cap. 30.* Our Saviour upbraids the *Rabbins* and *masters* of Israel with their vanity, and eagerness to occupy the first places at feasts, and the head seats in the synagogues ; also, with their being saluted in the streets, and desiring to be called *Rabbi*, my master.

The studies of the *Rabbins* are either the text of the law, or the traditions, or the *Cabala* ; these three objects form so many different sorts of *Rabbins*. Those who chiefly apply to the letter of Scripture, are called *Caraites*, q. *Literalists*. Those who chiefly study the traditions and oral laws of the Talmud, are called *Rabbanists*. Those who give themselves to their secret and mysterious divinity, letters and numbers, are called *Cabalists* ; q. *Traditionaries*. See CARAITES, and CABALA.

Leo of Modena says, *P. v. cap. 1.* that the *Caraites* keep to the Pentateuch only, rejecting the explications, paraphrases, or constitutions of the *Rabbins*. This author adds, that they were originally Sadducees, but are reformed and meliorated ; and, that they might not become odious to all sorts of religions, they have forsaken such opinions of the Sadducees as gave most offence, and espoused some of the most ancient of the traditions. Nevertheless, the *Rabbinists* mortally hate the *Caraites*, and treat them only as *Mamzerim*, or bastards. They refuse all alliance with them, nor will they converse with them ; and though a *Caraites* should desire to become a *Rabbinist*, the other Jews would not receive him.

M. Simon, in his supplement to that passage of Leo of Modena now cited, believes with F. Morin, that the *Caraites* did not appear among the Jews until after the publication of the Talmud, i. e. about the eighth century ; and that the most understanding Jews at that time, being desirous to oppose the multitude of whimsies then current under the specious name of Moses, were called *Caraites*, by the defenders of those traditions ; insinuating that they adhered only to the letter of Scripture. We have but few works of the *Caraites*. M. Simon quotes some in MS.

MS. It might be wished that the best of them were printed; they would be much more useful than those of the *Rabbinists*, wherein we find a vast number of trifles, vain, frivolous, and childish explications, founded on pretended traditions of the ancients. The *Rabbins* are generally very ignorant in history, chronology, philology, antiquity, and geography. They understand the holy language but imperfectly. They know not the true signification of a multitude of words in the sacred text. They are prodigiously concerned about their traditions, so that there is very little profit in reading them; and experience shews, that most who have applied themselves to peruse their books, have been but little benefited by them, and have entertained a perfect contempt of their understanding and their works.

Beside the names of *Rab*, and *Rabbi*, or *Rabboni*, which the Jewish doctors assume, they took also those of *Maran*, lord; *More*, doctor; *Cacam*, sage; *Marbitz Thora*, cousin to the law, because the law rested on them; *Dom*, or sir. It was chiefly in Spain that they took, formerly, this last title, which is still given to persons of great distinction.

The chief function of the *Rabbins* is to preach in the synagogue, to make public prayers there, and to interpret the law. They have the power of binding and loosing, *i. e.* of declaring what is forbid, and what is allowed. When the synagogue is poor and small, there is but one *Rabbi*, who at the same time discharges the offices of a judge and a teacher. But when the Jews are numerous, and powerful, they appoint three pastors, and a house of judgment, where all their civil affairs are determined. Then the *Rabbi* applies himself to instruction only, unless it be thought proper to call him into the council, to give his advice; in which case he takes the chief place.

They have the authority of creating new *Rabbins*. They pretend, that formerly every doctor had a right of giving this title to his disciple; but that in the time of Hillel they relinquished this power to him, and restrained themselves to asking leave of the head of the captivity, at least in the east.

At present they content themselves with installing the new *Rabbi* in an assembly of doctors. Sometimes it is sufficient for one *Rabbi* to lay on his hands, when it is difficult for several to assemble. In Germany they are created by word only, and often, at their creation, their power is restrained to certain functions, and others are excluded, *E. gr.* to teach the law, but not to judge; neither were they to exercise those

functions to which they were appointed, unless their master was absent.

The *Rabbins* omitted nothing to procure credit, authority, and respect, among the people, who nevertheless were generally inclined to despise them. They maintain, that their laws and commands were not to be transgressed, but at the hazard of the lives of the offenders. They instance the example of *Rabbi Jochanan*, who made of one of his disciples a heap of bones, because he would not believe what he taught him. They boast also, that a *Rabbi* cannot be damned. They prove it by *Rabbi Asher*, who fell into capital errors and crimes, which were enough to have plunged him into damnation.—It is said, he even derogated from the power of the Supreme Being, that he admitted of two principles, that he had blasphemed the angel *Metatron*, that he had rode on horseback on the sabbath-day, that he had tore to pieces a young scholar, and had sent the parts of his body to thirteen Levites. Nevertheless, *Rabbi Meir*, his disciple, maintained, that he was not damned, but only detained in purgatory; which he proved by causing smoke to come out of his tomb on a sabbath-day. Another *Rabbi* caused this smoke to cease, and it was concluded from thence, that he was saved. *Excerpta Gemaræ apud Hott. p. 101, &c.*

The Jews have books composed by their *Rabbins*. These are written in Hebrew, though different from that of the Bible; having a great mixture of words and phrases taken from foreign languages. When their writings are not on Bible subjects, they have been obliged to borrow other terms, to express what they treat of; as, in astronomy, physic, theology; but their style is still in imitation of Scripture. Their manner of pronouncing Hebrew is different: the Italians pronounce it otherwise than the Germans, and the Germans differ from the Spaniards and from the Levantines. The characters they commonly use in their writings are not so beautiful as those of the Bible; they are rounder, and more of a running-hand. And he that reads and understands very well the Hebrew of the Bible, will neither read nor understand the Hebrew of the *Rabbins*. The writing and style of these doctors is a particular study.

Nine classes of doctors are distinguished among the Hebrews. *Abrabanel, proem. in lib. Nachalat Avoth. Morin. Exercit. Bibl. lib. ii. Exercit. 2. c. 1.* (1) That of *Moses*, *Joshua*, *Eleazar*, and the seventy elders chosen by *Moses*, to assist him in the government. (2) That of the ancients, who succeeded *Joshua* and *Eleazar*, comprehending, according to them, the judges,

senators, and sanhedrim. (3) That of the *prophets*. (4) The *great synagogue*, composed of six score persons, after the return from the captivity. (5) The *Tanaim*, mentioned in the Mishna. (6) The *Amoraim*, or commentators on the Mishna. (7) The *Giours*, or eminent doctors. (8) The *Seboreans*, or doubters. (9) The *Gaons*.

We must not be surprised by the pompous titles the Hebrews give their doctors, nor by their pretended antiquity. They would be very much puzzled to prove that succession of *Rabbins* they boast of, from Moses to the present times. Abraham Ben-David, who lived at Pescaire at the beginning of the twelfth century, has made a succession of *Rabbins* from Adam to his own time, *Hallevi Sepher Hakkalal*. Vide Bartolucci, tom. i. p. 18. Abraham Zaccuth Iuchasim, a Jew, expelled Spain with the other Jews, composed a catalogue of *Rabbins* from the beginning of the world to A. D. 1500. Gedaliah also made a traditional chain of them down to A. D. 1586, in which he lived.—But there is so great a difference in the calculations of these historians, they fall into such anachronisms, they disagree so much in the names of these doctors, that it is easy to see they have no certain principles, nor any distinct knowledge of what they advance.

In vain do the *Rabbins* boast of the antiquity of their schools, and doctors: when we search into these things, we find nothing but confusion and uncertainty. They speak with great emphasis of their schools at Japhne and Tiberias, in Palestine, after the destruction of the temple; also of those of Nahardea, Pundebita, and Sora, in the east. They produce lists of doctors who taught therein; but all these are so ill put together, that nothing can be concluded from them. They have certain books, of whose antiquity they very much brag; the *Midraschin*, for example, or *Commentaries on Scripture*, which they say were composed by *Rabbins* in the time of Judah the Holy, A. D. 215. Yet the *Gemara* is quoted therein, which was composed long after the *Midraschin Rabbith*, or Grand Commentaries, imputed to Nachmanides, who lived, they say, at the end of the third century; mention is made therein of the endeavour of the emperor Julian, to rebuild the temple of Jerusalem. The Sentences of the Fathers, or *Pirke Aroth*, published under the name of Eleazar, who lived under Gamaliel the second, is much more modern than that time, as appears in the work itself. See SCHOOLS.

We have spoken of the paraphrasts Onkelos, Jonathan, Joseph the Blind, [one-eyed] of the

Gemara, the *Talmud*, and the *Misna*. Vide also Bartolucci, *Bibliotheca Rabbinica*; and Basnage's *Hist. Jews*, tom vii. lib. x. cap. 3, &c.

[As the *Rabbins* are so frequently quoted by commentators, it seems no more than proper to acquire some acquaintance with the principal.—That those whose works chiefly come under our inspection are modern, must be acknowledged; yet, the inquisitive and reasoning among them might have recourse to writings, which are, at present, but little known, especially to Christians. In Spain, for instance, the learned Hebrews derived much assistance from familiarity with the Arabic language, which they studied and spoke; they also held literary assemblies among themselves, in which they discussed the more abstruse questions of their law, and the more difficult passages and terms of Scripture. Later days have also produced *Rabbins*, who justly acquired extensive reputation by their learning, which was not confined to Hebrew or Rabbinical knowledge, but included classical studies. Much has recently been done in Germany, and elsewhere on the continent, to promote a spirit of general knowledge among the Jews at large; and, if possible, to prevent unqualified teachers from assuming public employments.

As almost all the learning of the *Rabbins* is traditional, or at least depends on tradition, it must be tried by the rules of historical enquiry, and the dictates of common sense. Among a prodigious mass of trifling, the Talmud, and its fellows, may contain some ancient facts; it is even possible, that a few of the papers in circulation against Christianity in its early days,—which probably were very numerous—may be preserved, as to their essential contents; but certainly, not with integrity. We know very little respecting the eastern schools of the Jews; except that they have been exposed to many insults and sufferings. With the western Doctors we are better acquainted: and shall set a few of them before the reader, in alphabetical order.

ABEN EZRA, or rather ABRAHAM ABEN EZRA, one of the most ancient Jewish Rabbins, wrote literal commentaries on most parts of the Bible, which are printed in the great Bibles of Venice and Basil. His style is very concise, and sometimes obscure. He wrote also several works on Grammar. In his *Jesud Moreh*, he incites to the study of the Talmud. He lived in the twelfth century; he was at Rome in 1146, at Rhodes in 1156, and died in 1165, but others say in 1174.

ABRAVANEL, or Don ISAAC ABRAVANEL, was driven out of Spain with other Jews, in 1492.

1492. He wrote very large commentaries on most of the Bible. In his *Ros Amana*, [Chief of the Faith] he very subtly treats of the principal articles of the Jewish religion. Vorstius translated it into Latin, and added notes. His *Nahalat Avoth*, [Possession of the Fathers] is a commentary on the treatise *Pirke Avoth*. Both were printed at Venice, in 4to. in 1545. In a learned preface before his book *Nahalat Avoth*, he explains the succession of tradition among the Jews, which is very intricate. His *Miphaloth Elohim*, [Works of God] learnedly treats on the creation of the world, and examines whence Moses obtained his documents for the book of Genesis.

BEN ASHER, BEN NEPTHALY, are two famous Jewish Doctors, who corrected the Hebrew copies of the Bible, and afterwards divided the Jews about the various readings. We know not exactly the time they lived in. R. Gedaliah places them about the beginning of the eleventh century. We usually say *Ben Asher*, but the name of this Doctor is *R. Aaron* son of *R. Moses* of the tribe of *Asher*; so the entire name of *Ben Nephthali* is, *R. Moses* son of *David* of the tribe of *Nephthali*.

ELIAS LEVITA. His book, intituled *Massoret Hammassoret*, is an excellent treatise on the *Massoret*; printed at Venice by Bombergue, in 4to.; he wrote besides a Chaldee Dictionary; and another Dictionary called *Tisbi*, which is a glossary on the barbarous Hebrew words: it has been translated into Latin by Fagius. He is the first and almost only Jew who applied himself to the *Massoret*, or criticism on the Hebrew text; and although he was a Jew, he taught the Christians at Rome and Venice. He also composed several books of Grammar, most of which have been translated into Latin. He has made very good observations on the books of *R. David Kimchi*, and *Moses Kimchi*; in a word, he is the least superstitious among the *Rabbins*, and deserves to be read.

KIMCHI. There are three Rabbins of this name; *Joseph Kimchi*, [about A. D. 1160.] *David Kimchi*, and *Moses Kimchi*; the first was father to the two others. He lived at Narbonne in France. *David Kimchi* has been the most followed of all the Jewish grammarians, by Christians, in their Dictionaries and translations of the Bible; especially his Commentaries on the Scripture, most of which have been printed in the great Bibles of Venice and Basil; of his Grammar called *Sepher Miclol*, and his Dictionary *Sepher Scorascim*, there are several editions, beside that printed at Venice, in folio, by Bombergue, 1545, and 1546, which has the notes of R. Elias Levita. The Jews, alluding

to his name, which signifies *miller*, have a saying, *there is no meal without the miller*:—the sanction of *Kimchi* is necessary to a point of grammar.

MOSES BEN MAIMON, usually called by abridgment, *Rambam*, or *Maimonides*, was born at Corduba, in Spain, A. D. 1131. His father Maimon, pretended to be of the race of David. He has acquired the greatest reputation of any Jew, as well among Jews as Christians. He made an abridgment of the *Talmud* in Rabbinical Hebrew, when he was but very young, which has since been printed under the title of *Jad Haz Zaka*, [Strong hand]. It is very useful to those who would understand the Jewish laws and ceremonies. He afterwards composed his Commentary on the *Mishna*, which the Jews call his great work: this he wrote in Arabic: the translation into Rabbinical Hebrew is not his. His *More Nevochim*, was translated into Latin by Buxtorf the Son. R. Moses composed this work also in Arabic, which was afterwards translated by Samuel ben Tibbon his scholar, so that he himself received the translation, and approved it. This book being full of philosophy and many novelties, very much scandalized the Jews, especially those of France, who opposed the publishing of it; as also the first book of his abridgment of the *Talmud*, where he maintained the same principles: they went so far as to condemn this book to be burnt; as we may see in this Rabbi's letters printed at Venice, in 12mo. *More Nevochim* has been printed at Venice, and many other places in folio. This Rabbin is often called *the Egyptian*; because, being forced to quit Spain, he fled into Egypt, where he was physician to the Soldan. He died at the beginning of the thirteenth century. [A. D. 1205.]

MOSES BAR NAHMAN, who is called for shortness *Ramban*, lived at the same time, he made a commentary on the books of the law, which has been printed in folio, under the title of *Hidusce Hattorah*, [New Meditations on the Law.]

NATHAN, otherwise, R. ISAAC NATHAN, is the first Jew who made a Hebrew Concordance to the Bible, which was printed at Venice, in folio, by Bombergue, in 1524. He composed this Concordance by the Latin one, so that the Jews are beholden to the Christians for the Concordances they have at present, which are absolutely necessary for understanding the *Massoret*, or Criticism on the Hebrew Text. He was head of the Academy at Rome. He died A. D. 1106.

SOLOMON JARCHI. We are often mistaken in quoting this Rabbin, whose name is properly,

perly, *Isaaki*, not *Jarchi*, however, by reason of this pretended name of *Jarchi*, some have thought that he was of Lunel in Languedoc; (where the Jews had an academy, in which it is said, he taught: from the name *Lunel* (Moon-town) is derived the surname of *Jarchi*, which imports *Moon-struck*, or *Lunatic*.) but he was of Troyes in Champagne, as R. Gedaliah and most Jewish Chronologists affirm; he lived in the twelfth century. His books are much esteemed by the Jews, and we may say he is their great author. We have his Commentaries on the Scripture in the Bibles of Venice and Basil; also, with the body of the Talmud, his Glosses, or Commentaries on that great book.]

RABBAH, רַבָּה, Ἀρεβὰ, *great*, or *powerful*; from רַבָּב *rabab*, or רַבָּה *rabah*: otherwise, *contentious*, or *disputative*; from רוֹב *rub*.

RABBAH, or AREBBA, a city, Joshua, xv. 60. Perhaps *Arba*, or *Hebron*. Jerom speaks of a city called *Rebbo*, bordering on Eleutheropolis east.

[It is written differently from *Rabbath*, yet appears to be the same.

1. *Rabba*, or *Rabbath*, q. *Megalopolis*, the great city; the metropolis of the Ammonites. Deut. iii. 11. 2 Sam. xi. 1. 1 Chron. xx. 1. Jer. xlv. 3. See RABBATH, below.

2. *Rabba*, metropolis of the Moabites. Josh. xiii. 25. Vide AR. Cellarius, *Geog. Ant. tom. ii. p. 674*. See RABBATH-MOAB, *post*.

3. *Rabba*, with the article, in Judah, Josh. xv. 60.

4. *Rabba*, or *Rabbith*, in Issachar, Josh. xix. 20.

RABBATH PHILADELPHIA was thought by Eusebius to be the same as *Rabba* of the Ammonites.]

RABBATH, רַבָּת, Ἀκρα Παββάθ, *great*, a *multitude*.

RABBATH, or RABBAT-AMMON, RABBAT-AMMONA, or AMMANA; or *Rabbath* of the children of *Ammon*, afterwards called *Philadelphia*, the capital of the Ammonites, situated beyond Jordan. It was famous and considerable even in the time of Moses, who tells us, that here was preserved the iron bedstead of king Og. When David declared war against the Ammonites, his general Joab, laid siege to *Rabbath-Ammon*, where the brave Uriah lost his life, by a secret order of his prince. And when the city was reduced to the last extremity, David himself went thither, that he might have the honour of taking it. From this time it became subject to the kings of Judah. Afterwards the kings of Israel became masters of it, with the tribes beyond Jordan.

But towards the conclusion of the kingdom of

Israel, Tiglath-pileser having taken away a great part of the Israelites, the Ammonites were guilty of many cruelties against those who remained; for which cause, the prophets Jeremiah and Ezekiel pronounced very severe prophecies against *Rabbath*, the capital of the Ammonites, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem. Antiochus the Great took the city of *Rabbath-Ammon* about A. M. 3786. Some time before this, Ptolemy Philadelphus had given it the name of Philadelphia. Vide PHILADELPHIA.

RABBATH-MOAB, or RABBATH of the children of Moab, the capital of the Moabites, otherwise, *Rabbat-Moba*, *Ar*, *Areopolis*, *Ariel* of *Moab*, *Kirheres*, or the city with brick walls. Jer. xlviii. 31, 36, &c. This city stood on the river Arnon, by which it was divided; whence in the Kings it is called the *two Ariels* (lions) of Moab. This city underwent many revolutions; and the prophets threatened it with great misfortunes. Vide AR. The Romans generally kept a garrison at *Areopolis*, because of the importance of this pass over the Arnon. See the ancient *Notitia*, and Eusebius and Jerom on ARNON.

RABBI, Ῥαββί, *master*, *doctor*. See RAB.

RABBITH, or RABBOTH, רַבּוֹת, *multitude*; from רַבָּב *rabab*: otherwise, *quarrel*; from רוֹב *rob*: or *usury*, *loan*; from מַרְבִּית *mar-bith*. A city of Issachar. Josh. xix. 20.

RABBONI, Ῥαββוני, a diminutive from *Rabbi*. John xx. 16. [rather, *my master*.]

RAB-MAG, רַב־מַג, Ῥαβμαγ, *who overthrows*, or *destroys a multitude*; from מוֹג *mug*, *to dissolve*, and רַבָּב *robab*, *a multitude*; otherwise, *chief*, or *prince of dissolution*; from רַב *rab*, *master*, and מוֹג *mug*, *dissolution*; or, perhaps, *chief of the mugians*. A Babylonish word.

RAB-MAG, or REB-MAG, a general officer of Nebuchadnezzar's army, at the taking of Jerusalem, Jerem. xxxix. 3. A. M. 3416, ante A. D. 188. I imagine that רַב־מַג *Rab-mag* signifies chief of the *Magi*. 2 Kings xviii. 17. [As it may happen that the reader should meet with the word RAB-MAG as signifying a Jewish Rabbi, we shall hint that it refers to Rabbi Maimonides-ben-Gershon, and is formed of the first letters of his name compounded into one word.]

RAB-SHAKEH, רַב־שָׁקֵה, *cup-bearer of the prince*, or, *chamberlain*; from רַב *rab*, *master*, and שָׁקַה *shaka*, *to drink*. [Chief butler. Comp. Gen. xl. 2.]

RAB-SHAKEH, or RAB-SACES, i. e. chief butler or cup-bearer. A term of dignity, a title of office, not a proper name. *Rab-shakeh*, was sent by Sennacherib, king of Assyria, to summon Hezekiah,

Hezekiah, which he did, in a very haughty and insolent manner, and told him, in Hebrew, that he ought not to put confidence, either in the king of Egypt, or in the Lord, who had ordered Sennacherib to march against Judea. 2 Kings xviii. 17.

After this *Rab-shakeh* returned to his master, who had quitted the siege of Lachish to meet the king of Egypt, then coming to assist Hezekiah. But in this march the destroying angel slew 185,000 of the army of Sennacherib; and he was obliged to hasten back to Nineveh, where he was slain by his own sons. See HEZEKIAH and ISAIAH. Isa. xxxvii. 36, 37, &c. 2 Kings xix. 35, 36, 37.

RAB-SARIS, רַב־סָרִיס, *grand master of the eunuchs*; from רַב *rab*, master, and סָרִיס *sarim*, eunuchs: or, gentleman of the chamber to the sovereign.

RAB-SARIS, or RAB-SARES, sent with Rab-shakeh and Tartan, to summon Hezekiah. *Rab-saris* is not a proper name, but a name of dignity, a title of office, 2 Kings xviii. 17. Jer. xxxix. 3.

RACA, 'Pakà. Jerom says, that this word is derived from the root רִיק *rik*, vain, trifling, witless, brainless: otherwise, beggarly, worthless. It is thus translated by the Vulgate, Judg. xi. 3. [*vain men*. Eng. Tr.]

RACA, or RACHA; a Syriac word, signifying foolish, and including a strong idea of contempt. Jesus Christ says, Matt. v. 22. whoever shall say to his neighbour, *Raca*, shall be condemned by the council, or sanhedrim. We read in the Hebrew, that when Jephthah was expelled by his brethren, he headed a company of *Rakim*, רַקִּים. LXX. ἄνδρες κενοί, men of desperate fortunes. Judg. ix. 4. xi. 3. Also, Jeroboam, son of Nebat, assembled a company of *Rakim*, beggars, sons of Belial, 2 Chron. xiii. 7. Lightfoot assures us, that in the Jewish books, the word *Raca* is a term of the utmost contempt; and used to be pronounced with certain gestures of indignation, as spitting, turning away the head, &c.

RACHAL, רַכֵּל, *Injurious*, from רַכֵּל *rakil*: otherwise, perfumer, or trafficking; from רַכֵּל *rakal*. [A market, perhaps, a fair.] A city of Judah, whither David sent some of the spoil taken from those enemies, who had plundered Ziklag. 1 Sam. xxx. 29.

[RACE, RUNNING. The numerous allusions in the writings of St. Paul, to the races and games established in Greece, require some acquaintance with the nature and laws of those institutions, to render such passages intelligible. It may therefore, be proper to adduce a specimen of the regulations, &c. attending them, Comp. ATHLETA.

The apostle says, 1 Cor. ix. 24. "Know ye not that they who run in a race, run all, but one (only) receiveth the prize?—so run that ye may obtain. And every one who striveth is temperate," &c. Also, 2 Tim. ii. 5. "if a man strive for masteries, yet is he not crowned except he strive lawfully." See also Heb. xii. 1 Gal. v. 7, &c.

"Such as obtained victories in any of these games, especially the *Olympic*, were universally honoured, nay, almost adored: at their return home they rode in a triumphal chariot into the city, the walls being broken down to give them entrance; which was done (as Plutarch is of opinion) to signify, that walls are of small use to a city that is inhabited by men of courage and ability to defend it. At Sparta they had a honourable post in the army, being stationed near the king's person. At some towns they had presents made to them by their native city, were honoured with the first place at shews and games, and ever after maintained at the public charge. Cicero reports, that a victory in the *Olympic* games was not much less honourable than a triumph at Rome. Happy was that man esteemed, who could but obtain a single victory: if any person merited repeated rewards, he was thought to have attained the utmost felicity that human nature is capable of: but if he came off conqueror in all the exercises, he was elevated above the condition of men, and his actions styled wonderful victories! Nor did their honours terminate in themselves, but were extended to all about them; the city that gave them birth and education was esteemed more honourable and august: happy were their relations, and thrice happy their parents. It is a remarkable story, which Plutarch relates of a Spartan, who meeting Diagoras, that had himself been crowned in the *Olympic* games, and seen his sons and grand-children victors, embraced him, and said, Now die Diagoras, for thou canst not be a god! By the laws of Solon, a hundred drachms were allowed from the public treasury to every Athenian who obtained a prize in the *Isthmian* games; and five hundred drachms to such as were victors in the *Olympian*. Afterwards, the latter of these had their maintenance in the *Prytaneum*, or public hall of Athens."

The Πένταθλον, *Pentathlon*, or *Quinquetium*, [five games] consisted of the five exercises contained in this verse.

Ἀλμα, ποδωκίην, δίσκον, ἄκοντα, πάλην.

Leaping, Running, Throwing, Darting, Wrestling.

Instead of darting, some mention boxing; others speak of exercises different from those mentioned.

mentioned. For *Pentathlon* seems to have been a common name for any *five* sorts of exercise performed at the same time. In all of them there were some customs that deserve our observation. *Dromos*, Δρόμος, the exercise of *running*, was in great esteem among the ancient Grecians, insomuch, that such as prepared themselves for it, thought it worth their while to use means to burn or parch their spleen, because it was believed to be a hindrance to them, and retard them in their course. Homer tells us, that swiftness is one of the most excellent endowments a man can be blessed withal.

Οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κεν ᾗσιν.
 Ἡ ὅ, τι ποσσὶν τε ῥέξει, καὶ χερσὶν ἔῃσιν.

No greater honour e'er has been attain'd,
 Than what strong hands, or nimble feet have gain'd.

Indeed, all those exercises, that conduced to fit men for war, were more especially valued: now swiftness was looked on as an excellent qualification in a warrior, both because it serves for a sudden assault and onset, and likewise for a nimble retreat; and therefore, it is not to be wondered that the constant character which Homer gives of Achilles is, that he was πόδας ὠκὺς, or swift of foot: and in the holy Scripture, David, in his poetical lamentation over those two great captains, Saul and Jonathan, takes particular notice of this warlike quality of theirs: "they were (says he) swifter than eagles, stronger than lions." 2 Sam. i. 23.

All such as designed to contend were obliged to repair to the public *gymnasium*, at Elis, ten months before the solemnity, where they prepared themselves by continual exercises; we are told, indeed, by Phavorinus, that the preparatory exercises were only performed thirty days before the games; but this must be understood of the performance of the whole and entire exercises in the same manner they were practised at the games, which seems to have been only enjoined in the last month; whereas, the nine antecedent months were spent in more light and easy preparations. No man who had omitted to present himself in this manner, was allowed to contend for any of the prizes; nor were the accustomed rewards of victory given to such persons, if by any means they insinuated themselves, and overcame their antagonists: nor would any apology, though seemingly ever so reasonable, serve to excuse their absence. In the CCVIIIth Olympiad *Apollonius* was rejected, and not suffered to contend, because he had not presented himself in due time, though he was detained by contrary winds in the islands called *Cyclades*; and the crown was given to *Heraclides* without performing any exercise, because

no just and duly qualified adversary appeared to oppose him. No person who was, himself, a notorious criminal, or nearly related to any such, was permitted to contend. Farther, to prevent underhand dealings, if any person were convicted of bribing his adversary, a severe fine was laid upon him: nor was this alone thought a sufficient guard against evil and dishonourable contracts and unjust practices, but the contenders were obliged to swear, that they had spent ten whole months in preparatory exercises: and farther yet, both they, their fathers and brethren took a solemn oath, that they would not, by any sinister or unlawful means, endeavour to stop the fair and just proceedings of the games.—POTTER's *Antiq. Græc.*

The rewards (the crowns) given in these games have been thus rendered into English by Mr. Addison, from the Greek. *Anc. Med. Dial. II.*

Greece, in four games thy martial youth were train'd;
 For heroes two, and two for Gods ordain'd;
 Jove bade the olive round his victor wave;
 Phæbus to his an apple-garland gave;
 The pine, *Palæmon*; nor with less renown,
Archemorus conferr'd the parsley crown.

Compare with these fading vegetable crowns, that immortal life which the Gospel offers as a prize to the victor; in order to understand the apostle's comparison, 1 Cor. ix. 25. 1 Pet. v. 4.

N. B. No slave was allowed to contend in the games; but all were freemen; and indeed, usually, were persons of consideration in life; which their success increased.]

RACHEL, רַחֵל, *sheep*.

RACHEL, daughter of Laban, and sister of Leah. When Jacob fled from his brother Esau's resentment, he arrived in Mesopotamia, near the city of Haran; meeting some shepherds there, he inquired if they knew Laban, son of Nahor. They answered, we know him well, and here is his daughter *Rachel* coming with the flock. Jacob introduced himself to her, was brought into Laban's house, and entertained with great civility. When he had been there about a month, Laban desired him to propose some recompence for his services. Jacob offered to serve him seven years for his younger daughter *Rachel* in marriage. Laban agreed; but instead of *Rachel*, he imposed her elder sister Leah on Jacob.

Jacob, the next morning, made bitter complaints; Laban excused it; and offered, if he were willing to serve another seven years, he should have *Rachel* also. When the week of Leah's wedding was over, Jacob married *Rachel*. His affection for *Rachel* abated his kindness for Leah; but the Lord gave children to Leah,

Leah, and none to *Rachel*, who became angry, and said to Jacob, "give me children, or else I die:" but, Jacob answered her with indignation. *Rachel* said, take my maid Bilhah, that I may have children by her. Jacob taking Bilhah, she brought a son, whom *Rachel* called Dan. Bilhah had another son the year following, whom *Rachel* named Naphthali.

At length the Lord remembered *Rachel*; she brought forth a son whom she named Joseph. Some years after, Jacob returning to Canaan, *Rachel*, unknown to Jacob, privately took away the *Teraphim*, or domestic gods (*Vide TERAPHIM*) of her father, A. M. 2265, ante A. D. 1739. Gen. xxxi. Laban pursued Jacob; and charged him with this theft: Jacob wished him to search every tent, which he did, without finding any thing. Laban coming into *Rachel's* tent, she hid the *Teraphim* under her camel's furniture, and sat down upon it. Excusing her not rising, she said "the custom of women is upon me."

When Jacob passed over the brook Jabok, he divided his wives and children into three companies. He put the two maids and their children first; Leah and her children second; and lastly, *Rachel* and her son Joseph. This he did, that if Esau should assault the first company, the second and third might escape; or at worst, the third might avoid his fury. After he passed over Jordan, as he advanced towards Hebron, and was not above a furlong—(Hebr. *Kiberath*. See the article *Kiberath-aretz*.) from Bethlehem, otherwise called Ephrath, *Rachel* was seized with the pains of child-birth. She brought forth a son, whom she named Ben-oni, son of my pain;—but Jacob named him *Benjamin*, or the son of my right hand. Here *Rachel* died, and Jacob buried her, erecting a monument, (Heb. מצבה, *Matzebah*. LXX. Στήλην, a pillar. Jeron., *Titulum*.) for her, which continued for ages. A. M. 2265, or 2266, ante A. D. 1739.

[They still shew a monument which they call *Rachel's*; but it is too like the Turkish monuments to be ancient. It may have been renewed in later ages.]

The prophet Jeremiah, xxxi. 15. and after him St. Matthew, ii. 18. have, as it were revived *Rachel*, in the tribes of Ephraim and Manasseh, born from Joseph, son of *Rachel*. "In Rama (or, on the high places) was there a voice heard, lamentation and weeping, and great mourning, *Rachel* weeping for her children, and would not be comforted, because they are not." This was fulfilled, when these tribes were carried into captivity beyond the Euphrates. St. Matthew; has accommodated this prophecy to the

VOL. II. PART XXIV. Edit. IV.

lamentations of Bethlehem, when Herod slew the children there. Then *Rachel*, who was buried there, might be said to renew her cries and lamentations for the death of so many infant innocents, sacrificed to his jealousy and cruelty! See PLATE, MOURNING WOMEN AT RAMAH.

RADDAI, רַדַּי, 'Radai, (that defends; from רַדַּד *radad*, to stretch out: [extended of God?]) or that rules; from רַדַּח *radah*. Fifth son of Jesse, and brother of David. 1 Chron. ii. 14.

RAGABA, a very strong castle beyond Jordan, Joseph. *Antiq. lib. xiii. cap. 23*. Probably *Argob*, mentioned in several places, Deut. iii. 4, 13, 14. 1 Kings iv. 13. 2 Kings xv. 25. Eusebius places *Argob* in the canton of Gerasa, fifteen miles east.

RAGAU, a large plain wherein Nebuchadnezzar, king of Nineveh, overcame Arphaxad, king of Media, in the country of Arioch, king of the Elymeans. Judith i. 5, 6. These plains of *Ragau* are probably those about *Rages* in Media.

[RAGE, vide ANGER.]

RAGES, Ράγος, *tempest, tumult, sedition; [or commotion]* from ראג *ragash*. A Medish word.

RAGES, or RAGÆ, a city of Media, on the mountains of Ecbatana. Tob. i. 14. Tobit having deposited ten talents with Gabael, a citizen of *Rages*, (or having lent it him, according to the Vulgate) sent his son Tobias to fetch it. But being obliged to stay at Ecbatana, to celebrate his marriage with Sara, the daughter of Raguel, Tobias desired his companion, the angel Raphael, to go to Gabael, and bring the ten talents; which Raphael performed. *Rages* was a little day's journey from Ecbatana, on the southern part of Media, in the mountains that divide this country from Parthia.

Rages has its representative in the modern *Rey*, of which incredible stories are reported by the Persian writers. They say, that in the ninth century it was so large as to be divided into 96 districts, each of which contained 46 streets; that it had 6,400 colleges, 15,000 mosques, and other edifices in proportion; that it was the next city after Babylon, &c. It is now greatly reduced. The air is unhealthy, tinges the complexion yellow, and occasions agues. Yet the inhabitants live as long as those of other places; which has made the Persians say that "the angel of death himself flees from the unwholesome vapours of *Rey*." Among its titles is *the market of the universe*: so that we need not wonder at finding Jews attracted to it.

"REY is a very considerable city. In this place are many bazaars, and caravanseras, and, market-places.

C div. 2

market-places. Here they have both river water, and water brought by canals, or trenches : one of these is called the Royal Aqueduct. For the most part the inhabitants drink the water of these aqueducts. There are many canals beside. Here they cultivate the land, and practice husbandry, and traffic for gold and direms. The people are hospitable and polite. Here they manufacture fine linen, cotton, and camelots, which are sent to all parts of the world. In the territory of *Ray* are villages larger than some towns,—containing two thousand inhabitants, or more. Ibn Haukal, p. 178.

We need not doubt but that some of these large villages, or others near them, might receive many of the Jews of the captivity.]

[The ruins of *Rae*, about three miles S. E. of Tehran, the present capital of Persia, cover a great extent of country, but offer nothing worthy of observation ; for, as most of the buildings in Persia are of brick dried in the sun, they are no sooner deserted than they crumble into dust, and we therefore find (with few exceptions) that the remains of all the cities in this country present the same appearance of mounds or hillocks of sand, covered with pieces of lacquered tile.—The city of *Rae* holds a distinguished place in the annals of Persia, and continued to flourish till sacked by the generals of Jungeez Khan. [Genghis Khan] KINNEIR'S *Memoir of Persian Empire*. Lond. 1813. p. 120. See also MORIER'S *Travels in Persia*.]

RAGUEL, רַעוּאֵל, *shepherd of God, or friend of God*; from רָעָה *rahaḥ*, or *roheh*, according to different readings: otherwise, *rupture of God*; from רָעָה *ruah*, *rupture, or bruising*, and אֵל *el*, *God*.

RAGUEL, otherwise, JETHRO. See JETHRO.

II. RAGUEL, father of Sara, and father-in-law to young Tobias. He dwelt in the city of Ecbatana, and was rich. Tob. vi. 11—14. Tobias coming to Ecbatana, his companion, the angel Raphael, urged him to demand Sara as his wife, because he was the nearest kinsman to Raguel, and therefore obliged to marry her, according to the law. Raguel consented, though not without difficulty, fearing it might happen to him, as it had happened to his daughter's seven former husbands. But the Lord preserving Tobias, Raguel kept him fifteen days, made a great feast, gave him half his estate, and secured the other half to him after his own death.

RAHAB, רַחַב, *which is large and extended, or public place*; from רָחַב *rachab*. [amplification, i. e. of the family: it is written Παράβ, Matt. i. 3. and Παβ, Heb. xi. 31.]

RAHAB, a hostess of Jericho, who received

and concealed the spies sent by Joshua. The Hebrew calls her *Zona*, Josh. ii. 1. זֶנָּה זֶנָּה. LXX. Γυναικὸς πορνῆς, which Jerom and many others understand of a prostitute. Others think she was only a hostess or inn-keeper, and that this is the true signification of the original word. (*Ita Chald. Rabb. Lyr. Arias. Pagn. Titelman. Vide, si placet, Sanct. in 3 Reg. iii. 26.*) Had she been a woman of ill fame, would Salmon, a prince of the tribe of Judah, have taken her to wife? or could he have done it by the law? Besides, the spies of Joshua would hardly have gone to lodge with a common harlot, they who were charged with so nice and dangerous a commission. Those who maintain she was a harlot, suggest, that perhaps she was one of those women that prostituted themselves in honour of the pagan deities; as if this could extenuate her crime, or the scandal of her profession, if she were a public woman. [Such women are not called *Zona*, but *Kadeshah*, in the Hebrew.]

But whatever was *Rahab's* profession, when the spies had entered her house, notice was given to the king of Jericho, who sent to *Rahab* to produce those men: but she extended to them the protection of hospitality, hid them, and told the messengers, that such men had been at her house, but when the gates of the city were shutting, they went out. Pursue them quickly, she said, and you may overtake them. They forthwith pursued them, but in vain, for they were concealed on the terrace of *Rahab's* house.

When the king's messengers were gone away, *Rahab* went up to the terrace, or roof of her house, and said to the spies, I know the Lord has delivered this country into your hands; promise me, now, that you will save the lives of me and my family, when you take this city.—The spies promised her, with an oath, and bid her tie a scarlet string to her window, that her house might be distinguished when the Israelites should enter Jericho.

Then she let them down by a rope; for her house adjoined the walls of the city; advising them to return by the mountains, for fear of meeting those who had been sent in quest of them; and to continue on the mountains three days, in which time the messengers would return, after which they might proceed. The spies followed *Rahab's* counsel exactly, and at the end of three days arrived at Joshua's camp, to whom they related all they had discovered at Jericho, and their promises to *Rahab*. When Joshua took the city, he sent the two spies to the house of *Rahab*, to bring her out safe, with all her relations. *Rahab* married Salmon, a prince of Judah, by whom she had Boaz; from whom

whom descended Obed, Jesse, and king David. —Thus Jesus Christ condescended to reckon this Canaanitish woman among his ancestors. —St. Paul magnifies the faith of *Rahab*. Heb. xi. 31.

RAHAB, רַחַב, *proud*; from רָחַב *raab*: otherwise, *quarrelsome*; from רִיב *rob*. [rather *rib*, or *ribi*; probably an Egyptian name for a pear.]

II. RAHAB. The Psalmist speaks of another *Rahab*, Psalm lxxxvii. 4. אֶזְכִּיר רַחַב. "I will make mention of *Rahab* and Babylon, to them that know me." Also, Psalm lxxxix. 10. "Thou hast broken *Rahab* in pieces," or the Egyptian. Isaiah, li. 9. and xxx. 7. uses the same word *Rahab* to denote the destruction of Pharaoh and his army in the Red Sea. See also Job xxvi. 12. "By his understanding he smiteth through the proud;" Heb. *Rahab*. The most skilful commentators explain this of Egypt, particularly of the Delta. This part of Egypt is still called *Rib* or *Rif*, the pear, because of its similitude to the shape of this fruit. M. d'Herbelot says, in his *Bibliotheca Orientalis*, that the name *Rif*, is given to that part of Egypt, which begins at Cairo, and lies to the north, i. e. the Delta.

Jerom, and the ancient Greek interpreters have often translated *Rahab* by *pride*, or the *proud*. But, not a few have misunderstood the original, as referring to *Rahab*, the woman of Jericho!

RAHAM, רַחֵם, *bowels*, or *fellow-suffering*; from רָחַם *racham*. Son of Shema, father of Jorkoam, of the race of Caleb. 1 Chron. ii. 44.

RAIN. It should seem by some expressions in Scripture, that the ancient Hebrews imagined *rain* to be derived from certain great reservoirs above the heavens, which Moses calls the superior waters, in contradistinction from the inferior waters, the sea. Moses says, that at the deluge, "All the fountains of the great deep were broken up, and the windows of heaven were opened." And Hosea says, ii. 21. that in times of great drought the clouds cry to the Lord, beseeching him to permit the waters which he keeps in his treasures and repositories, to fall into them and replenish them. In other places of Scripture, the clouds are described as great bodies, filled with waters supplied to them from the firmament. Even the dews themselves are represented as proceeding from the superior waters, "His heavens shall drop down dew." Deut. xxxiii. 28. Job. xxxvii. 11. xxxviii. 37. Psalm xviii. 11. 2 Kings xxii. 12.

The sacred writers often speak of *rain* of the former season, and *rain* of the latter. Deut. xi. 14. "I will give you the *rain* of your land in his

due season, the first *rain* and the latter *rain*." So Hosea, vi. 3. "He shall come unto us, as the *rain*, as the latter and the former *rain* unto the earth." The Rabbins, and the generality of interpreters are of opinion, that the *former rain*, called in Hebrew יֶרֶחַ *jorah*, signifies the *rain* of the autumn, and that the *latter rain*, called in Hebrew מַלְקוּשׁ *malkush*, signifies the *rain* of the spring. The Jews began their year at autumn; which gives some probability to this opinion. —But on the contrary, we think that *jorah* signifies the *rain* of spring, and *malkush* that of autumn. In Judea it commonly *rained* but in two seasons, spring and autumn. *Jorah* is always put first, and *malkush* afterward. The natural order is, that spring should come before autumn. *Malkush* is derived from the verb *la-kash*, which signifies to make a vintage, to delay, to put off, to gather in the after-marth, or the grass that grows in the meadows in the latter season. Besides, *malkush* signifies a *rain* that is (as it were) earnestly desired by the earth, as coming after the dry season of summer. Job xxix. 23. Prov. xvi. 15. Hos. vi. 3. Joel ii. 23. —Joel says, "He will cause to come down for you the *rain*, the former *rain*, *jorah*, and the latter *rain*, *malkush*, in the first month." But if *malkush* signifies the *rain* of autumn, it will be easily granted, that *jorah* must signify that of spring. The Septuagint have taken it in this sense: and Hesiod has expressed the *rain* of the spring and autumn in words of the same import, as those used by the Septuagint. He calls ὤρινον ὀμβρον, the *rain* of the spring; and ὀπώρινον ὀμβρον, the *rain* of autumn. *Oper. et Dies. lib. ii.* Comp. CALENDAR OF PALESTINE, FRAGMENTS, No. CCCCLIV. et seq.

Moses describing the land of Canaan, and its advantages over Egypt, says, Deut. xi. 10, 11. the land of Canaan is not like that of Egypt; Palestine being a country of hills and valleys, is watered by *rain* from heaven. Hence it is that God promised the Israelites, to send them *rain* in due season. Lev. xxvi. 3. On the other hand, Moses threatens them, if they depart from their fidelity to God, to send them showers of sand and dust. Deut. xxviii. 24. Comp. PLATE OF AGRICULTURE. Vide FRAGMENTS, Nos. CLXXII. CLXXIII.

The Hebrews often compare speech and discourse to *rain*. Deut. xxxii. 2. Ecclus. xxxix. 9. Job says, that in the time of his prosperity, he was attended to with great respect and eagerness; that his discourse distilled like soft *rain*, chap. xxix. 21. that his hearers expected it like *rain*, and opened their mouths, like the earth, when awaiting the *rains* of the latter season.

RAKEM, רָקֵם, *empty*, or *vain*; from רָק *rak*,
C 2 or

or רַקַּח *rakah*: otherwise, painting, or embroidery of several colours: or shadowings; from רַקַּח *rakam*: or their spittle; from רַקַּח *rakak*, spittle, and the pronoun נָם *am*, theirs. Son of Shereth. 1 Chron. vii. 16. Of the tribe of Gad, and family of Machir.

RAKKATH, רַקַּת, 'Pakkàθ, empty, [emptiness] or spittle, or spit, or temple of the head; from רַקַּח *rakak*, or רַקַּח *rakah*. A fenced city of Naphtali. Josh. xix. 35.

[Simon thinks a bank or shore, as the root implies in Chaldee and Arabic. It was probably situated on the bank of the sea of Galilee, or of the Jordan, "Bank-town?" The Jews understand by it, Tiberias. So Racca in Mesopotamia is situated on the shore of the Euphrates; and in Homer and Stephens we have similar appellations.]

RAKKON, הַרְקֹן, 'Hpekkōv, vain, void; from רַקַּח *rakak*, or רִיק *rik*: otherwise, mountain of lamentations and tears; from הַר *har*, a mountain, and קֹן *kun*, to lament: otherwise, mountain of enjoyment; from קָנָה *kanah*, to possess, to enjoy. A city of Dan. Josh. xix. 46.

RAM, רָם, elevated, sublime; from רָם *rum*: or who rejects, or is rejected: from רָמָה *ramah*. Son of Hezron, and father of Aminadab, of Judah, 1 Chron. ii. 9.

II. RAM. Job xxxii. 2. "Then was kindled the wrath of Elihu, the son of Barachel, the Buzite, of the kindred of Ram." In this place Ram is apparently put for Aram. Elihu was of the race of Buz, son of Nahor the Aramean, or Syrian.

RAM, or BATTERING RAM. A well-known engine of war. Mentioned Ezekiel iv. 2. xxi. 22. Nebuchadnezzar used it at the siege of Jerusalem. Pliny says, *lib. vii. cap. 56.* it was invented by Epeus at the siege of Troy: but Vitruvius, *lib. x. cap. 19.* and Tertullian, ascribe this invention to the Carthaginians. Tertul. *de Pallio*. I believe Ezekiel is the earliest author that has mentioned this machine. Vide FRAGMENTS, No. CCXXIII. and Plate of the "BATTERING RAM."

RAMAH, רָמָה, the height; from ram.

RAMAH, or AREMAH; this word signifies an eminence; from hence are so many places in Palestine named Rama, Ramath, Ramatha, Ramoth, Ramathaim, Ramala, and Ramathan. Sometimes the same place is called Rama, Ramatha, Ramoth, and Ramathaim, all these words signifying the same. Sometimes Rama or Ramoth is joined to another name, to determine the place of such city, or eminence. Lastly, Ramah is sometimes put simply for a high place, and signifies neither city nor village. The

following are the chief places mentioned in Scripture by this name.

RAMAH, a city of Benjamin, between Gaba and Bethel, toward the mountains of Ephraim, six miles from Jerusalem north. Jerom places it near Gaba, seven miles from Jerusalem: it was in his time, only a small village; on the road from Samaria to Jerusalem; for this reason Baasha, king of Israel, caused it to be fortified, to obstruct the passage from the land of Judah into that of Israel. Josephus, *Antiq. lib. viii. cap. 6.* calls it *Ramathan*. Josh. xviii. 25. Judg. iv. 5. xix. 13. Euseb. *in locis*. Jerom, *in Osee. v. in Sophon. 1.* 1 Kings xv. 17. 2 Chron. xvi. 1.

I make no doubt but this is the *Ramatha*, or *Ramathaim-zophim*, of the prophet Samuel. 1 Sam. i. 1, 19. ii. 11, &c. It was on the frontiers of Ephraim and Benjamin; and frontier cities were often inhabited by both tribes. The other Ramah, or Ramula, thought to be the country of Samuel, cannot be so. Vide RAMAH II. also RAMATHAIM.

It is also very probable, that Jeremiah speaks of this Ramah, chap. xl. when he says, Nebuzaradan, who commanded the Chaldean army, having found him among the captives at Ramah, whither they had been all brought, set him at liberty. Of the same place we explain the prophecy, chap. xxxi. 15, 16, 17. wherein the Lord comforts Rachel, on account of the taking her children of Ephraim and Manasseh, into captivity: "A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children," &c. St. Matthew ii. 18. has accommodated this passage, to the massacre of the infants of Bethlehem by Herod. [But Rachel was buried in the way to Bethlehem. See FRAGMENTS, and PLATE OF WOMEN MOURNING AT RAMAH.]

II. RAMAH. Scripture often joins Ramah with Gaba, Geba, or Gibeah, as neighbouring places. Ezra ii. 26. Neh. vii. 30. Isai. x. 29. Hosea v. 8. We also see, 1 Sam. xxii. 6. that Saul, when in Gibeah, sat under a tree at Ramah; but in this place we take Ramah only to signify the eminence at Gibeah.

III. RAMAH, or Ramatha, Ramolu, Ramula, Ramba, Ruma, or Remphitis, a city west of Jerusalem, between Lydda and Joppa, as Jerom, in *Epitaph. Paulæ*, places it; or between Joppa and Jerusalem, as modern travellers describe it. Le Bruyn, p. 251. Phocas puts it about thirty-six miles from Jerusalem. Abulfeda, quoted by Reland, *Palest. lib. iii.* says, that this city was built by Solyman, son of Abdolmelic, after the destruction of Lydda; and Sanutus,

in *Secretis Fidel. Crucis*, says, that the Arabians built it near Lydda, after the Crusades began in that country: M. de Bruyn describes the fine reservoirs of water to be seen here, and many other marks of antiquity: he says it is but four leagues from Jaffa, or Joppa, and stands in a plain and even country: he says also, that Lydda is on one side, and about three miles from *Rama*.

These circumstances determine me to think that this is the place Eusebius and St. Jerom took for *Arimathea*, the country of Joseph. Matt. xxvii. 57. Jerom places it between Lydda and Joppa: and Eusebius says it is in the district of Thamnis, near to Diospolis, otherwise called Lydda. This was taken from Samaria, and added to Judea: 1 Macc. xi. 34. Joseph. *Antiq. lib. xiii. cap. 8*. But if so, we must acknowledge this city to have been very ancient, and long before our Saviour's time: consequently, that in the time of the crusades, it was rebuilt, repaired, or fortified anew. Eusebius and some others seem to have thought, that this city is the *Ramath* of Samuel, or *Ramathaim-zophim* of the mountains of Ephraim. But this opinion cannot be supported. Euseb. also, Jerom in *Armathea-sophim*. Comp. the modern accounts, *post*.

IV. RAMA, or *Ramatha*. Phocas says, in his *Travels*, that *Ramah*, or *Armathe*, where Samuel was born, was about six miles from Jerusalem west. Le Bruyn says, *Voyage de Syrie*, p. 259. that going from *Ramah* to Jerusalem, he passed through Cobeb, Benop, Carith-leneb, Soud, Souba, and Samuel; which is a church on a hill, where, they say, was the town of Samuel. But this town of Samuel was north, not west, from Jerusalem; in the mountains of Ephraim, and not in those of Judah. See ARIMATHEA.

V. RAMA, a city of Naphtali, Josh. xix. 36. on the frontiers of Asher, Josh. xix. 29. Jerom reads *Horma* in the Hebrew; but the LXX. and Eusebius read *Rama*. The same Eusebius, and Cyrillus of Jerusalem, on Zechariah, admit a *Rama* in Asher, and another in Naphtali.

[Another in Mount Ephraim, 1 Sam. i. 19. ii. 11. vii. 17. the same, or nearly, as *Ramathaim Zophim*. Comp. *Ramathem*, 1 Macc. xi. 34. This name, importing *heights*, is frequently found prefixed to other names:—sometimes it means the height adjoining a town, sometimes that on which a town is situated. So we have,

1. *Ramoth Mispah*, near Mispah, a city of Gilead, Josh. xiii. 26. the same probably with *Ramoth*. Josh. xxi. 38. 1 Kings iv. 13.

2. *Ramoth Negebh*, Southern Ramoth, a city

of Simeon, Josh. xix. 8. the same as *Ramath Negebh*, 1 Sam. xxx. 27.

Remeth, Josh. xix. 21. *Ramoth*, 1 Chron. vi. 58. *Jarmuth*, i. 6. *Ja-ramuth*, Josh xxi. 29. and other names are derived from the same root, signifying height, or elevation.]

RAMATHA, רמטה, 'Αραμαθαίμ, 'Αραμαθίμ. See RAMATHAIM.——Also,

RAMATHA, and RAMATHAIM-ZOPHIM. [RAMATHA, *heights*. See RAMA I.

A city in Mount Ephraim. 1 Sam. i. 1. xv. 34.

Jerom says it was situated in the neighbourhood of Timnah, near Diospolis.]

RAMATHAIM, רמתי, the two RAMATHAS; probably, because the city was divided into two parts. The *Ramah*, Samuel's birth-place, was also called *Zophim*, because of a family of Levites dwelling there, who were descended from *Zoph*.

[RAMATHAIM, the *double heights*. Called also *Ramatha*, and *Arimathea*. 1 Sam. i. 1.

D'Arvièux, *Travels*, v. ii. p. 26. distinguishes between *Ramathaim Zophim* and *Rama*; for he says, "We arrived at the foot of a hill on which was built that very ancient city called *Ramathaim Zophim*. It is at present almost wholly ruined. There remain but a few houses, with a mosque of considerable size and in good condition, which is highly venerated by the Turks and Jews, because they believe that it contains the sepulchre of Samuel the prophet. Here the interpreters and religious, who had accompanied us, took their leave, and returned to Jerusalem, while we took the road which led us to *Ramah*, where we arrived in the afternoon,"—from thence, to Jaffa.

Ramah is now called *Ramla*. See RAMLAH. The following are the accounts of this town, which have come to our knowledge.

Ramlah. The houses are built of stone, and are provided with domes and terraces. The country around is a plain of several miles in extent—extremely fertile. The town is situated on a rising ground, commanding a very extensive view of the level, open country, by which it is surrounded on all sides. Ophthalmia very prevalent here. Dr. WITTMAN, p. 152.

At *Ramla* "we saw several plantations of Indian corn, with vineyards, gardens containing fruit and vegetables, and fields of cotton. The numerous olive trees without the town, and the numerous date trees interspersed between the buildings, furnished a most agreeable picture.

The pavement of the streets is intermixed with portions of marble: and the houses, being partly built of that material, which is here of a yellowish cast, and partly of stone, with the addition

dition of domes and terraces, have a neat appearance. p. 172.

Oct. 15, 1800. Visited the ruins of an old mosque, about a quarter of a mile from the town of *Ramla*: went up the steeple. Counted 112 steps to the gallery. Ruins and remains of a large building, with subterranea. *Ramla* is built on a gentle eminence on the plain westward of the mountains: has all the appearance of plenty around it; the country having a very fertile aspect. There are many buildings in ruins in the town.

16. Left *Ramla* about 5 o'clock. Stopped at a small miserable, Arab village, about two hours' ride off. At the entrance of the pass through the mountains is another village, where the kings of the Jews once resided, called *Latron*. A ruin to the left, said to have been a palace. Between this place and *Ramla* the country begins to alter its shape, becoming by degrees mountainous. We continued our route from *Latron* to *Jeremiah*, a village in the mountains, about three hours' ride from *Jerusalem*. At *Jeremiah*, they say the prophet of that name was born: here are the remains of a church, built by the empress *Helena*. On our way to *Jerusalem*, we met six Greek priests, who, we at first imagined, were come out to meet us; but it proved otherwise, as they continued their route, having only alighted from their horses in compliment to the general. Not long after, and as we got up the last hill, the *Mosolem* and others came out to meet the general, with a concourse of men and boys; and, I suppose, between two and three thousand men, women, and children, assembled outside the town, to see us, and to follow us into the city. Men with a kind of torch lighted us along. [Major HOPE.]

[When Dr. E. D. CLARKE was here, in 1801, it was a dreadful scene of devastation. Skeletons were lying in all the streets. A plague during the preceding year had carried off not only men, women, and children, but cattle of all kinds, and every thing that had life. Comp. RAMAH III. which is the same town.]

It is thought that the term *Zophim* imports the places which have an extensive view, or the watch-towers: as all *Ramahs* were heights, this appears to be very credible.

Possibly this might have a view of the Mediterranean sea on one side, and of the temple on the other side. This conjecture may be determined by some attentive traveller.]

RAMATH-LEHI, רַמַּת־לֶחִי, 'Ανελπισς ἑρ-
αυδωος, elevation of the jaw-bone; from רָם
ram, to lift up, and לֶחִי lehi, or lechi, a jaw-bone.
LXX. throwing up of the jaw-bone; from רָם
ramah, to cast.

RAMATH-LEHI, or RAMAT-LECHI, the
Height of the Jaw-bone, or the cast of the Jaw-
bone. The name of the place where Samson
threw the jaw-bone on the ground, with which
he had beat the Philistines. Probably this is
the *Lehi*, Judg. xv. 9. See LEHI.

RAMETH, רָמַת, 'Ραμὶθ, lofty, sublime.
A city of Issachar, Josh. xix. 21.

[RAMESSES, the thunder, or exprobaton of
the worm; otherwise, the apple falling, or dis-
solving, or the breaking of dissolving, or breaking
of the worm.]

RAMESSES, or RAMESSE. Several kings
of Egypt are known by this name. Syncellus
reckons six. *Chronic.* p. 101, 103.

I. RAMESSES, successor of Uses, who reign-
ed twenty-nine years.

II. RAMESSE-MENES, fifteen years.

III. RAMESSE-SEOS, twenty-three years.

IV. RAMESSE-MENOS, nineteen years.

V. RAMESSE-TUBAETE, thirty-nine years.

VI. RAMESSE-VAPHRES, twenty-nine years.

All these princes reigned successively; only
between the second and third was one called
Thusimares. Syncellus speaks elsewhere of
another *Rameses*, whom he places between
Armais and *Amenophis*, kings of Egypt; also
of one called *Rhampsis*, whom he places between
Kertos and *Amenemes*.

Manetho, *apud Joseph. cont. App. lib. i.*
speaks of *Rameses*, or *Armeses*, and of *Ra-
messes Miamum*, predecessor of *Amenophis*.—
Usher places *Rameses*, the successor of *Armais*,
A. M. 2426. He reigned but a year and four
months; and *Rameses Miamum* succeeded him,
A. M. 2427, and reigned sixty-six years and two
months. His successor was *Amenophis*. Usher
thinks *Rameses* was that new king who knew
not Joseph, and oppressed the Israelites in
Egypt, Exod i. 8. He was drowned in the
Red Sea.

Marsham places this *Rameses* in the sixteenth
century of the Egyptian era; which answers to
the reigns of Joash, Amasiah, Azariah, Jothan,
and Ahaz, kings of Judah. He thinks it was
he who caused to be made the famous obelisk
mentioned by Pliny, Hermapion, and Ammia-
nus Marcellinus, which is now before the church
of the Lateran at Rome. Pliny, *lib. xxxvi. cap.*
8. Hermap. *apud Ammianum Marcel, lib. xviii.*
—The magnificent encomiums on this prince,
inscribed on this obelisk in hieroglyphical cha-
racters, and the empire of the world ascribed to
him,

him, cannot agree, according to Marsham, with any other than a successor of Sesostris, whom he thinks to be much later than the time of Moses.

Pliny says, *lib. xxxvi. cap. 8.* that *Ramesses* who caused this great obelisk to be made, reigned in Egypt at the time of the taking of Troy.

[A city in the extremity of Egypt, built by the Israelites, as Jerom informs us in his Hebrew Questions, in the nome called *Arsenoitic*. Gen. xlvii. 11. Numb. xxxiii. 5. Whether *Ramesses* were the name of a king of Egypt,—see FRAGMENTS, No. DXLI. Whether the modern Rhammaniah, between Alexandria and Cairo ?]

RAMIAH, רמיה, *elevation, or sublimity of the Lord*; from רם *rum*, and יה *jah*, *the Lord*; or, *rejected of the Lord*; from רמח *to reject*.

RAMIAH, or ΡΕΜΕΙΑ, son of Parosh, a singer, who returned from Babylon; Ezra x. 25.

RAMLA, a city of Palestine, on the road from Joppa to Jerusalem. See II RAMAH.—This city was formerly very magnificent, and surrounded by strong walls. It is said, that a house there, which is the ordinary residence of pilgrims, belonged to Nicodemus. There are still remaining two fine churches, at present reduced to mosques; one dedicated to St. John, the other to the Holy Virgin; under the name of the forty Martyrs, whose bodies were brought from Sebaste in Armenia.

RAMOTH, רמות, Ραμὼθ, *eminences, high places*.

RAMOTH, a famous city in the mountains of Gilead. Often called *Ramoth-Gilead*; sometimes *Ramoth*; and sometimes *Ramath-mizpeh*, or the *Watch-tower*. רמות המצפה. Josh. xiii. 26. The Vulgate makes two cities of it, *Ramoth* and *Masphe*. Josephus calls it *Ramatham*, or *Aramatha*. This city belonged to Gad. It was assigned to the Levites, and was one of the cities of refuge beyond Jordan. Deut. iv. 43. Josh. xx. 8. xxi. 38. It became famous during the reigns of the later kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavoured to regain it. 1 Kings xxii. 2 Kings viii. 28, 29. 2 Chron. xxii. 5. Jehoram king of Judah, was dangerously wounded at the siege of this place: and Jehu, son of Nimshi, was here anointed king of Israel, by a prophet sent by Elisha. 2 Kings ix. Ahab, king of Israel, was killed in battle with the Syrians before this place. 2 Chr. xviii. 3. Eusebius says, *Ramoth* was fifteen miles from Philadelphia east. Jerom places it in the neighbourhood of Jabok, and consequently, north of Philadelphia.

II. RAMOTH, son of Bani. Ezer. x. 29.

[RANSOM. A price paid to recover a per-

son or thing, from one who detains that person or thing in captivity. Hence prisoners of war are said to be *ransomed*, when they are liberated in exchange for a valuable consideration: hence captives taken as slaves, by the piratical states of Barbary, &c. are said to be *ransomed*, when they are bought from those who hold them in slavery. Whatever is substituted, or exchanged, in compensation for the party, is his *ransom*; but, apparently, the word *ransom* is more extensively taken in Scripture: hence a man is said to *ransom* his life. Exod. xxi. 30. to substitute a sum of money instead of his life, *vide* chap. xxx. 12. Job xxxvi. 18. Psalm xlix. 7. and some kinds of sacrifices might be regarded as *ransoms*, in some respects, i. e. as substitutes for the offerer. In like manner Christ is said to give himself a *ransom* for all, 1 Tim. ii. 6. Matt. xx. 28. Mark x. 45. a substitute for them, bearing sufferings in their stead, undergoing that penalty which would otherwise attach on them. *Vide* Rom. iii. 24. vii. 23. 1 Cor. i. 30. Ephes. i. 7. iv. 30. Heb. ix. 15. Comp. REDEEMER.]

RAPHIA, ראפיה, *relaxation*: otherwise, *physic*. 1 Chron. viii. 2. Fifth son of Benjamin.—Son of Tola, of Issachar, 1 Chr. vii. 25.

II. RAPHA, or *Rephaiah*, son of Binea, of Benjamin. 1 Chr. viii. 37.

RAPHAEL, ראפאל, *physic of God*; from ראפא *rapha*, *to cure, to administer physic*, and אל *el*, *God*. [*q. protector?*] 1 Chron. xxvi. 7.

RAPHAEL, one of the seven arch-angels which stand continually before the throne of God, ready to perform his commands. The name of the angel *Raphael* is not found in Scripture, but only Tob. xii. 15. It is not in the New Testament; and, in general, the names of angels do not appear to have been known before the captivity of Babylon. Tobit having determined to send his young son Tobias, to fetch money from Gabael, as Tobias was seeking a guide, he happily found an angel, in a human form, who offered himself for a *drachma* a day, and his food, to conduct him safe to Rages, and back to Nineveh. The Vulgate makes no mention of this bargain; but the Greek and Latin notice it. The Roman *drachma* or *denarius* was about seven pence three farthings of our money. This guide took the name of Azarias, son of Ananias the Great, and Tobit, who knew that family, said, "You are of an illustrious race, my brother:" he ate and drank with Tobias during the journey, and did nothing that could give any suspicion of his being an angel.

They departed from Nineveh; and on the banks of the river Tigris, Tobias went to wash his feet in the river; when a great fish advanced toward him as if to devour him. But *Raphael* bid.

bid him seize it, cut it up, and take out the heart, gall, and liver, which he was to reserve. When near Ecbatana, *Raphael* said to Tobias, here dwells Raguel, who has an only daughter, whom you ought to marry, according to the law, for you are her nearest kinsman, and she is the only heiress of her father. Tobias mentioned a report, that this young woman had already had seven husbands, who had all been put to death by an evil spirit. *Raphael* bid him take courage, told him the devil could have no power over those, who entered into the state of matrimony in the fear of the Lord; that, besides, he had a sure remedy against evil spirits, in the heart of the fish he had about him; for he need but broil it on the fire, and they would presently be put to flight.

They went therefore to Raguel's house; Tobias married Sarah; and, by observing the direction of *Raphael*, was secured from misfortune. While the days of the marriage were celebrating, Tobias sent *Raphael* to Gabael, to receive the money. When returning to Nineveh, *Raphael* persuaded Tobias to go before, to his father and mother, who were in great anxiety on account of his long absence. After their first salutations, Tobias, by advice of *Raphael*, put upon his father's eyes the gall of the fish he had taken; by which in half an hour's time the old man recovered his sight.

After this, they addressed themselves to *Raphael*, whom they still took for a man, and desired that he would accept of half their substance, as a recompence for his great services.—But *Raphael* told them in private, that they must thank God the author of all their good. When you gave alms, said he, and when you buried the dead, I presented your prayers to the Lord; and because you were acceptable in his eyes, he brought you into temptation in order to prove you. Now therefore the Lord has sent me to cure you, and to deliver Sarah, your son's wife, from the power of the devil; for I am the angel *Raphael*, one of the seven that are always before the Lord. Bless him therefore, and sing his praises. Having said this, he vanished. *Vide TOBIT, &c.*

It has been inquired, whether in this *Raphael* did not tell an untruth? It cannot be denied that he told a falsehood, since certainly he was neither Azarias, nor the son of Ananias, nor an Israelite, nor a man, as he appeared to be. He speaks contrary to his own thoughts, and against his own knowledge; he made Tobias believe what was contrary to truth. But commentators generally acquit him of lying. He was sent of God, to conduct young Tobias, under the shape of a young man called Azarias; he was there-

fore to act and speak like him, and in his name. The angels that appeared to the patriarchs, and to Moses, spoke and acted as if they were God himself, because God sent them to represent his person. An actor who represents Cyrus, says, without speaking an untruth, "I am Cyrus."—Besides, supernatural actions, are not subject to common and ordinary rules, but are of a higher order and character.

It is inquired how *Raphael* ate and drank? whether he did really eat and drink, or in appearance only? Some maintain that he did not drink, and *Raphael* seems express for this opinion, when he says, "it seemed to you that I ate and drank with you; but as for me, I am fed with invisible food." Therefore he only seemed to eat, and the senses of Tobias and the rest were imposed upon when they thought he took nourishment, whereas really he took none. Others pretend, that such angels as have appeared to men have really eaten. Justin Martyr, *Dialog. cum Tryphon.* makes no difficulty of it, since in heaven the blessed spirits are fed, as he says, with the bread of angels, as the Scripture speaks. Tertullian also acknowledges, that angels having appeared clothed with natural flesh, may also have eaten really and naturally. *Cont. Marcion, lib. iii. cap. 9.* [*Vide ASMONEUS*: and consider whether, supposing the story of Tobit to be founded on fact, the angels both good and bad are not *figurative* personages: whether *Raphael* signifies any thing more than the salutary protecting agency of Divine Providence, so disposing events as to produce a happy issue: consequently, no just inferences can be drawn from this history beyond the general notion of a superintending power which employs whatever means it pleases to accomplish its purposes; to reward piety, and to punish profligacy: a sentiment better illustrated elsewhere; in the sacred volume.]

RAPHAÏM, רַפְּאִים, *giants*, Deut. ii. 11. from רָפָא *raphah*: otherwise, *physicians*, or *relaxed*, or *that relax*, *that weaken*; from רָפָא *raphah* [*q. protectors?*] *Vide REPHAÏM.*

RAPHANEA, a city of Syria, between which and Arca, or Arac, a city of Judea belonging to the kingdom of Agrippa, the Sabbatical River flowed. Joseph. *de Bello, lib. vii. cap. 24.* *Raphanea*, perhaps, is the *Arpad* of 2 Kings xviii. 34. xix. 13. Isai. x. 9. xxxvi. 19. xxxvii. 13. Jerem. xlix. 23. See ARPAD.

RAPHIA, a famous city on the Mediterranean, between Gaza and Rhinocorura. I do not find it in the Old Testament, which is pretty remarkable, except it be *Gath*, of the *Rephaim*; 1 Chron. xx. 6. whence perhaps it might be named *Raphia* or *Raphia*. *Gath* could not be far

far distant. *Raphia* is famous for the victory of Philopator, king of Egypt, over Antiochus the Great, king of Syria. 3 Macc. i. 11. Josephus says, *Antiq. lib. xiii. cap. 21.* that *Raphia* was taken by Alexander Jannæus; and that having been ruined in the wars, it was repaired by Gabinius. Josephus and Polybius put *Raphia* as the first city of Syria, on the road from Egypt. *Antiq. lib. xiv. cap. 10. de Bello, lib. v. cap. 14.* Polyb. *Hist. lib. v.* Reland. *Palæst. lib. iii. p. 967.* There are extant some ancient medals struck at *Raphia*; and bishops of this city are found in the lists of the eastern councils.

RAPHON, 'Ραφὼν, *physic*, or *suppression*; from רפא *rapha*: otherwise, *giant*: from רפה *raphah*: otherwise, *softness*; from ריפון *riphon*.

RAPHON, a city beyond Jordan, on a brook, not far from Carnaim.

This city is hardly known, but by the victory of Judas Maccabeus over Timotheus, whose army was composed of Arabians, and what other people he could get, to the number of 120,000 foot, and 2,500 horse.

Judas had then but 6,000 effective men: he instantly marched to meet Timotheus, and crossed the brook at the head of his little army. The enemy was so surprised at this bold attempt, that they could not stand the assault, but fled with great precipitation. 1 Macc. v. 37.

RAPHU, רפא, 'Ραφὼ, *cured*, *comforted*. Father of Palti, Numb. xiii. 9.

RAVEN, a bird of prey, in colour black: unclean by the law; Levit. xi. 15. When Noah sent the *raven* out of the ark, to see if the waters were withdrawn from covering the earth, this bird did not return to him. Gen. viii. 6. 7.

When the prophet Elijah, by order from the Lord, retired near the brook Cherith, the Lord fed him for some time by means of *ravens*, who brought him bread and flesh morning and evening. 1 Kings xvii. 5. אֶת הָעֹרֵבִים צִיֵּיתִי. Some interpreters, instead of *ravens*, translate the words *Arabians*, or *merchants*, or *inhabitants* of the city of *Arabo*, or *Oreb*, near to Bethshan. Euseb. et Hieronym. in *Araba, seu Aravas*.—To support these translations it is observed, that the *raven* being an unclean bird, there is no probability that God would use his service.—Notwithstanding, the generality of interpreters keep to the version of *ravens*. If those that supplied Elijah with flesh and bread had been men, why could they not also have supplied him with water, when the brook Cherith was dried up? then he need not have been forced to another retreat, with the poor widow of Sarepta. See ELIJAH. *Add.*

The *raven* was consecrated to Apollo, as the god of divination. The blackness of the *raven*

is proverbial. "His locks are bushy and black as a *raven*." Cant. v. 11. However, white *ravens*, are not rare in northern countries, where the snow lies long on the ground. The *raven* is long-lived. Pliny says, *lib. vii. cap. 48.* it lives the age of nine men; but he allows this to be a story. We are assured, that they live sometimes a hundred years. They feed on carrion, and eat the bodies of men hung up, or crucified:

— Non pasces in cruce corvos,

says Horace, *Epist. l. 1. v. 48.*

The wise man says, Prov. xxx. 17. "The eye that mocketh at his father, and despiseth to obey his mother, the *ravens* of the valley shall pick it out, and the young eagles shall eat it." Zephaniah, ii. 14. seems to suggest, that they fed *ravens* at the doors of their houses. But he rather insinuates, that after the desolation of the Edomites, the Moabites and the Ammonites, the *ravens* [Eng. Tr. the cormorant and the bittern] shall be seen upon their windows, and upon the doors of their ruined houses. This bird may be taught to talk, and to imitate the human voice.

There are several kinds of *ravens*. Some have their bills and legs red. There is also a red *raven*, *Pyrrhus corax*; it is smaller than a crow, and about the bigness of a small owl. Its legs and beak are yellow, inclining toward black; but every where else it is quite black.

The *wood-raven*, called by the Lorrainers, the *sea-crow*, is the size of a hen. Seen at a distance, it seems to be black all over; but seen close, especially when the sun shines on it, it appears greenish. Its bill is reddish and pretty long, its feet are like those of a hen, it feeds on worms and insects; its legs are long and of a dark ruddy colour. It builds its nest at the top of uninhabited towers that are going to decay.

The *small raven*, or *night-raven*, *nycticorax*, haunts the waters, and retires into the reeds, where in the night-time it makes a very disagreeable noise, such as a man when he is vomiting. It builds its nest at the top of a tree, lays two or three eggs, and generally feeds on fishes. We find in Moses the name of a bird which is translated *pelican*, Psalm. cii. 6. and Levit. xi. 18, which comes from a root that signifies *to vomit*, and which may be this *raven*. See PELICAN; also, the NATURAL HISTORY.

RAVISH, *Rapere*. This word in its common signification imports the taking away of any thing from any one by violence. *Alii rapiunt non sua.* Prov. xi. 24. It is also used for the taking away by force, (i. e. the rape of) a woman or virgin. *Sichem rapuit Dinam, et dormivit cum ea.* Gen. xxxiv. 2. And in Judges, *Rapite ex his singuli uxorem sibi.* chap. xxi. 21. D div. 2 Saul

Saul in his anger calls Jonathan his son, *Fili mulieris virum ultra rapiens*; Vulgate: the son of a woman that ravisheth a man, 1 Sam. xx. 30.

RAZIS, 'Pazic, secret; or mystery of the Lord: or the Lord is my secret; from רז naz, secret, and יה יה, the Lord.

RAZIS, or RAZIAS; one of the most considerable doctors at Jerusalem, in the time of the persecution by Antiochus Epiphanes. After the death of this prince, and of Antiochus Eupator his son, and under the reign of Demetrius Soter, son of Seleucus, 2 Macc. xiv. 37. A. M. 3843, ante A. D. 161. Alcimus, the usurper, having bought the high-priesthood of the Jews, of king Demetrius, was sent into Judea, with Nicanor to support him in his dignity. *Razis* was accused to Nicanor, probably as being partial to Judas Maccabeus, and averse to Alcimus, he having no right to the high-priesthood. Nicanor therefore sent 500 men to arrest him, thinking that if he could succeed in bringing him over, it would make a great impression on the rest of the Jews.

When therefore, *Razis* saw that the soldiers would break into his house, and put fire to it, and that he could not avoid falling into their hands; he fell upon his sword, choosing rather to die bravely, than to see himself in the power of wicked men, and to suffer indignities unbecoming his birth and quality. But in his hurry, not having wounded himself mortally, and seeing the soldiers enter in multitudes into his house, he ran up to the platform, and threw himself from thence into the street; yet neither did this fall entirely dispatch him; but he drew his own bowels out of his body, and threw them with both his hands among the people, invoking the ruler of life and of the soul, to restore them again to him another day.

The Jews put *Razis* among their most illustrious martyrs, and pretend to prove from his example, and from those of Saul and Samson, that in certain cases self-murder is not only allowed, but is laudable and meritorious. The *Circoncilians*, a sort of noted heretics of Africa, in the time of St. Austin, pleaded the example of *Razis*, in justification of those cruelties they exercised against themselves, by throwing themselves headlong, and putting themselves to death in a thousand different manners; to promote, as they pretended, the glory of God.

Nevertheless, St. Austin, Thomas Aquinas, and other casuists, maintain that the example of *Razis* being only related in [Apocryphal] Scripture, but not approved, nothing could be concluded from thence to justify the action. Is it thus the martyrs used to behave themselves? true, he died bravely and heroically; but were

it not better to have died humbly, patiently, and submissively? St. Austin's words are; *dictum est quod elegerit nobiliter mori. Malius vellem humiliter; sic enim utiliter. Illis autem verbis historia gentium laudare consuevit, sed viros fortes hujus sæculi, non martyres Christi.*

[RAZOR, an instrument for shaving the hair from the face, head, &c. The Psalmist compares the tongue of Doeg (Psalm lii. 2.) to a sharp razor, starting aside from what should be its true operation, to a bloody purpose and effect. The prophet threatens to shave, i. e. to scrape with violence, to despoil very closely, to leave nothing untouched, with a hired razor, i. e. by a person who will be paid, a power who fights for plunder, the cities and provinces of Judah, &c. every part of them; the hair of the head, the hair of the beard, and the hair of the feet, or pubes. Isa. vii. 20. Vide FRAGMENTS, No. CLII.

Shaving was a sign of mourning, (vide SHAVING) but shaving by a stranger, a foreigner, an enemy, was a sign of captivity, and very likely it alludes to a custom of the heathen priests, who (at least, those of Egypt, as Herodotus testifies) shaved themselves every day, or two, *all over*, as well the body, as the head and beard: if this were also a custom among the Babylonians, as is very credible, then the application and force of this metaphor is clear.

In reference to this "shaving by a razor that is hired," I think it likely that there is an implication of contempt as well as suffering, included in it, as the office of a barber ambulant has seldom been esteemed of any dignity, either in the east or in the west. That the allusion is not unknown at present in Asia, appears from a song, whose versification, if none of the best, yet was popular, "being bawled about the streets of Aleppo, after the retreat of Nadir Shah from Mousul, in the year 1748.

Tahmas, where is he! where is he!
An iron mace between his shoulders;
May a razor shave his beard!
And a sword cut off his head!
Tahmas, where is he! where is he!
RUSSEL's Aleppo, Note 5. Vol. II. p. 393.

As Nadir had failed of his purpose, is not contempt likely to be vented by his enemies, in this triumphant ballad?]

REAI AH, ראיה, 'Peid, Vulgate RAJA, vision of the Lord; from ראה raah, to see, and יה יה, the Lord. [seen mercifully by the Lord.] Son of Shobal, and father of Jahath, 1 Chron. iv. 2.

II. REAI AH, son of Micah, father of Baal, of Reuben. 1 Chron. v. 5.

III. REAI AH; his children returned from Babylon. Nehem. vii. 50.

[REAP,

[REAP, REAPING, is such a natural employment in agriculture, that it almost glides of itself into a metaphorical action, at once expressive, and easily understood. To cut down corn, to gather fruits, when come to maturity, to receive the natural effects, or consequences, or rewards, of good or bad actions, have many points of similitude, which are readily comprehended by all, and furnish frequent allusions in SS.]

REBA, רבע, 'Poβà, *the fourth*, or a *square*; from רבע *rabah*: otherwise, *that stoops*, or *lies down*; from רבץ *rabats*.

[*Quartus*; the *fourth son*, probably in succession. The order of birth frequently was the occasion of giving names to children: so we have *Secundus*, Acts xx. 4. *Tertius*, Rom. xvi. 22. *Quartus*, Rom. xvi. 23. *Quintus*, 2 Macc. xi. 14.; and in Roman history, *Sextus*, *Sextius*, *Septius*, *Septimius*, *Octavius*, *Novius* and *Nonius*, *Decius*, *Decimus*, *Decimius*, all denoting the order of birth. Comp. *Silas*, Acts xv. 22. (i. e. *Tertius*, Rom. xvi. 22.) and the feminine *Shilshah*, perhaps from a *third wife*: 1 Chron. vii. 37.]

REBA, or REBE, or REB, a prince of the Midianites, killed in the war that Moses, by order from the Lord, waged against them by the hand of Phinehas, son of the high-priest Eleazar, for the punishment of their crime in seducing Israel. Numb. xxxi. 8. Josh. xiii. 21.

REBEKAH, רבקה, *fat, fattened*; from רבק *rabak*; otherwise, *quarrel appeased*, or *removed*; from רוב *rub*, *quarrel*, *dispute*, and קחח *kachah*, *to make dull*. [plump; like an animal cooped up.]

REBEKAH, or REBECCA, daughter of Bethuel. Gen. xxiv. Eliezer, the steward of Abraham's house, went to fetch a wife for Isaac from Haram, a city of Mesopotamia; and he brought *Rebecca*. She lived with Isaac twenty years, without having children: he interceded for her by his prayers; and she became pregnant with two children; these struggling together in her womb, and giving her great uneasiness, she consulted the Lord on this occasion; who told her that two nations were in her womb; and that the elder should be subject to the younger. It is not agreed who *Rebekah* consulted with: some insist, that she went to Shem, son of Noah; others, to Melchisedec; others, to Heber; others to Abraham: and some think she went to sacrifice on Mount Moria, or on the altar erected by Abraham, in the forest of Beer-sheba, and that while she slept there God revealed this to her. Petr. Comestr. *Hist. Scholiast*, Diodor. et Procop. in *Genes*. Theodor. qu. 76. in *Genes*.

When *Rebekah's* time was come, she was de-

livered of twins. The first being ruddy and hairy, they named Esau. The other immediately followed, holding in his hand the heel of his brother; wherefore they called him Jacob; the Heeler. Esau delighted in hunting; but Jacob was a plain, homestead man. Isaac had most inclination for Esau, but Jacob was the favourite of *Rebekah*. See JACOB and ISAAC.

A great famine having forced Isaac to Gerar, a city of the Philistines, of which Abimelech was king; when asked, who *Rebekah* was? Isaac answered "his sister;" because he feared they might put him to death, in order to possess his wife. Abimelech one day perceived him to caress her in a manner, that better agreed with a husband than a brother: he ordered Isaac to be called, and reprimanded him; and forbade any one to meddle with this man's wife, on pain of death.

Jacob, by the management of his mother *Rebekah*, having surprised his father's blessing, to the prejudice of his brother Esau; Esau threatened to take his revenge for it. *Rebekah* had notice of his design, and to prevent it, advised Jacob to travel into Mesopotamia, to his uncle Laban, and there to marry one of his daughters. She prevailed with Isaac to consent to this journey, insinuating, that her life was a burden, on account of the daughters of Heth, whom Esau had married; and that if Jacob should also take a wife of this country, her life would no longer be supportable. Scripture makes no farther mention of *Rebekah*; and the year of her death is uncertain: but she certainly died before Isaac; because it is said, that Isaac was put into the tomb with *Rebekah* his wife; which tomb was the same wherein Abraham and Sarah were buried, and afterwards Jacob and Leah. Gen. xlix. 31. xxxv. 29.

RECHAH, רכח, *tender, soft*; from רכך *racac*. [the side; a place in the side of a mountain.] 1 Chron. iv. 12.

RECHAB, רכב, *square*, or *chariot*, or *team of horses*, or *rider*. 2 Kings x. 15.

RECHAB and Baanah, assassins of Ishbosheth, son of Saul. See ISH-BOSHETH, or BAANAH.

II. RECHAB, father of Jonadab, and of the *Rechabites*. It is not known in what time this *Rechab* lived, nor what was his origin. Some derive him from the tribe of Judah. Theodoret, in 1 Paral. initio. Others think he was a priest, or at least a Levite; Hegesippus, apud Euseb. lib. ii. cap. 23. *Hist. Eccles.* because it is said, Jeremiah xxxv. 19. that there shall be always found of the descendants of Jonadab steadfast to the service of the Lord. Some Rabbins pretend, that the *Rechabites* having married

daughters of the priests or Levites, their children were employed in the temple service.—Others think, that indeed they waited in the temple, but only as servants, like the Gibeonites, and Nethinim. Josh. ix. 27. 1 Chron. ix. 2. Ezra ii. 43, 55, 58, 70. Neh. vii. 57, &c. We read in 1 Chron. ii. 55. that the *Rechabites* were originally Kenites, and that they were singers in the house of God. The Hebrew has it; “porters and the obedient, that dwell under tents; these are those that are called Kenites, who are descended from Hemath, chief of the house of *Rechab*.”

The Kenites descended from Midian, son of Cush, by Hobab, or Jethro, father-in-law of Moses. They entered the promised land with the Hebrews, and dwelt in the tribe of Judah, about the Dead Sea. They were distinguished from the Israelites by their retired life, and by their dislike of cities and houses. Some have thought, that Hobab or Jethro was the first founder of the *Rechabites*; that *Rechab* was one of his names; that Jonadab, in the time of Jehu, was one of his posterity; that Heber the Kenite followed the customs of the *Rechabites*. Serrarius distinguishes the ancient *Rechabites*, descended from and instituted by Jethro, from the new *Rechabites* of Jonadab, son of *Rechab*, in the time of Jehu. Arias Montan. in *Judic.* i. Sanctius, in *Jerem.* xxxv. n. 5, 6, 7. Serrarius. *Trihaeres.* lib. iii. cap. 9. Minerval. cap. 13, 14, 15.

Scripture acquaints us, Jer. xxxv. 6, 7. that Jonadab, son of *Rechab*, in the time of Jehu, king of Israel, laid an injunction on his posterity, not to drink wine, not to build houses, not to plant vineyards, to have no lands, and to dwell in tents, all their lives. This laid no obligation on other Kenites, nor on other descendants of Jethro. This they continued to observe above three hundred years; Jehu began to reign A. M. 3120, and Jehoiakim, king of Judah, was put to death A. M. 3405, ante A. D. 599. but in the last year of Jehoiakim, king of Judah, Nebuchadnezzar coming to besiege Jerusalem, the *Rechabites* were forced to take refuge in the city, still, however, lodging in tents. During this siege, Jeremiah received orders from the Lord, to invite them into the temple, and to offer them wine to drink. But they answered; “We will drink no wine; for so Jonadab the son of *Rechab*, our father, commanded us,” &c. “Then came the word of the Lord unto Jeremiah, reproving Judah, saying, “The words of Jonadab the son of *Rechab*, that he commanded his sons not to drink wine, are performed; yet I have spoken unto you, rising early and speaking, but ye hearkened not unto me.” Lastly,

directing his discourse to the *Rechabites*, he tells them; “Because ye have obeyed the commandment of Jonadab your father, Jonadab the son of *Rechab*, shall not want a man to stand before me for ever.”

The *Rechabites* were, probably, led captive, after the taking of Jerusalem by the Chaldeans; since we read in the title of Psalm lxx. that it was sung “by the sons of Jonadab, and by the principal captives,” (Vulgate, *Psalmus David, filiorum Jonadab, et priorum captivorum*) which were Ezekiel and Mordecai, carried away by the Chaldeans beyond the Euphrates, after the taking of Jerusalem under king Jehoiakim. They returned from their captivity, and settled in the city of Jabez beyond Jordan; as appears by 1 Chron. ii. 55. “The race of the scribes that dwelt at Jabez, called porters, obedient, and dwelling in tents, are the Kenites, descended from Hemath, father of the house of *Rechab*.” [Thus the author translates this passage, which is variously rendered by interpreters. The Vulgate has it; *Cognationes quoque scribarum, habitantium in Jabez, canentes atque resonantes, et in tabernaculis commorantes. Hi sunt Cinari, qui venerunt de Calore patris domus Rechab.* The English reads; “and the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites: these are the Kenites that come of Hemath the father of the house of *Rechab*.” The Hebrew will admit either of these interpretations.] This passage has its difficulties: some think, that Jabez is not a city, but a person whom the Kenites acknowledged as master. No farther mention is made of the Kenites, in the books written after the captivity of Babylon.

Some have suggested that the Assideans of the Maccabees, 1 Macc. ii. 42. vii. 13. 2 Macc. xiv. 6. were successors and followers of the *Rechabites*. Others have confounded the *Rechabites* with the *Essenes*. *Ita ex Nilo et Suid.* Serrarius. *Trihaeres.* lib. iii. cap. 9. But certain it is, that the manner of life of the *Essenes*, which is well known, was very different from that of the *Rechabites*; as appears from Josephus, *Antiq.* lib. xviii. cap. 2. who informs us, that the *Essenes* had fields, and dwelt in houses; but had neither wives nor children; and performed no religious ceremonies with the other Jews at Jerusalem: all which was contrary to the practice of the *Rechabites*. Hegesippus, cited by Eusebius, lib. ii. cap. 23. relates, that as St. James was leading away to be stoned, a priest of the race of the *Rechabites*, cried out to the Jews, “What are you doing? The just man prays for you.” It is certain, as we have observed, that the *Rechabites* were not priests: but, as they served

served in the temple, this author might have taken them for priests; or he may have used the word priest in a generical sense, meaning all ministers of the Lord.

Benjamin of Tudela, *Itiner.* p. 75, 76. says, that in his travels, he saw a large country inhabited by the sons of *Rechab*. But his whole relation has the air of a fable.

[RECONCILE, *vide* EXPIATION, and ATONEMENT.]

[RED. For red horses, i. e. horses dyed red, *vide* FRAGMENTS, No. CCCCLXXVIII. For deep red colour, *vide* PURPLE.]

REDEEMER. This name is given, by way of eminence, to Jesus Christ the Redeemer and Saviour of the world. In the law of Moses, Lev. xxv. 25, 47, 48. it is given to him who has the right of redemption in an inheritance, or even to a near kinsman, who may *redeem* it from a stranger, or any Jew that had bought it. Moses ordained, that neither estates in land, nor the persons of the Hebrews, should be sold for ever; but that every one might resume the possession of his estate, or his personal liberty, in the sabbatical year; and at the jubilee. But without waiting for these years, when any relation was rich enough, and had power to *redeem* the goods or liberty of his brother, the law enabled him to do it. And this it calls the right of redemption; giving also the name of *redeemer* to the relation who claimed this right. Lev. xxv. xxvii.

We see an instance of the practice of this law, in the history of Ruth. Ruth ii. 20. iii. 9, &c. Boaz being one of the nearest relations of Elimelech, married Ruth the heiress of Elimelech, and thereby re-entered into the possession of her estate. Jeremiah *redeemed* the field of his nephew Hanameel, which was on the point of being sold to another. Jer. xxxii. 7, 8.

He was also called *The Redeemer of Blood* [Eng. Tr. *The Revenger of Blood*] גואל הדם *Goel haddam*; Numb. xxxv. 12, 19, 21. Deut. xix. 6, 12. who had a right to revenge the blood of his murdered kinsman. To curb the resentment of these avengers, or *redeemers*, God appointed cities of refuge throughout Israel. *Vide* REFUGE, and FRAGMENTS, No. X.

REDEMPTION, of the first-born. See FIRST-BORN, or Exod. xiii. 2, 13, 29, 30. Numb. xviii. 15, 16, 17.

RED-HEIFER. The Lord spake unto Moses, saying: "Command the children of Israel to bring a *red-heifer*, perfect and without blemish, which has never borne the yoke. Eleazar the high-priest, taking it without the camp, shall kill it before all the people. He shall dip his finger in the blood of this heifer, and shall

make aspersions seven times towards the entry of the tabernacle, and shall burn it in the presence of all the people, putting into the flames not only the flesh and the hide, but also the blood and the excrements of the victim. Also the priest shall cast into the fire that consumes the heifer, a bundle of cedar-wood, some hyssop, and double-dyed scarlet. Then he shall wash his garments and his body, and returning into the camp, shall be unclean till the evening, &c. *Vide* Numb. xix.

Spencer, *de Leg. Rit. lib. ii. cap. 15.* thinks, that this ceremony was designed in opposition to the Egyptian superstitions. The Egyptians never sacrificed cows or heifers; and the Hebrews seldom sacrificed any but male animals. The Egyptians abhorred red hair, and all animals of that colour. The Hebrews made no distinction in the colour of their victims, except on this occasion. Jerom, *Epist. 27.* and others think, they sacrificed the *red-heifer* yearly, and distributed the ashes into the towns of Israel.—Some rabbins maintain, that there was but one burnt from Moses to Esdras; and that from Esdras to the destruction of the temple by the Romans, there were but six burnt, or nine at most. Jerom informs us, that this ceremony was performed on the Mount of Olives, over against the temple, after the ark was settled at Jerusalem. The Jews say, that the high-priest always offered this sacrifice, from the first building of the temple.

The *red-heifer* offered without the camp, was a type of Jesus Christ, whose blood purifies our consciences from all sin. Heb. ix. 14.

[There are various particulars connected with this ceremony. Though the Apis of Egypt was black, yet the Apis of India is "*red-coloured*," see APIS, *Add.* consequently, the Hebrew *red heifer* could not be in opposition to this; which is the original of the Egyptian superstition. The virtue of purifying from defilement by contact with a dead body, did not reside in the abundance of water with which the person previously washed himself; but in the ashes of the heifer, however small their quantity, with which he was baptized by sprinkling, Heb. x. 10, 13. It is no improbable conjecture, that the dispute between the disciples of John and the Jews about purifying, John iii. 25. turned on this point, "How could simple water—water having no ashes in it,—purify?" and the Baptist, in another place, pleads the authority of "*him who sent me to baptize with simple water.*" As no heifer can be burnt under the present condition of the Jews, it follows, that they cannot, on their own legal principles, be fully purified from the defilement communicated by the dead: they wash

wash their clothes, the furniture of their apartments, their rooms, &c. but the ashes are still wanting, for the purification of their persons.]

[RED-SEA, origin of its name—passage of. Comp. FRAGMENTS, No. XXXVIII., &c.]

REEDS. *The Vale, or Brook, of Reeds, Vallis Arundineti, River of Kanah.* נַחַל קָנָה. Josh. xvi. 8. xvii. 9. Was at the northern limits of the tribe of Ephraim, bordering on the tribe of Manasseh. The precise situation is unknown.

REED, put into the hands of our Saviour, at his passion. It is thought this was a common reed or cane, given him in derision, instead of a sceptre, as an appendage of mock-royalty.

REELIAH, רִעְלִיָּה, Ῥεελιας, *surprise, or astonishment of the Lord, or the Lord that inebriates, the Lord is my drunkenness*; from רָעַל *rahal, astonished, drunk*, and יָהּ *jah, the Lord*; otherwise, *shepherd, or companion of the Lord*; from רָעָה *raha, or roheh*, according to different readings, *pastor, or companion*, לִי *li, to*, and יָהּ *jah, the Lord*. [trembling of the Lord; i. e. perhaps, a very great trembling, or occasion of alarm and trepidation.] One of the priests, who returned to Jerusalem with Zerubbabel, Ezr. ii. 2.

REFUGE. *Cities of Refuge.* To provide security for those, who undesignedly should happen to kill a man, the Lord commanded Moses to appoint six cities of refuge, or *Asyla*, that whoever against his will should have spilt blood, might retire thither, and have time to prepare his defence before the judges; and that the kinsman of the deceased might not pursue him thither and kill him. Exod. xx. 13. Numb. xxxv. 11, &c. Of such cities there were three on each side Jordan. West of Jordan were *Kedesh of Naphtali, Hebron, and Shechem*. East of Jordan were *Bezer, Golan, and Ramoth-Gilead*. Josh. xx. 7, 8. They served not only for Hebrews, but for all strangers, who resided in the country. The rabbins confine the name strangers to proselytes; but in this, I think, they depart from the design of the law. Deut. xix. 1—8. The Lord also commanded, that when the Hebrews should multiply, and enlarge their country, they should add three other cities of refuge. As this command was never fulfilled, the rabbins say, that the Messiah will accomplish it.

Maimonides, from the traditions of the ancients, assures us, that all the forty-eight cities, appointed for habitations of the priests and Levites, were also cities of refuge; and that all the difference between them was, that the six cities appointed by the law, were obliged to receive and lodge refugees gratis: whereas the other cities might refuse to admit such as fled to them, and were not obliged to lodge them gratis. Be-

sides the cities of refuge, the temple, and especially the altar of burnt-offerings, enjoyed the privilege of an *asylum*. Philo, *Legat. ad Caium*.

The rabbins say, that generally the altar was only for the priests. Those who took sanctuary in the temple, were presently examined by the judges; and if found guilty of murder, they were forced away even from the altar, and put to death without the temple. But if found innocent, they had a guard appointed to conduct them safely to some city of refuge.

These cities were to be of easy access. Every year, on the fifteenth of Adar (February) the magistrates of the cities inspected the roads, to see that they were in good condition. The city was to be well supplied with water and provisions. It was not allowed to make any weapons there, that the relations of the deceased might not procure arms to gratify their revenge. Lastly; it was necessary, that whoever took refuge there, should understand a trade or calling, that he might not be chargeable. They used to send some prudent and moderate persons, to meet those who were pursuing the culprit, in order to dispose them to clemency, and forgiveness, and to await the decision of justice.

[The rabbins say, that Moses appointed three cities of refuge beyond Jordan; and Joshua appointed three cities for the same purpose in Canaan; and these were opposite to each other. Hebron in Judea, was opposite to Bezer in the wilderness; Shechem in Mount Ephraim, to Ramoth in Gilead; and Kadesh in Mount Naphtali, to Golan in Bashan. The intervals also between these cities were as equally disposed as possible, so that there should be the same distance between them. Every impediment was removed from the roads to these cities: over every river was a bridge: every road was at least thirty-two cubits broad: and at every division of the road was a direction-post, on which was written *Refuge, Refuge*, for the guidance of him who was fleeing for security. At the death of the high-priest, the refugee might quit the city where he was: if he died before the high-priest, his remains were kept till the death of the high-priest: if any one should accidentally kill the high-priest, he might enter a city of refuge, but never quit it, say the rabbins.]

Though the manslayer had fled to the city of refuge, yet he was not thereupon exempt from the power of justice; Numb. xxxv. 12.: an information was lodged against him; he was summoned before the judges, and the people, to prove that the murder was truly casual, and involuntary. If found innocent, he dwelt safely in the city to which he had retired; if otherwise, he was put to death, according to the law. Scrip-

ture is not very express, whether the affair came under the cognizance of the judges of the place where the murder was committed, or of the judges of the city of *refuge*, to which the murderer had fled; and commentators are at variance on this matter. Comp. Deut. xix. 11, 12. Josh. xx. 4, 5, 6. Numb. xxxv. 25. But it appears to us, from the passage of Joshua, that the fugitive underwent two trials: first in the city of *refuge*, where the judges summarily examined the affair; secondly, in his own city, where the magistrates examined the cause more strictly. If the latter judges declared him innocent, they re-conducted him under a good guard to the city of *refuge*.

To inspire the greater horror, even of involuntary bloodshed, the law punished it by a kind of banishment; for the accused was obliged to dwell in this city, without quitting it, till the death of the high-priest: but after the high-priest's death, he was free to go where he pleased.

As to places of *refuge* among the Greeks and Romans, see ASYLUM. There was an *asylum* established at Athens by the Heraclidæ, in the temple of *Misericordia*. Theseus also built one there, in favour of slaves, and of the poor who should fly thither, from the oppression of the rich. There was one in the isle of Calauria.—The temples of Apollo at Delphi, of Juno at Samos, of Esculapius at Delos, of Bacchus at Ephesus, and many others in Greece, had the privilege of being *asyla*. Romulus gave this right to a wood adjoining the temple of Vejovis: *Virgil, Æneid. viii. 342*. Ovid speaks of a consecrated wood near Ostium, that enjoyed the same privilege. *Fast. l. 1*. St. Austin observes, *de Civit. lib. i. cap. 34*. that the whole city of Rome was an *asylum* to all strangers.—The number of these privileged places was so much increased in Greece, under the emperor Tiberius, that he was obliged to recall their licences, and to suppress them all; Sueton. *in Tiberio*. Tacit. *Annal. lib. iii. cap. 6*: but his decree was little observed after his death.

The right of *asylum*, passed from the temple of Jerusalem to Christian churches. The emperors Gratian, Valentinian, and Theodosius the Great, condemned to banishment, to whipping, to the loss of hair and beard, all who, on their own authority, should take a man out of a church, who had fled thither for *refuge*. *Cod. Justin. lib. ix. tit. 29*. Honorius and Theodosius the Younger, ordered, that such offenders should be punished as if guilty of treason. *Cod. Justin. lib. i. tit. 11*. But, afterwards, they were obliged to diminish these privileges, and to exempt certain crimes from the benefit of

asylum. The emperor Justinian allowed, that all murderers, adulterers, ravishers, or stealers of virgins, might be taken from *asylum*. Innocent III. also excepts public robbers, and those who spoil fields in the night-time. The right of *asylum* subsists still in Italy, and in some other [Catholic states and] places.

REGEM, רֶגֶם, 'Ρεγμα, *that stones, or is stoned*; from רָגַם *ragam*: otherwise, *purple*; from אֲרָגָן *argaman*. [Possibly of the same import as in the feminine is written רִגְמָה *reg-mah*, a troop or array, sc. of children.] Son of Jahdai. 1 Chron. ii. 47.

REGEM-MELECH, רֶגֶם-מֶלֶךְ, 'Ρογὸν ὁ βασιλεὺς, *he that stones the king*; from רָגַם *ragam*, to stone, and מֶלֶךְ *melec*, a king; otherwise, *the purple of the king, or of the council*; from the Chaldean אֲרָגָן *argaman*, purple.—[Perhaps, *the king's friend*, in the sense of support or defence, as a troop or array of soldiers might be.] A Medish word.

REGEM-MELECH, and Sherezzer, sent a deputation to the priests and prophets at Jerusalem, to know if they were still to fast on the fifth month of the holy year, in memory of the destruction of the temple of Jerusalem, which had been burnt by the Chaldeans on the tenth day of the fifth month. Zech. vii. 2, &c. The answer of Zechariah the prophet, was, that God little regarded their fasts, unless accompanied by justice and charity: but he did not answer directly the question, concerning the fast of the fifth month. For which reason they continued the observance of it, and still continue it.

Who were *Regem-Melech* and Sherezzer?—Some think they were Babylonian proselytes, fearing God, and officers of the king, who conformed to the religious observances of the Jews of their country. *Ita Hebræi tempore D. Hieronym. ad Zech. vii*. Theodoret conjectures that they were chiefs of the Cushites in Palestine, or of other people come into this country. Grotius, Sanctius, Menochius, think they were chiefs of Jews dwelling at a distance from Jerusalem: and indeed there is great probability that this deputation came from beyond the Euphrates.—Could the Jews of Palestine be ignorant of what was observed in the country where they lived; they, who every year went thrice to Jerusalem?

REGENERATION, is used in two senses, by the sacred authors of the New Testament: 1st, for that spiritual birth received from grace; 2dly, for that new life we expect at the resurrection.

By the transgression of Adam, we are born *children of wrath*, according to St. Paul: Eph. ii. 3. To efface this original blemish, we must receive a new birth by grace, which may make

us children of God. St. John mentions it in several places: In the beginning of his gospel, chap i. 12, 13. he says, that believers in Jesus Christ, become children of God; not by the will of the flesh, nor by the will of man, but by a new birth from God. And our Saviour, speaking to Nicodemus, chap. iii. 3, 4, 5. says, "Verily, verily, except a man be born again, he cannot see the kingdom of God. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

St. Peter says in like manner, 1st Epist. i. 3. that God has *regenerated* us; i. e. has given us a new birth, by the resurrection of Jesus Christ, which imparts a lively hope of an incorruptible and eternal inheritance. And St. Paul, writing to Titus, iii. 5. says, "our Saviour has procured salvation for us—not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of *regeneration*, and renewing of the Holy Ghost." And St. John, 1 Epist. iii. 9. "Whoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." This is the new birth, or *regeneration*, which comes from God, and is exactly described, with its effects; which are, to preserve us from sin.

The second acceptation of the term *regeneration*, respects a future new birth into another life, for eternity. The first *regeneration* renders us children of God, and annexes a claim to eternal life; as the inheritance of the *regenerate*. But the second *regeneration*, the resurrection, puts us in possession of this inheritance: "And Jesus said unto them, verily I say unto you, that ye that have followed me in the *regeneration*, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28.

ADDITION.

[Properly speaking, there are only two places where the term *regeneration*, *παλιγγενεσία*, occurs; these are Matt. xix. 28. and Titus iii. 5. the first refers to a change of state, the second to a change of profession. It will be of advantage, therefore, to notice the import of this term in other writers. It is compounded of *πάλιν*, *again*, and *γένεσις*, *generation*, or *origin*. It is used by Greek writers to express the state of the earth in the spring, when the face and appearance of nature is renovated, and the crops and vegetables, corn, &c. are *regenerated* in the successors of those of the last year. Trees, however, are not *regenerated*; but their leaves and fruits are: nature having formed the buds and germs previous to the winter, which, after the winter, put themselves forth, open, and spread themselves.

Cicero writing to Atticus, expresses the state and dignity to which he was re-appointed after his return from exile, by the term *palingenesia*, *regeneration*. Josephus speaking of the Jews who were made acquainted by Zorobabel with the edict of Darius permitting their return to Jerusalem, says,—“they gave thanks to God—and for seven days they continued feasting, and kept a festival for the rebuilding and restoration, —*palingenesia*, *regeneration*—of their country.” It is this last passage, principally, that induces Schleusner to interpret Matt. xix. 28. of a *renovation of the minds and characters of the Jews and Gentiles by means of the Gospel*. The Syriac translates, *in the new age*.

This is perfectly agreeable to the phrases—the *age to come*—the *world to come*—the *Father of the future age*—the *age of the Messiah*, &c. which were familiar, and customary, among the Jews, previous to, and at, the time of Christ.—In this acceptation, the term *regeneration* must be construed with the foregoing words; and it is consistent with 2 Peter iii. 13. 2 Cor. v. 17. But Parkhurst “owns himself most inclined to construe these words with the following part of the sentence, and so refer them to the *grand renovation* of all things at Christ’s second coming, (Comp. Acts iii. 21.) and particularly to God’s children being *born again*, as it were, from their graves:” i. e. Resurrection is *regeneration*.—Comp. Acts xiii. 33.

Taken either way the passage is metaphorical; but, as it was intended to be understood by the hearers, it seems most proper to explain it in that sense which was most likely to strike those hearers, as consonant with phrases then current. This seems to establish the *verbal* meaning in coincidence with Schleusner: a more exalted meaning might be couched under the term, and might even be present to the mind of the speaker; but the hearers would be most likely to understand its import according to its application by their native historian Josephus.

The second place in which this word occurs, Titus iii. 5. alludes beyond all question to the rite of baptism. Our translators have taken the term connected with it, for the fluid with which that rite is administered; or, the action by which it is performed; but the general course of the Greek language rather leads to the vessel containing the fluid. But, in whatever sense that term be taken, it is clear, that *regeneration*, in this place, means a *professional* or *ritual* change of life, of personal habits, of objects, purposes and endeavours. It is the external profession of those intentions of which the *renewing of the Holy Spirit*, mentioned in connection with it, is the prime mover, and promoter;—the out-ward

ward and visible sign, of which the actuating principle is the inward and spiritual grace. The Fathers have uniformly employed the term *regeneration* to signify baptism; and this is so evident, that Phavorinus says expressly, referring to this place, *παλιγγενεσία—ἡ τὸ ἁγίου βάπτισμα λέγεται. The holy rite of Baptism is called Regeneration.* It is so used by Justin Martyr, and other early Christians. Baptism was always thought to denote a resurrection, a transplantation, a change of manners, of society, of interests and of cares, as those who are “risen with Christ,” who are “alive from the dead,” with whom “old things are passed away, and all things are become new,” &c. &c.

Very different is the term used, John iii. 4, 5, &c. it is there, *γεννηθῇ ἄνωθεν, born again, or, as some prefer, born from above.* But, this latter acceptation seems inconsistent with the following conversation, and the objections raised by Nicodemus, “how can a man *γεννηθῆναι, be born again*, when he is old? Can he enter a second time into his mother’s womb, and be *born again*?” He must, says Jesus, be born of water and spirit.” Ritually, professionally, or externally, of water; internally, or actuatingly, of the spirit: *i. e. renewed* in the spirit, disposition, or habit of his mind;” in this sense he is “a child of God”—“born of God,”—God is his Father, &c.

Though these terms are currently used promiscuously, and indiscriminately, yet this appears to be an incorrectness; which, probably would appear more striking, if proper care were taken to distinguish accurately between the terrestrial and the celestial kingdom of God;—the professional or temporal kingdom of Grace, and the ultimate or eternal kingdom of Glory, &c.

The term used by St. Peter, 1 Epist. i. 3. who thanks God for his abundant mercy by which he *regenerates us, ἀναγεννήσας*, in a lively, or life-giving hope, by the resurrection of Jesus Christ from the dead,” seems to come very near to the import of *palingenesis*. It seems to imply, that mankind—the Jews, especially, had once possessed the hope of a glorious immortality, but had lost it: this is revived, re-animated, re-begotten in us, by the resurrection of Jesus Christ; nor should it be forgot, that whoever was baptized, professed conversion to, and commemoration of, a risen Saviour. A man *totally dead* could be no Saviour: the resurrection of the body, and the life everlasting, were, in that case, no better than cunningly devised fables, and the “hope of worms,” as the Christians were reproached by their adversaries.]

[REGION. I apprehend, that in sundry
VOL. II. PART XXIV. Edit. IV.

places of our translation, this word would be a proper substitute for “all the earth,” as the circumstances alluded to do not justify a reference to the whole habitable globe. Psal. xlv. 16. Thy children, whom thou mayest make princes in all the earth”—*i. e.* in the cities, &c. round about, the neighbouring *region*. Luke xxiii. 44. darkness over all the earth”—not over the whole globe, but the *region* round about. Jer. li. 49. “As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth;” of the *region* round about that capital, gathered into it, to defend it. The same remark applies to many places where the word *world* is used: though it is acknowledged that this word *world* sometimes denotes the whole of an empire; as of Egypt, Isaiah xviii. 3. of Rome, Luke ii. 1. and some think of Parthia, 1 Peter v. 9. but this is uncertain, as it may refer to the world at large, or to the Roman empire only.]

[REGISTER, means sometimes a roll containing the genealogy of persons and their families, Ezra ii. 62. Neh. vii. 5, 64. See *ACHMETA*. Register for the purpose of taxation, Luke ii. 15. Vide FRAGMENTS, No. LXIV.]

REHABIAH, רחביה, *breadth, or extent, or place, of the Lord*; from רחב *rachab, breadth, &c.* and יה *jah, the Lord*: or *God is my extent*, he hath set me at liberty. [or, *God hath extended, sc. my family.*]

REHABIA, eldest son of Eliezer, and grandson of Moses, 1 Chron. xxiii. 17. xxvi. 25. He and his brethren were Levites, and treasurers of the temple.

REHOB, רחב, *breadth, space, or extent*; from רחב *rachab*. Father of Hadadezer, king of Syria, of Zobah, 2 Sam. viii. 3. [BROAD]

REHOB, a city of Asher, Josh. xix. 28. given to the Levites of the family of Gershon. 1 Chron. vi. 75. Josh. xxi. 31. This city was in Syria, on the road to Hamath, Numb. xiii. 21. 2 Sam. x. 6, 8, and, probably, between Libanus and Antilibanus. The city of Laish, or Dan, was situate in the canton of *Rehob*, or, as the Hebrews call it, *Rechob*, Judg. xviii. 28.

REHOB, an Israelite who returned from Babylon. Neh. x. 11.

REHOBAM, רחבעם, *who sets the people at liberty*; from רחב *rachab, to set at liberty*: otherwise, *space of the people*; from *rachab*: otherwise, *that lets the people breathe, or blow*; from רוח *ruach, to breathe*, and עַם *am, the people*.

REHOBAM, son and successor of Solomon: born of Naamah, an Ammonitess; 1 Kings xiv. 20, 21. He was forty-one years old when
E div. 2 he

he began to reign; consequently, he was born in the first year of his father's reign. *Vide* FRAGMENTS, No. XLV. He began to reign A. M. 3029, *ante* A. D. 975. Solomon was eighteen, or nineteen years old when *Rehoboam* was born. This prince reigned seventeen years at Jerusalem, and died A. M. 3046, *ante* A. D. 958.

After the death of Solomon, *Rehoboam* came to Shechem, where all Israel assembled.—Jeroboam, son of Nebat, who had headed a sedition against Solomon, and had taken refuge in Egypt, when he heard of Solomon's death, returned into Judea, and was at this assembly of the people. The Israelites would have made terms with *Rehoboam*, and said to him, "Diminish the weight of your father's yoke, and we will serve you, as we have served your father." This proposal manifests that the succession to the kingdom was not absolutely hereditary, or fully established in the house of David. *Rehoboam* postponed his answer three days. In the interim he advised with the ancient counsellors of his father, who represented, that by an obliging answer, he would fix the people in his interest for ever. But *Rehoboam* adopted the contrary advice of his young counsellors, and answered the people roughly; which he had soon reason to repent of; for they began to cry out, "What part have we in David? what interest have we in the son of David? To your tents, O Israel; David, look to your own house." The tribes of Judah and Benjamin continued faithful to *Rehoboam*; but the other ten tribes followed Jeroboam, son of Nebat. Whence originated the kingdom of Israel.

Rehoboam being come to Jerusalem, assembled the tribes of Judah and Benjamin, to the number of 180,000 men, to reduce the revolted ten tribes. But the prophet Shemaiah forbade the expedition. Then *Rehoboam* continuing at Jerusalem, began to apply himself to the defensive, strengthening his kingdom against Jeroboam: he fortified and stored, several cities; as Bethlehem, Etam, Tekoa, Beth-zur, Shocoh, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, Hebron.

The number of his subjects was considerably increased by the priests and Levites, from the cities and territories of Jeroboam, who seeing that this new king abolished the established worship of the Lord, and made priests for his golden calves, they withdrew into the land of Judah and Benjamin, that they might attend in the temple at Jerusalem. But *Rehoboam* and his people did not continue faithful to the Lord above three years. Judah also did evil before the Lord, and provoked him by their wicked-

ness, more than their fathers had done; and, in short, they committed all the wickedness and abominations of the Canaanites, whom the Lord had driven out.

Rehoboam married eighteen wives, and had sixty concubines; by these he had twenty-eight sons, and sixty daughters. In the fifth year of *Rehoboam*, God sent against Judah Shishak (or Sesac), king of Egypt, who carried off all the treasure of the house of the Lord, the king's treasures, the golden bucklers made by king Solomon, and laid waste the whole country, 2 Chron. xii. 1 Kings xiv. 25. The prophet Shemaiah went to attend *Rehoboam*, and the princes of Judah who were with him in Jerusalem, and said to them from the Lord "you have forsaken me, and, I, in my turn, have forsaken you, and delivered you into the hands of Shishak." The princes being convinced of the justice of these reproaches, humbled themselves; and God said to Shemaiah, that he would not utterly abandon them, but only make them sensible of the difference between serving the Lord, and being subject to a foreign power.

After the departure of Shishak, *Rehoboam* made brazen bucklers, instead of those of gold, which the king of Egypt had taken away; and when he went to the temple, his guards carried these brazen bucklers before him. The history of *Rehoboam* was written at length, by the prophets Shemaiah and Iddo; but those accounts are not come to our hands: nor any particulars of those constant wars which were between *Rehoboam* and Jeroboam. *Rehoboam* died after a reign of seventeen years, and was buried in the city of David. His son Abijah was his successor.

Scripture speaks of this prince in a manner not at all to his honour. Jesus, son of Sirach, says of *Rehoboam*, after he had spoke of Solomon, Eccles. xlvii. 23. "Thus rested Solomon with his fathers, and of his seed he left behind him *Roboam*, even the foolishness of the people, [It is likely that here is a play of words on the name of this king.] and one that had no understanding, who turned away the people through his counsel." Abijah, son of *Rehoboam*, speaking of his father, says, he was an ignorant prince, unskilled in the art of government, a weak man, and without courage. 2 Chron. xiii. 7. Vulg. *Porro Roboam erat rudis, et corde pavido, nec potuit resistere eis*. Lastly, Solomon seems to have had this son, his successor, before his eyes, when he said, Eccl. ii. 18, 19. "Yea, I hated all my labour which I had taken under the sun, because I should leave it unto the man that should be after me; and who knoweth whether he shall be a wise man, or a fool? Yet shall he have

have rule over all my labour wherein I have laboured; and wherein I have showed myself wise under the sun. This is also vanity."

REHOBOTH, רְחוֹבוֹת, *spaces, or places*; from רָחַב *rachab*. Vulgate, Gen. x. 11. *the places of the city*; the signification put for the name. LXX. Ῥώβωθ πόλις, *city of Rehoboth*.

[It is extremely perplexing to determine the meaning of the term *Oir*, added to *Rehoboth*; this word usually means a city; but as the companions of *Rehoboth* in this list are also cities, this addition, in that sense, forms no distinction. Some, therefore, as Jerom, have supposed that *Rehoboth-oir* was descriptive of Nineveh,—“even the city of squares,” or handsome places. But, in this intention, Moses would either have written “Nineveh, and its squares;” or “the squares of the city.”

The Vulgate reads, “the city of streets,” or squares; so does Onkelos, and the Jerusalem Targum; but, without understanding the term; for it they use the word *plathitha*, which is of Greek origin. The Samaritan interpreter reads *Sittacen*, and we have a city and region of this name, not far from Babylon: but the order in which these cities are ranged, does not allow of this being *Rehoboth-oir*. Nevertheless, not far from this is the sentiment of the Talmudists, in *Joma*; for they read *Maischon*, and we have a *Maischon*, or *Mesene*, not far from Sittacen. The Syriac does not explain, but merely substitutes an expression, which Ephraim, the Syrian, understands to mean *Chadjab*, or *Adiabene*: if we may take this for the Zab, the river Lycus, or “Wolf” of the Greeks, we may see how *Chadjab* was by the Greeks formed into *Adiabene*: and this the rather, because there are two rivers of this name, the great Zab and the little Zab, so that the district between them may well take its name from them. We seem, however, as yet to have made little progress in finding a city in these parts, but here we are assisted by Ammianus, lib. xviii. who informs us that the kings of Nineveh had a very large city in *Adiabene*, beyond the passage of the river; in the midst of the bridge of *Auzaba* they offered sacrifices, and the omens being favourable, they passed over joyfully. This city in *Adiabene* appears to be in *Assyria Proper*, a large city, somewhere not far from the river Zab, but, being unknown to our geographers, nor its ruins described, we cannot determine its true situation on the Zab. We have, however, on the direct road between Nineveh and Babylon, a town called *Altun Kiupri*, “the bridge of gold:” which is a bridge of considerable importance over the Zab. To the derivation of Bochart it may be objected that the *Virta* of Ammianus is in Mesopotamia,

west of the Euphrates; whereas the text of Moses rather leads us to the east of that river. Such are the ideas of Michaelis, 243.

Bushing seems to hint at two bridges over the Zab. He supposes the bridge at *Altun Kiupri* to have been constructed of stone: and so does D’Anville, who seems to have thought this ancient city occupied the place of *Schirtzul*, not far from the greater Zab, over which was a great bridge, made of squared stones.

Niebuhr says, “*Altun Kiupri* (that is to say, ‘the bridge of gold’) is a city of four or five hundred houses. It stands on the little Zab, on an island, and has its name from a great bridge, which is built over one of the arms of the river. It is remarked of this bridge, that the arcade is extraordinary high, and that the old bridge, which was carried away some years ago, was not so high; but that no architect could be found who could construct it lower.” It appears that his caravan passed right through the town, and encamped on the other side of the river, while he himself staid in the town during the night; but the next morning the river was so swelled, that he passed it with great difficulty and danger.—This may prove the necessity of a bridge in this place.

These reasonings are in support of the sentiments stated under the word *AROR*; and are to be taken in connection with them.

On the whole, we place “*Rehoboth of the bridge*,” at *Altun Kiupri*, which is a considerable town, says Mr. Kinneir.]

REHOBOTH, or רְחוֹבוֹת, a river of Idumea. Saul or Shaul, a descendant of Esau, who reigned in Idumea, was native of the country bordering on the river *Rehoboth*. Gen. xxxvi. 37. 1 Chron. i. 48.

REHSA, or RHESA, רֶהְסָא, *will*; from רָצָה *rat-sah*: otherwise, *course*; from רוּץ *rutz*. Son of Zorobabel. One of the ancestors of our Saviour. Luke iii. 27.

REHUM, רְחֻם, *merciful, compassionate, or friendly*, according to the Syriac. A Levite, son of Bani; he returned from Babylon with Zorobabel. Ezra ii. 2. Nehem. iii. 17. xii. 3.

REHUM, the Chancellor, or king’s agent: *prætor regis*. An opponent of the Jews. Ezra iv. 8, 9, 17, 23.

REI, רֵי, Ῥοι ἑταῖροι ῥοι, *my shepherd, my companion, my friend*; from רָחַב *racha*, or *rohe*, according to several readings; or *my evil*, or *my breaking*; from רוּחַ *roah*, and י, *my*.

REI. Jerom has understood this word, 1 Kings i. 8. as signifying some general of the troops, or chief officer of the house of David. *Semei, et Rei, et robur exercitus David, non erat cum Adonia*. The Septuagint have taken it in

the same sense. [Our English translation reads, "But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah."] The author of the Hebrew traditions on the books of Samuel, Kings, and Chronicles, will have Shimei to be Nebat, father to Jeroboam, and governor to Solomon; and Rei to be Ira, the Jairite, a chief ruler about David, 2 Sam. xx. 26.—The Hebrew may be thus translated: *Shimei* and *Rei* may be the hearers and seers, i. e. the public, all Israel, or those who acted with circumspection, and knew the intentions of the king. Or lastly, the prophets and their disciples, the seers and their auditors. Some Greek copies read, *Shimei* and his companions or friends. 1 Kings i. 8. שמעי ורעי, or שמעי ורואי. LXX. Καὶ Σεμεὶ καὶ Πησι, fortè Ρεσι. Edit. Complut. et Antwerp. et Paris. Καὶ Σεμεὶ καὶ δι ἑταῖροι αὐτοῦ.

REINS, or **KIDNEYS**. The Hebrews ascribe to the *reins*, or *kidneys*, knowledge, joy, pain, pleasure; hence in Scripture it is so often said, that God searches the heart and the *reins*. Elsewhere, the Scripture imputes to the *reins* love, and the fountain of generation. 1 Kings viii. 19. *Filius tuus qui egredietur de renibus tuis*. God upbraids the Jews with having him enough in their mouths, but not in their *reins* and hearts. Jer. xii. 2.

In trouble and in fear the *reins* are disturbed and tremble. They faint away. *Defectio in cunctis renibus*. Nahum ii. 10. They are relaxed, and let the water pass from them. Dan. v. 6. *Compages renum ejus solvebantur*. Ezek. xxix. 7. *Dissolvisti omnes renes eorum*. The Psalmist says, that his *reins* have encouraged and excited him to praise the Lord. Psalm xvi. 7. Jeremiah says, Lam. iii. 19. that the Lord had sent the daughters of his quiver into his *reins*; i. e. he has pierced me with his arrows; he hath exhausted his whole quiver upon me: the daughters of the quiver are a poetical expression for arrows. Metaphorically it is said, Deut. xxxii. 14. the fat of the *reins* of wheat, to signify the finest flour: Vulgate, *medulla tritici*, marrow of wheat.

REKEM, רקם, void, or vain; from רק *rac*, or רקח *racah*: otherwise, painting, or embroidery of several colours, or shades; from רקם *racam*: or their spittle; from רקק *racas*, spittle, and נא *am*, theirs.

[Simon supposes that this name implies an ornament to the parents, i. e. their son. He supposes also, that in allusion to a flowered garment, the city *Rekem* might stand in fields and meadows, painted, as it were, with flowers and plants.

Josephus says that *Rekem*, a king of the Midianites in Arabia, gave his name to the city afterwards called by the Greeks *Petra*. Ant. lib. iv.

Ibn Haukal says, "*Rekem* is a town situated near *Bilka*: all the walls and houses are of stone, in such a manner that one would imagine they were all of one piece."

REKEM, a prince of Midian, slain by Phineas, for the abomination of Baal-peor. Numb. xxxi. 8.

II. **REKEM**, son of Hebron, and brother of Korah. 1 Chron. ii. 43.

III. **REKEM**, a city of Benjamin. Josh. xviii. 27.

IV. **REKEM**, otherwise, **PETRA**, the metropolis of Arabia Petræa. See **PETRA**, and comp. above; also FRAGS. NO. DLXI. DLXII.

RELIGION. The Latin word *religio*, is taken in three senses in Holy Scripture. First, for the external and ceremonial worship of the Jewish religion. *Hæc est religio phasæ*, Exod. xii. 43. This is the ceremony, or service, of the passover. *Quæ est ista religio?* What is the meaning of this ceremony, or service? After the death of Haman, many embraced the religion of the Jews. *Plures eorum religioni et ceremoniis jungerentur*.

Secondly, for the true religion, the best manner of serving and honouring God. True religion and undefiled before God, even the Father, is to visit the fatherless and widow, &c. James i. 27. St Paul says, that he had lived in the sect of the Pharisees, which was regarded as the most perfect in the religion of the Jews.

Thirdly, religion in Scripture, as well as in profane authors, is often put for superstition. Do not imitate those who affect to humble themselves before the angels, and to pay them a superstitious worship. *Nemo vos seducat, volens in humilitate et religione angelorum, &c.* Vide **SUPERSTITION**.

REMALIAH, רמליהו, elevation of the Lord; from רם *ramam*, elevated, and יה *jah*, the Lord: otherwise, who is rejected of the Lord; from רם *ramah*, to cast, ל *l*, and יה *jah*, the Lord. Father of Pekah, king of Israel. 2 Kings xv. 25.

REMEMBRANCE, or **MEMORY**. God requires, that we should keep his commandments in remembrance. He tells Moses, Exod. xvii. 14. that he "will utterly put out the remembrance of Amalek from under heaven;" i. e. he will destroy him so entirely, that no farther mention shall be made of him, as a people. He says, Psalm xxxiv. 16. that "the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." And

Psalm ix.

Psalm ix. 6. "thou hast destroyed cities, their memorial is perished with them." On the contrary, God has promised to the righteous and just, that their memory shall be blessed, and shall never perish.

REMETH, רַמֶּת, *high, lofty*.

REMETH, or RAMATH, or BEER-REMETH, or SOUTH-RAMATH. All these words signify the same place; i. e. a city of Simeon, in the southern part of that tribe. Josh. xix. 8, 21. 1 Sam. xxx. 27.

II. REMETH, a city of Issachar. Josh. xix. 21. Called *Ramoth*, 1 Chron. vi. 73. very likely the same as *Jerimoth*, Josh. xxi. 29. It was assigned to the Levites. [*Jarmath*. Eng. Tr.]

REMISSION, is sometimes taken for the year of jubilee, or the sabbatical year, in which the slaves were set at liberty, and in which every one returned into his own inheritance. Levit. xxv. 10. Numb. xxxvi. 4. Deut. xv. 1.

Remission is also used for pardon of sin. The Gospel says, that "John did baptize in the wilderness, and preach the baptism of repentance, for the *remission* of sins." Mark i. 4. Luke iii. 3. And it is said, that the blood of Jesus Christ was shed, to procure *remission* of our sins. Ephes. i. 7. Col. i. 14. Matt. xxvi. 28.

[It is somewhat remarkable, that the term *pardon* of sin, does not occur in the N. T. but, we read of *remission* and *forgiveness*. Certainly these words, with the ideas they represent, are allied; yet there seems to be some distinction preserved between them. When the observation is made, "this *man* who takes upon him to *forgive* sins, blasphemeth: who can *forgive* sins but *God*?" it should seem as if had our Lord said "thy sins are *remitted*," that term would not have justified the inference made. When John preached the baptism of repentance for the *remission* of sins, and when our Lord gave power to his Apostles, "whose soever sins ye *remit*, they are *remitted*;" we cannot suppose that either of these parties invaded an acknowledged prerogative of God. If the *remission* of sins by the Apostles was *declaratory*—if John the Baptist, was the prophet of the Highest—to give the knowledge of salvation to his people, by the *remission* of their sins—if, in consequence of the confession of sins made previous to baptism by John, that prophet *remitted* sins by baptism, i. e. declared them to be *remitted*,—if Peter advised the Jews to be baptized in the name of Jesus Christ for the *remission* of sins,—then we must admit that the exercise of this power by men, was by no means identical with the *forgiveness* of sins, which appertains to God only. Under the Old law there was no *remission* of sins without shedding of blood; i. e. until the

proper sacrifices were offered, the priest could not pronounce the transgressor free from the consequences of his transgressions: under the new law no blood was shed by John, or by the Apostles: but the blood of Jesus Christ was shed for many, for the *remission* of sins; and *remission* of sins was preached in his name.

The term ἀφῆσις, rendered *remission*, signifies to announce *liberty to the captive*, Luke iv. 18. to *release* the obligation of a *debt*, as in the Sabbatical year, Deut. xv. 3. The term ἀφῆμι, rendered *forgive*, is, with the greatest propriety addressed to God; *forgive* us our debts, as we *forgive* our debtors;"—"Father, *forgive* them, for they know not what they do;" and the power of *forgiving*—"Son, be of good cheer, thy sins be *forgiven* thee," assumed by our Lord, was greatly superior to that of announcing *remission*, conferred on the Apostles; and could be becoming, only, in a personage infinitely above them in dignity and power.]

REMMON, רַמּוֹן, *greatness, elevation*; from רַמַּם *ramam*: otherwise, a *granate tree*; from רַמֵּן *rimmon*.

REMMON, or RIMMON; this word may be taken generally for any eminence. Also, a city in the tribe of Simeon, Josh. xix. 7. probably that ascribed to Judah. Josh. xv. 32. Neh. xi. 29. also called *Remmus*. Eusebius, in *Remmon*, places it south in Judah, sixteen miles from Eleutheropolis, south. Several cities of Judah were yielded to Simeon. Probably this city is mentioned Zech. xiv. 10. "From Geba to *Rimmon*, south of Jerusalem."

II. REMMON, a village fifteen miles from Jerusalem north, Euseb. in *Remmon*.

III. REMMON, *Adad-Remmon*, or *Maximianopolis*. See ADAD-REMMON.

REMMON-METHOAR, ANTHAR, or AMTAR. Josh. xix. 13. Some make but one city of this: it is plain they were two. Josh. xix. 7. See REMMON of Simeon, above.

REMMON-PARES, רַמּוֹן-פָּרֵץ, *division of the granate*, or *granate-tree of division*; from פָּרַץ *paratz*, to *break*, to *divide*, and רַמֵּן *rimmon*, a *granate*. A station of Israel, Num. xxxiii. 19.

REMPHAN, רֵמְפָן, 'Ρεμφᾶ, an idol, according to the LXX. Vulgate, *the star of your god*. Aquila and Symmachus, *pedestal, support, preparation*.

REMPHAN, or RẔEPHAN. Amos, v. 26. upbraids the Hebrews with having carried, during their wanderings in the wilderness, "the tabernacle of their Moloch, the image of their idol, and the star of their god." רֵמְפָן *Rēmpān*. LXX. Τὸ ἄστρον τῆς Θεᾶς ὑμῶν 'Ραιφᾶν. [Eng. Tr. "But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god,

god, which ye made to yourselves.] *Vide FRAG.* Nos. CCXIII. DXXXVII. Stephen, Acts vii. 43. quoting this passage, says, "Ye took up the tabernacle of Moloch, and the star of your god *Remphan*." This last word has occasioned many conjectures. Grotius on Amos v. thinks it to have been the same deity as *Rimmon*; the u vowel having been changed into the v consonant, and instead of *Remuan* they have read *Remvan*. The LXX. read *Remman* instead of *Remmon*, 2 Kings v. 18. This *Remvan*, according to him, is the planet Saturn. Others derive *Rephan* from the Hebrew *Rapha*, to be negligent, soft, or slothful; because Saturn is the slowest or most slothful of the planets. Capellus and Hammond, on Acts vii. 43. think *Remphan* to be the name of a king of Egypt, who was deified by his people. Diodorus Siculus says, lib. i. p. 39. that king *Remphis* succeeded Proteus; but does not say that he had been deified; and speaks of him as very unworthy of divine honours.

Louis de Dieu thinks, that *Rephan* is an Egyptian term, which in that language signified Saturn. In a Coptic alphabet sent from Rome to Scaliger, the planet Saturn is called *Rephan*. The Arabic word *Reph*, signifies voracity, a quality agreeing to Saturn, who according to the fable, devoured his own children. Vossius, *de Origin. Idololat. lib. ii. cap. 23.* believes *Rephan*, or as Amos has it, *Chiun* or *Chevan*, was the moon. Those that reject *Rephan*, and keep to the Hebrew of Amos, maintain, that *Chiun* or *Chevan* signifies Saturn. *Vide Abenezra, Kimchi, Lud. de Dieu, Grot. Castell. Lexicon. Pokoc. fol. ult.* The Arabians, Syrians, and Persians, thus call that false deity. Others have thought, that the *Rephan*, of the LXX. is a mere fault of the transcribers, who taking a K for a P, instead of ΚΕΦΑΝ have read ΠΕΦΑΝ.

REMPHTIS, a city of Palestine, the *Rama* or *Ruma*, near Lydda. Euseb. *in Ruma*.

REPAST, or food placed on the tombs of the dead: *Cæna mortui*. Baruch vi. 31. mentions it in these words. "The Pagans howl in the presence of their gods, as in the *repast* made for the dead." He speaks of certain solemnities, wherein the idolaters made great lamentations: as, in the feasts of Adonis. *Repasts* for the dead, are distinguished into two kinds: one made in the house of the deceased, at the return of the mourners from the grave; to this were invited his kindred and friends; where they did not fail to express their grief by cries and lamentations. The other kind was made on the tomb of the dead, where was provided a *repast* for the wandering soul, and they believed that the goddess *Trivia*, who presided over streets and high-

ways, repaired thither in the night time. But in truth the beggars and the poor, in the darkness of night, carried away what was left on the tomb.

Est honor et tumulis animas placare paternas,
Parvaeque in extructas munera ferre pyras.

OVID. *Fast.*

Sometimes, however, the relations made a small *repast* upon the tomb of the deceased. *Ad sepulchrum antiquo more silicernium confecimus, id est, περιδῆπνον, quo pransi discedentes dicimus alius alii Vale.* Nonnius Marcell. *ex Varro.*

The custom of setting food on the sepulchres of the dead, was common among the Hebrews. Tobit thus advises his son; "pour out thy bread on the burial of the just, but give nothing to the wicked," Tobit iv. 17. And Jesus son of Sirach, Ecclus. xxx. 18. affirms, "that delicacies poured upon a mouth shut up, are as messes of meat set upon a grave:" utterly lost, as to any benefit! And Ecclus. vii. 33. "A gift hath grace in the sight of every man living, and for the dead detain it not."

This custom was almost universal. We find it among the Greeks, the Romans, and almost all the East. It still obtains in Syria, in Babylonia, and in China. St. Austin, *Ep. 22, 29.* observes, that in his time, in Africa, they laid victuals upon the tombs of the martyrs, and in church-yards. This at first was done very innocently, but afterwards it degenerated into an abuse: and was with difficulty suppressed. St. Monica being at Milan, had a mind according to custom, to offer bread and wine to the memory of the martyrs; but the porter would not open the door to her, because St. Ambrose had forbid him. Aug. *Confess. lib. vi. cap. 2.*

The *repast* in the house of the deceased among the Jews, was of two kinds. One was during the time of the mourning; this was considered as unclean, because those who partook of it were unclean, as having assisted at the funeral obsequies. Hosea says, ix. 4. "Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted." In the form used by the Israelites, when they offered their first-fruits, they addressed God, saying, "O Lord, I have not neglected thy ordinances; I have not used these things while I was in mourning; nor at the funerals of the dead." God would not permit Ezekiel to mourn for his wife, Ezek. xxiv. 17. "Cover not thy lips, and eat not the bread of men." And Jeremiah xvi. 7. "Neither shall men give them the cup of consolation, to drink, for their father, or for their mother"

Other

Other *repasts* made in the time of mourning, were given after the funeral. Josephus, *de Bello*, lib. ii. cap. 1. relates, that Archelaus treated the whole people magnificently, after he had completed the seven days' mourning for the king his father. He adds, that it was the custom of his nation to make great feasts for the relations, which could not be done without injury to many families, by such large expences. St. Paulina commends Pammachius, for having made a great feast for the poor, in the basilicon of St. Peter, on the day of the funeral of his wife Paulina. *Paulin. illustrat.* p. 29, 30.

REPENTANCE, *Pœnitentia*; *Μετάνοια*, *Metanoia*. This word is generally taken for that contrition, compunction, regret, or sorrow which rises in us, after having done something contrary to our duty; joined to a sincere resolution of avoiding the like in future. It is also taken for the works of penitence; fasting, weeping, alms, and works of satisfaction: [*i. e.* retribution.]

There is a false *repentance*, as that of Antiochus Epiphanes, of Judas Iscariot, of Pharaoh, of Saul, of Ahab. Judas wanted confidence in the mercy of God, and therefore fell into despair. Antiochus had no sincere contrition. Pharaoh and Saul were terrified, but not moved by a true *repentance*; they continued hardened, and changed neither their minds nor their manners. Ahab was indeed touched, but he wanted perseverance in rectitude.

In Leviticus v. 5. *Vulg.* it is said, that he that shall acknowledge his sin, shall repent of it, and shall offer the sacrifices appointed, *agat pœnitentiam pro peccato, et offerat, &c.* But the original says, that he that shall have sinned, that shall have acknowledged his fault, and confessed it, shall offer the victims prescribed by the law. It does not expressly mention *repentance*; but enjoins acknowledgment, and confession of the fault, and then the sacrifices of expiation. This is certainly to *repent* of it.

Judges xxi. 6, 15. the children of Israel *repent*, and bemoan the loss of a tribe of their brethren: *i. e.* they *repent* at having pushed the war too far against that tribe. They afterwards consider of means to repair the loss.

Samuel says to Saul, 1 Sam. xv. 29. "The strength of Israel will not lye, nor *repent*, for he is not a man that he should *repent*." He will not change his resolution, as men make resolutions, and then *repent* of them, and perform them not. He has passed his sentence against you, and will not annul it.

St. Paul says in the same sense, the gifts and calling of God are without *repentance*. God does not revoke his favours; he never forsakes

us first; never changes his mind. *Non deserit, nisi deseratur.*

The Book of Wisdom v. 3. represents the wicked in another life, as *repenting* and bewailing: seized with compunction and despair, at seeing good men in honour, while they themselves are in trouble. We know that in another life, *repentance* and remorse are useless. [*Vide* the parable of the rich man and Lazarus. Luke xvi. 24.]

The same author says, Wisd. xii. 10, 19. that when God shewed his judgments against the Canaanites, and chastised them by degrees, he gave them place for *repentance*. *Partibus judicans dabat locum pœnitentia*. He says the same thing, speaking of the Hebrews and the children of God, meaning, that the severity of God against the elect, as well as against the reprobate, purposes to reform them, and to bring them to *repent* of their transgressions.

The sacred writers often represent God as a king, moved with regret or *repentance*, or relenting, for having suffered, or having resolved on, certain things: so, Moses says, Gen. vi. 6, 7. God *repented* that he had made man, seeing the wickedness of his actions had proceeded to such extremity. So 1 Sam. xv. 11. that God *repented* of having made Saul king: not as if God had conceived any regret at what he had done, or that he *repents* of having taken a false step, as a man does when he perceives he has committed an error. God is not capable of *repentance* in this sense. But sometimes he changes his conduct toward those who are unfaithful to him, and after having treated them with disregarded mercy, he corrects them with deserved severity.

God is said to *repent* of evil he was about to inflict, when moved with compassion toward the miserable, or, intreated by their prayers, or, affected by their *repentance*, he remits the punishment of their sins: and does not execute his threatenings against them. Thus it is said, Psal. cvi. 45. That he *repented* according to the multitude of his mercies, and that he caused his people to find favour in the eyes of those, to whom he had given them up into bondage. And Jeremiah xviii. 8. the Lord declares, that if his people *repent* of their evil doings, he will also *repent* of the evil which he designed to inflict on them: *i. e.* he would treat them favourably; but on the contrary, if his people would not obey his commands, he would *repent* of the good he intended them.

[These expressions are used after the manner of men, and in accommodation to human language, because no otherwise can we conceive of the actions of Deity. When human passions are ascribed to God, there is no intention of supposing

supposing him to be affected by such weaknesses; but those ascriptions are intelligible to us; and are understood as metaphors, and figures of speech: always remembering, that *threatenings* are conditional, and may be either revoked or abated; not so *promises*, unless expressed: they may be depended on for full realization.]

The *baptism of repentance*, is that which John the Baptist preached to the Jews, when he baptized them in Jordan, and exhorted them to "bring forth fruits worthy of *repentance*," Matt. iii. 11. Mark i. 4. Luke iii. 3.

The *repentance of the Ninevites* is celebrated in the Gospel, Luke xi. 32. Jesus Christ tells the Jews, that the Ninevites would rise up in judgment against them; because, they repented at the preaching of Jonah, whereas the Jews would not be converted at the preaching of Jesus Christ, who was so far superior to Jonah.

REPHAH, רפח. See RAPHAH.

REPHAH, or RAPHA, son of Beriah, and grandson of Ephraim. 1 Chron. vii. 25.

II. REPHAH, or *Arapha*, father of the ancient giants of Palestine; from whom they were called *Rephaim* or *Raphaim*. 1 Chr. xx. 4. Gen. xiv. 5.

REPHAIAH, רפחיה, *medicine*, or *freedom of the Lord*, or *God is my physic*; from רפח *rapha*, *medicine*, and יה *jah*, *the Lord*.

REPHAIM, רפאים. See RAPHAIM.

REPHAIM, or RAPHAIM, ancient giants of Canaan. There were several families of them in this country. It is commonly thought, they descended from an ancestor called *Rephah*, or *Rapha*; but others imagine that the word *Rephaim* properly signified giants, in the ancient language of this people. There were *Rephaim* beyond Jordan, at Ashtaroth Karnaim, in the time of Abraham, Gen. xiv. 5. Also some in the time of Moses. Og king of Bashan was of the *Rephaim*. In the time of Joshua some of their descendants dwelt in the land of Canaan. Josh. xii. 4. xvii. 15. Lastly, we hear of them in David's time, in the city of Gath, 1 Chron. xx. 4, 5, 6. The giants Goliath, Sippai, Lahmi, and others, were remains of the *Rephaim*. Their magnitude and strength are well known in Scripture. Vide GIANTS.

The *Valley of the Rephaim*, or giants, was famous in Joshua's time, and also in David's. Josh. xv. 8. xviii. 16. 2 Sam. v. 18, 22. 1 Chr. xi. 15. xiv. 9. It is mentioned likewise, Isaiah xvii. 5. It is called in Greek, the *Valley of the Titans*; Vulgate, the *valley of the Giants*, 2 Sam. xxiii. 13. Joshua places the valley of *Rephaim* as one limit of the portion of Judah. It was near Jerusalem, and it may be doubted whether it belonged to Judah or to Benjamin,

because of the contiguity of these two tribes.—Eusebius places it in Benjamin; but Joshua xviii. 16. and those passages of the books of Samuel where it is mentioned, hint that it belonged to Judah, and was south or west of Jerusalem.

[The same as was also called *Sephela*, perhaps spreading to the South.]

REPHIDIM, רפידים, *couches*, *beds*, or *places of rest*; from רפד *raphad*. [otherwise, the *letting go of the hand*, or *medicine of the hands*.]

REPHIDIM, a station or encampment of Israel in the desert, Exod. xvii. 1. Here the people wanted water; they began therefore to murmur against Moses, saying, Why have you brought us out of Egypt, to kill us with thirst in this desert? Moses then cried to the Lord, who said, Take the people to the rock of Horeb, with the elders: I shall be there on the rock before you; you shall strike it with your rod, and water shall gush out, that the people may drink." This Moses did. The place was called *Temptation*, because of the complaints of Israel, who there tempted the Lord, saying, Is the Lord among us, or not?

Rephidim could not be far from Horeb, because God ordered Moses to go from thence to the rock of Horeb, to give the people water.—And this same water served the Israelites, not only in the encampment of *Rephidim*, and in that of Mount Sinai, but also in other encampments, perhaps as far as Kadesh-barnea. St. Paul says, 1 Cor. x. 4. that this rock followed them in their journey; and that it was a figure, or type, of Jesus Christ. "For they drank of that spiritual rock that followed them, and that rock was Christ." Whether the stream of water followed them, or, they followed the course of the water; or, always carried some of this water with them, as Ælian says, *Var. Hist. lib. xii. cap. 40* the water of Choaspes always followed the king of Persia, i. e. it was always carried after him, because he drank no other. Or, lastly, whether the rock of Horeb might not be drawn upon a carriage, in the manner of a great tun always full, and always open to whoever had inclination to drink. [This hypothesis is embraced by the Rabbins, and some of the ancient Fathers]

This miracle at *Rephidim* happened A. M. 2513, in the second month after the departure from Egypt. And here Joshua obtained a famous victory over the Amalekites, while Moses lifted up his hands toward heaven. Exod. xvii. 8, 9, 10.

REPRESENTATION. The law of God forbade *representations* of men, beasts, stars, &c. formed in order to receive worship; whether in *relievo*, or embossed; in painting, or sculpture; in

in wood, stone, plaster, copper, gold or silver, &c. Exod. xx. 3, 4. But the best interpreters notice, that this general prohibition must be limited agreeably to Leviticus xxvi. 1. where the same prohibition is repeated with the addition, *ut adoretis ea* : to worship them. We know that Moses himself made *cherubim*, on the ark ; that Solomon also made several *cherubim* in the sanctuary ; and brazen bulls to support the Brazen Sea, &c. Therefore, where there was no fear of idolatry, the bare making of images or *representations*, was not forbid.

The Hebrew פסל *Pesel*, Exod. xx. 3, 4. Vulgate, *Sculptile*. i. e. a graven image, is translated by the LXX. Ἰδύπτρον, or Εἰδῶλον, *Idolum*, a vain *representation* : by Onkelos, *Zelum*, an image, a picture. By this word we may understand all kinds of figures *in relief* ; and under the word תמוכה כל, LXX. Πᾶν ὁμολῶμα, Vulgate, *omnem similitudinem*, all kinds of *representations*, whether in painting, embroidery, tapestry, enamel, engraving, &c. [This certainly, would include the hieroglyphics of Egypt, as extant in the temples : and seems to oppose the notion that picture-writing was practiced in the days of Moses ; or, at least, among the families of those who continued pure from idolatry.]

REPROACH, is used in two senses, (1) for the disgrace or confusion that any one suffers in himself, (2) for that which he causes in another.

Among the Hebrews, to be uncircumcised was a *reproach* : and when Joshua circumcised those born in the wilderness, he tells them, "I have rolled away the *reproach* of Egypt from off you." Josh. v. 9. Barrenness was a *reproach* : Rachel on the birth of a second son, says, "The Lord has taken away my *reproach*," Gen. xxx. 23. Isaiah says, iv. 1. that the time shall come when men shall be so scarce in Israel, that seven women shall lay hold of one man, and shall say to him, "We ask you nothing for our maintenance, only deliver us from the *reproach* of sterility and a single life : Take us as wives," &c. The Lord struck the Philistines with a shameful malady *in ano*, and thereby loaded them with an eternal *reproach*. Psalm lxxviii. 66.

Servitude, slavery, poverty, subjection to enemies, extraordinary diseases, as the leprosy, &c. were reckoned *reproaches*, because they were supposed to be the effect of cowardice, or idleness, or bad management ; or, to be inflictions sent from God, to punish injustice and impiety. God in many places threatens his people, to make them a *reproach* and a proverb ; which has been fulfilled in numerous instances, by the servitudes with which the Jews have been overwhelmed, and by the misfortunes which have happened to them. The Psalmist often com-

VOL. II. PART XXIV. Edit. IV.

plaints, that God had made him a *reproach* to those about him ; who insulted over his misfortunes, and disgrace.

"Not to take up a *reproach* against his neighbour," Psal. xv. 3. is, not to listen to slanders and calumnies brought against him. David took away the *reproach* from Israel ; by slaying Goliath. 1 Sam. vii. 26. Eccclus. xlvii. 4. Jeremiah says, "I was ashamed, yea, even confounded, because I did bear the *reproach* of my youth." Jerem. xxxi. 19. "Thou hast brought the shame of my youthful faults upon me ; thou hast shewed me the horror of them, and hast made me bear the pain and confusion arising from them." And Isaiah liv. 4. "Thou shalt forget the shame of thy youth, and shalt not remember the *reproach* of thy widowhood any more." He speaks to the tribe of Judah, after the return from the captivity. Thou shalt no longer remember the *reproach* thou hast suffered among foreign nations.

[REPROBATION, is equivalent to REJECTION : rejection always implies a cause—"reprobate silver shall men call them." Jer. vi. 30. i. e. they are base metal, counterfeit coin.—Where ALL are equally unworthy, if SOME be preferred to honour, the rest may be said, in a sense, to be *reprobated*, i. e. left where they were ; their condition is not worse, but it is not improved ; nevertheless, those only can be said to be *rejected*, who have been offered, either by themselves, or by others ; God never *rejects* any who offer themselves, but, those who by continuing in sin, *reject* the offered mercy of God, *reprobate themselves* ; they say unto God, "Depart from us, for we desire not the knowledge of thy ways."]

REPTILES ; רמשים, *Ramisim* ; Gr. Ερπετον, *Reptilia* ; animals that have no feet, or such short ones, that they seem to creep, or crawl, on the ground. Serpents, worms, locusts, caterpillars, are taken for *reptiles*. The Hebrews put fishes also among *reptiles*, [they having no feet] whatever be their nature, or shape. Gen. i. 21. Levit. xi. 46. Psalm lxix. 34, &c. This name is sometimes also extended to such land animals, as are not of the same nature with the great beasts for service, nor of the larger wild beasts. In a word, "to creep upon the earth," is sometimes used for moving, or going to and fro, as all four-footed creatures do.

REPUDIATION, or *divorce*. The law of Moses allowed polygamy, and divorce among the Hebrews. Vide DIVORCE.

RESEN, רסן, a *bridle*, or *bit*. A city of Assyria, built by Ashur, between Nineveh and Calah, Gen. x. 12. on the river Chaboras in Mesopotamia ; we read of a famous city called *Resene*
F div. 2.

Resine or Resaine. There are also extant medals struck in this city. See Cellar. *Asiae, lib. iii. cap. 15.* See PLATE, ORIGIN OF GANGES, Nos. 6, 8, 9.

[The LXX. appear to have read *Dase*, or *Dasem*. This city, though great in the days of Moses, is now obscure. Bochart is very bold in thinking *Larissa* could be *Resen*; nor is his mode of forming this name by prefixing L, the sign of the genitive case, to be passed without censure. The name is retained by Onkelos, Ephraim Syrus, and the Arabs edited by Erpenius. Ephraim says, *Rischaina* is *Rassa*, which Asseman explains, *Bibl. Orient. tom. iii. P. ii. p. 709.* The *Rassa* of Ephraim is not that which is in Mesopotamia, where the tomb of the younger Gordian was, but another in Assyria, beyond the Tigris, between Nineveh and Salach, mentioned by Thomas of Marga, in his *Historia Monastica*; he says Rhesius was a village of Saphsaph in the region of Marga. In the Chronicle of Dionysius, patriarch of the Jacobins, A. D. 772, among the Ninevite cities which were depopulated by the Arabs, we find *Ressin*, which is, no doubt, the *Resen* of Scripture; it is there associated with Bethgarna, Hasa, Marga, Chonizapor, Coch, and Salacha, which are cities of Assyria.

N. B. We must not confound this *Ressin* with *Ras-ain*, or fountain-head, of the Hebrew; as almost every letter in it is different. Taken as an appellative, it signifies a *halter*, *noose*, or *cord*; i. e. a restraint or *curb* on the neighbouring people, as a bridle, &c. is to an animal.]

RESEPH, רָצַף, 'Ρασεφ, *bed*, or *extension*, or *cole*, or *fiery stone*: from רָצַף *ratzaph*. 2 Kings xix. 12. Isaiah xxxvii. 12. A city taken by the king of Assyria.

RESEPH, רֶשֶׁף, 'Ρησα, *burning arrow*; from רֶשֶׁף *resheph*: otherwise, *a bird*, or *the devil*; from סָרַף *saraph*, *a serpent*. [*burning coal*?]

RESHEPH, or RESEPH, son of Rephah, a grandson of Sarah, daughter of Ephraim, 1 Chron. vii. 25. The text seems to say, that *Resheph* was the immediate son of Sarah.

RESPECT of persons. God appointed that the judges should pronounce sentence without *respect of persons*; Levit. xix. 15. Deut. xvi. 17, 19. That they should consider neither the poor nor the rich, the weak, nor the powerful; but should attend only to truth and justice. God has no *respect of persons*. And the Jews complimented our Saviour, that he told the truth, without *respect of persons*, without fear; Matt. xxii. 16. Jude, ver. 16. instead of the phrase, *to have respect of persons*, uses this, *to admire persons*. Isaiah lays it down as one distinguish-

ing mark of the Messiah, that he should have *no respect of persons*, Isai. xxxii. 25.

[Our English term *respect*, seems to imply some kind of deference or submission to a party: but this is not always the proper meaning to be annexed to it in S. S. When we read Exod. ii. 25. God had *respect* to the children of Israel, it can only express his compassion and sympathy for them: when God had *respect* to the offering of Abel, Gen. iv. 4. it imports to accept favourably, to notice with satisfaction. Comp. 1 Kings viii. 28. Numb. xvi. 15. also for the effects of proper and of improper respect, comp. Isaiah xvii. 7, 8.]

RESSA, a pretty famous city of Arabia Petraea; probably *Rissah*, an encampment of Israel in the desert. Josephus, *de Bello, lib. i. cap. 13.* mentions the castle of *Ressa* in Idumea: and Jerom in the Life of Hilarion, says; that saint converted the whole city of *Ressa*, situate between Kadesh and Gaza. Perhaps this is the *Larissa*, mentioned by William of Tyre, *lib. xi. ad finem.* and *Arischi*, an episcopal city, in the desert of the children of Israel. Renaudot, *Liturg. Oriental. tom. i. p. 448.* Guliel. Tyr. *El Arisch* is a maritime city on the way to Egypt.

REST, or *Repose*. This was enjoined the Israelites, on the Sabbath-day, for the glory of God; in that he rested after the six days of creation. See SABBATH.

Rest also signifies a fixed, and secure habitation. You shall go before your brethren, "until the Lord shall give *rest* to your brethren, as well as to you, in the land which they are going to make a conquest of," Deut. iii. 20. And Deut. xii. 9. "For ye are not as yet come to the *rest*, and to the inheritance, which the Lord your God giveth you." You are not as yet settled in that land which you are to possess. And Naomi says to Ruth, "my daughter, shall I not seek *rest* for thee, that it may be well with thee?" Ruth iii. 1. I shall endeavour to procure you a settlement. David speaking of the ark of the covenant, which till his time had no fixed place of settlement; says, "Arise, O Lord, into thy *rest*, thou and the ark of thy strength." Psalm cxxxii. 8. And Ecclesiasticus xxxvi. 15. "O be merciful unto Jerusalem, thy holy city, the place of thy *rest*."

In a moral and spiritual sense, *rest* denotes the fixed and permanent state of *repose* enjoyed by the blessed in heaven.

St. Paul makes an application of what is said of the settlement of the Israelites in the Land of Promise, to the *rest* of the Saints in heaven. I swear to them in my wrath, that they should not enter

enter into *my rest*, i. e. into the land of Canaan. Psalm xcv. 11. Therefore, says St. Paul, Heb. iii. 17, 18, 19. iv. 1, 2, 3. as they could not enter therein by reason of their unbelief, let us be afraid of imitating their example : for we cannot enter but by faith, &c.

RESTITUTION. Natural justice requires, that we should repair whatever injuries we have done to our neighbour, whether in his person, estate, or reputation. The law of Moses prescribed, Exod. xxi. 23, 24, 25. Levit. xxiv. 20. Deut. xix. 21. "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Also, that they should *render* five oxen for one ox, and four sheep for one sheep : Exod. xxii. —or, that the thief should be sold, to make *restitution* for his theft : that if he had taken away any beast of service, as an ox, an ass, or even a sheep, he should restore it two-fold ; that whoever should damage the field of another, should repair the damage, according to an estimate. He who, by ignorance, should omit to give to the temple what was appointed by the law, for example, in the tithes or first-fruits, was obliged to *restore* it to the priests, and to add a fifth part beside ; over-and-above which, he was bound to offer a ram, for his expiation. Nehemiah prevailed with all those Israelites to make *restitution*, who had taken interest of their brethren, Nehem. v. 10, 11. "I pray you let us leave off this usury. *Restore*, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and of the oyl, that ye exact of them."

Zaccheus, Luke xix. 8. promises a four-fold *restitution*, to all from whom he had extorted, in his office as a publican. The Roman laws condemned to a four-fold *restitution* all who were convicted of extortion, or fraud. Zaccheus here imposes that penalty on himself to which he adds the half of his goods ; which was what the law did not require.

He who had killed a labouring beast, or any other beast, as an ox, was to *render* another for it, or the value of it, Levit. xxiv. 18, 21.

The Jews expected Elias, who was to *restore* all things : Matt. xvii. 11. This is an allusion to Mal. iv. 5, 6. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Also St. Peter, Acts iii. 21. calls the last day, the day of *restitution* of all things. At the end of the world Jesus Christ will unite the church with

the synagogue, the Jew with the Christian, the Christian with the Gentile : then all things will be restored to a perfect union, and there will be but one shepherd and one flock.

RESURRECTION. The belief of a *resurrection from the dead*, is an article of religion common to Jew and Christian : it is expressly taught both in the old and New Testament. I do not speak of that miraculous *resurrection*, which consists in reviving for a time, to die again afterwards ; as Elijah, Elisha, Jesus Christ, and his apostles, raised some from the dead ; but I mean a *general resurrection* of the dead, which will take place at the end of the world, and which will be followed by an immortality either of happiness or of misery. So the Psalmist says, xvi. 10. "For thou wilt not leave my soul in hell, (in the grave) neither wilt thou suffer thine holy one to see corruption." Job. xix. 25, 26, 27. "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh I shall see God : whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me." Ezekiel also, in his vision of a great quantity of bones in a large field, which at the breath of the Spirit of the Lord, began to unite, to be covered with flesh, nerves, and skin, and at last to revive ; has left us a proof and an assurance of a *general resurrection*, Ezekiel xxxvii. See also Isaiah xxvi. 19.

The *Book of Wisdom*, chap. iii. iv. 15. speaks of it in a very lively manner, that the souls of good men, and such as suffer persecution in this world, shall receive a recompence in the day of visitation : for thus he calls the *resurrection*. In the Maccabees we see the same truth maintained still more expressly. One of the seven brethren, who suffered death under Antiochus Epiphanes, tells that tyrant, "Thou, like a fury, takest us out of this present life ; but the king of the world shall raise us up, who have died for his laws, unto everlasting life."—Their mother encouraged them, by the same hope of the *resurrection* : and they were so entirely persuaded of it, that they despised death, tortures, and all the menaces of the king, 2 Mac. vii. 9, 14, 23, 29. Heb. xi. 35.

When our Saviour appeared in Judea, the *resurrection from the dead* was received as a principal article of religion, by the whole Jewish nation, except the Sadducees ; a sect then tolerated : and some of them held principal employments in the state, Acts v. 17. Joseph. *Ant. lib. xviii. cap. 2.* but at this day they look on them as heretics, Epicureans, and deny them a share in the life to come. Our Saviour, in his

Gospel, has effectually confuted the error of the Sadducees: he has promised his faithful servants, a complete state of happiness, after the *general resurrection*. He arose himself from the dead, to give, in his own person, a proof, a pledge, a pattern of the future *resurrection*.—St. Paul, in almost all his Epistles, speaks of a *general resurrection*; refutes those who denied or opposed it; proves it to those who had difficulties about it; in some degree explains the mystery, the manner, and several circumstances of it: says, that to deny the *resurrection* of the dead, is the same as to deny our Saviour's *resurrection*: and that, if we were not to rise again from the dead, we should be of all men the most miserable. 1 Cor. xv.

Some Jews teach, that all men shall not *rise again*, but only Israelites; others are of opinion, that all men shall *rise again*. Some among them maintain, that when men are once raised again, they shall be no more subject to death.—But others think they shall die again, and that their souls alone shall enjoy everlasting happiness. See Manasseh-ben-Israel, *on the Resurrection of the Dead*, lib. iii.

Leo of Modena, Part iv. chap. xi. of *The Ceremonies of the Jews*, expresses himself thus: “There are Jews who think, with Pythagoras, that souls pass from one body to another; this they call *Gilgul*, or *circulation*. They endeavour to support their opinion from several passages of Scripture, taken chiefly out of Ecclesiastes and Job. But this notion is not universal; and whether it be embraced or rejected, it makes no schism, or heresy among them. As to the *resurrection* of the dead, it is one of their thirteen articles of faith, that at the end of the world, all the dead shall arise; and that God shall summon all mankind to his general judgment, whether in or out of the body: according to that of Daniel; “and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2.

It is also a common opinion among the Jews, that at least all Israelites shall rise in the land of Israel, *Bereshith Rabba*, sect. 96; hence proceeds their ardent desire to be buried in that country. They believe, those who have this advantage, will rise before all others, to enjoy the happiness of seeing the kingdom of the Messiah. But then, what shall become of the just who have died and are buried out of the land of Israel? They answer, that God will open them passages in the earth, and subterraneous conveyances, through which they shall roll into this country; and when they are come thither, God will give them the breath of life, and they shall

revive. They think it was for this priority of resurrection, that Jacob and Joseph desired to be carried into the land of Canaan. And we read in some books of the Rabbins, that often they carried the bodies of certain Jews, of more than ordinary devotion, from very distant countries, to be interred in the land of Israel. [We have lately heard of the same in Britain.]

We have also seen, in the Christian church, a variety of opinions concerning the *resurrection* of the dead. Several of the ancient fathers acknowledged a two-fold *resurrection*. First, that which is to precede the Messiah's reign of a thousand years upon earth. Secondly, that which is to follow the reign of a thousand years, and to begin the reign of the saints in a state of everlasting happiness. This sentiment these fathers had borrowed from the Jews; it is found clearly enough in the second book of Esdras, iv. 35. vi. 18, &c. in the Testament of the twelve patriarchs; and in several of the Rabbins.

The ancient philosophers who believed the immortality of the soul, admitted also of a *resurrection*: whether they had received this opinion from the Eastern people, among whom they had travelled; or whether they inferred a *resurrection*, from the immortality of the soul, as a necessary consequence; persuading themselves, that a soul could not long continue, without being united to a body. But this *resurrection* some explained after one manner, and others after another. Pythagoras, who first introduced the sentiment of the soul's immortality among the Greeks, acknowledged a *metempsychosis*, or transmigration of the soul out of one body into another. Thales, *apud Arist.* 13. *de Animâ*, cap. 6. and Democritus, *apud Theopomp.* *Philippic.* viii. *apud Laert.* in *proem.* held also a kind of *resurrection*: but the manner in which they explained it, is not known. Plato, in *Politico*, vide *Aug. de Civit. lib. xiii. cap. 19. lib. xxii. cap. 12.* was pretty much of Pythagoras's opinion; he maintained, that souls which had already animated bodies, passed from them into a state of liberty, whence they afterwards returned to animate other bodies.

This doctrine of Plato was espoused by the Pharisees among the Jews. Vide Joseph. *de Bell. Jud. lib. iii. cap. 14. et alibi.* and by Philo *de Gigantib.* p. 222, 223. *de Confus. Lingu.* p. 270. It appears also from the Gospel, John ix. 2. Matt. xvi. 14. that many Jews admitted a kind of *metempsychosis*. But we find from the Book of Wisdom, iii. 6, 13. iv. 15. and the Maccabees, 2 Macc. vii. 9, 14, 23, 29. that the generality of the nation held the *resurrection*, much as we do now. Jesus Christ in his Gospel, supposes this doctrine, and teaches it with-
out

out any contradiction, except from the Sadducees. The Apostles urged it likewise : and, notwithstanding the attempts of some heretics, who opposed it, the Catholic church has constantly embraced it, as a fundamental article of Christianity.

But many opinions have been tolerated in the church, concerning the time, the manner, and other circumstances of this *resurrection*. When the apostles asked of Christ, when the end of the world should happen, and his coming ?—he only informs them, that the last day will come as a thief in the night, and shall surprize mankind, when they least expect it, Mark xiii. 32. Matt. xxiv. 43, 44. St. Paul says, 1 Thess. v. 2, 3, 4. that at that time many shall pass from life to death, and from death to the *resurrection*, so rapidly, that in the twinkling of an eye they shall be changed, and their bodies shall be invested with incorruptibility and immortality.

Some Greek fathers, and some Rabbins believe that those who shall then be found alive, shall not die, but undergo that happy change, of passing instantly from life to immortality. *Vid.* Chrysost. Theodoret, Theophylact, on 1 Cor. xv. 51. Tertull. *de Resurrect.* cap. 41. Hieron. *ad Marcellam*. But the opinion seems to be more general, that all men shall suffer the sentence pronounced on the children of Adam :—it is appointed for all men once to die ; and after death, the judgment. Heb. ix. 27.

Jerom assures us, on Matt. xxvi. 6. that the tradition of the Jews is, that the dead shall rise in the night-time, or at break of day (the same time as Jesus Christ came out of his tomb.)—This tradition passed from the synagogue to the church, as may be seen by Lactantius, *Institut. Epitome, et lib. vii. de Divin. Præm.* cap. 19. by St. Chrysostom, on Matt. xxv. and by such Greek writers as generally follow him. This tradition is founded on those words of St. Peter ; “ the day of the Lord will come as a thief in the night,” 2 Pet. iii. 10. And on those of Jesus Christ, in the parable of the ten virgins ; “ at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him,” Matth. xxv. 6. Prudentius, *Hymn cathemer.* thinks that the world will end, and consequently, the *resurrection* commence, in the morning. Thomas Aquinas, Tostatus, and Suarez, on the contrary, are of opinion, that it will be at mid-day. St. Paul informs us, 1 Cor. xv. 52, 53, that it will begin at the first sound of the trumpet.—To reconcile this variety of opinions, about a matter of more curiosity than consequence, why may we not say, that the general *resurrection* will happen at all these times at once ? For in different places of the earth all these times must

coincide, and must be at one and the same hour.

Those, among the Jews, who admit a transmigration of souls, are perplexed about the manner of the *resurrection*. For how can the soul re-animate all the bodies which it has inhabited ? If it can animate but one of them, what must become of the rest ? Must it have its own choice, and return to that it likes best ? Some think it must re-animate its first body ; others, its last ; and that the other bodies will remain in the dust, as barren trees are deserted. I should rather conclude, that almost all who held the *metempsychosis*, did not admit of a general *resurrection* ; and that this revolution, or successive passage of the same soul through several bodies, was what they understood by a *resurrection*. This I take to have been the notion of certain Pharisees mentioned by Josephus.

It is inquired, what will be the nature of bodies when raised, what their stature, their age, their sex ? Jesus Christ tells us, Matt. xxii. 30. that after the *resurrection* men shall be as the angels of God ; *i. e.* according to the fathers, they shall be immortal, incorruptible, transparent, light, luminous, and in some sort, spiritual, yet without losing the qualities of bodies, as we find our Saviour's body, after his *resurrection*, was tangible, and had flesh on his bones. Luke xxiv. 39. But Jesus Christ laid aside the brightness of the glory of his body, and did not suffer it to irradiate his disciples ; whereas, the glorious and bright emanations from the bodies of the blessed, shall shine as the sun, as our Saviour expresses it, Matt. xiii. 43.

Some ancient Hebrew doctors, *Bereschith Rabba, Parasch. 95. Gemar. Sanhedrin. and Jalkut Rabati.* maintain, that men shall rise of the same stature, with the same qualities, and the same corporal defects they had in their lifetime. That the blind shall rise blind, the lame, lame, and so on. They confirm this conjecture by the appearance of Samuel, to the witch of Endor, in the same shape he had upon earth ; and by Ecclesiastes i. 4. “ One generation passeth away, and another generation cometh.” Some Christians in St. Austin's time maintained the same opinion, which they founded on Jesus Christ's appearance after his *resurrection*, with all the marks of his wounds. But the holy father confutes this sentiment ; and undertakes to shew, that if our Saviour preserved the marks of his wounds, it was by an effect of his power, and to convince the very senses of his disciples. See also what he says, *Enchirid. de Fide, Spe, et Charitate, cap. 9.*

The *resurrection* of infants is attended with great difficulties. If they are to rise little, weak, and such as they quitted this world ; of what

what use can their *resurrection* be to them? And if they are to rise full grown, comely, in mature age, they will not be the same as they were; and this will not properly be a *resurrection*. St. Austin will not venture to determine whether children will rise small or great, but he rather inclines to that opinion, which supposes them to arise in a perfect age. *Serm.* 242. c. 3. *et Epist.* 167. *nov. edit.* Speaking of the *resurrection* of children still-born, he says, that the *resurrection* will give them all the perfection they would have had, if they had had time to grow up; and that it would secure them from all such imperfections, as they might have contracted had they lived. *Enchirid. de Fide, Spe, et Charit. cap.* 85, *de Civit. lib.* xii. *cap.* 13.—Many, both ancients and moderns have thought, that men will rise at the age at which Jesus Christ died, *i. e.* about the age of thirty-three or thirty-five years. So that both old and young will all appear to be about that age, to fulfil those words of St. Paul; *Ephes. iv.* 13. “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” *Aug. de Civit. lib.* xxii. *cap.* 15. Hieronym. *Epitaph. Paulæ. cap.* 12. Anselm, *seu D. Thom. et Est. in Ephes. iv.* 13.—But the more judicious explain St. Paul, as meaning the progress of the faithful in faith and virtue, till they arrive at Christian perfection.

Many ancients, as Origen, on *Matth. xxiii.* 30. Hilar. and Jerom, *in eund. loc.* Athanas. *Serm.* 3. *contra Arian.* Basil, *seu alius in Psal. cxiv. ulu apud Aug. de Civit. lib.* xxii. *cap.* 17. doubted whether women are to rise in their proper sex. They grounded their doubts on those words of Jesus Christ, *Matth. xxii.* 30. “In the *resurrection* they neither marry, nor are given in marriage; but are as the angels of God in heaven.” And on what is said by St. Paul, *Rom. viii.* 29. “to be conformed to the image of his son:” adding, that according to Moses, man alone was created out of the earth, and woman was taken out of man, as an accessory. To this it is answered, that if distinction of sex be unnecessary after the *resurrection*, it will be equally unnecessary to men as to women: that woman is not less perfect in her kind than man; that the manner in which Eve was formed, is in some sort more advantageous to the sex, than the creation of man. He was created immediately from the earth, but she from him. Lastly, the sex of the woman is no defect or imperfection, but an appointment of nature.

RESURRECTION of the Saints from their sepulchres at the time of our Saviour's death; which after his *resurrection* came into the holy

city, and appeared to many, *Matth. xxvii.* 51, 52, 53. This subject deserves a few words. The names of those who arose on this occasion are unknown. Some insist they were all the most ancient fathers and patriarchs: others, that they were the most modern, such as were best known to the Jews then living. Others, that this favour was granted only to those buried at Jerusalem, or thereabouts: [which seems to be the most probable opinion. Perhaps, mostly those buried in the sepulchres on Mount Sion, lately discovered by Dr. E. D. CLARKE. They went into the *Holy City, i. e.* Zion, where were their “rocks, which rent,” and their “monuments which opened.” *Comp. FRAGMENTS, No. DLXXV. et seq.*]

They dispute also about the hour of their *resurrection*. Some maintain that they did not rise till after our Saviour, who is called the first fruits of those that slept. *1 Cor. xv.* 20. Origen, Jerom, Gregory the Great, Raban-Maur, Paschasius, Radbert, Bede, Drutmar, Liran, the common gloss, and several others, are of this opinion. But St. Chrysostom, and the Greek authors who generally follow him, Hilary, and many others, believe that they arose at the moment of our Saviour's death; and that Jesus Christ raised them before he raised himself, to display his triumph over death more remarkably. It must be allowed, that the text of the evangelist Matthew, is not decisive for either opinion.

But these saints being thus raised, did they die again, and re-enter their graves, after the ascension of Jesus Christ, or did they ascend with him into heaven? Those who think Jesus Christ led them with him into heaven, as it were in triumph, quote Hosea, *xiii.* 14. “I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plague; O grave, I will be thy destruction.” And those of the Psalmist, *lxviii.* 18. “Thou hast ascended on high, thou hast led captivity captive.” And St. Paul; “When he ascended up on high, he led captivity captive, and gave gifts unto men.” *Eph. iv.* 8. Is it probable, that after having restored life to these saints and illustrious dead, God should think fit to subject them again to death and the grave? Would not this be to plunge them again into pain and bitterness, after giving them a taste of happiness? Lastly, would it not be agreeable to the justice, the goodness, and the majesty of their divine deliverer, to complete his work, and to lead them with him into heaven, after he had restored them to life upon earth?

We might produce a great number of the fathers, who have been of this opinion. Ignatius the Martyr, to the Magnesians. Origen, on *Matt.*

Matt. xxvii. and on the Canticles. The author of the Orthodox Questions, *Quest.* 84. Clemens Alexandrinus, *Strom. lib.* vi. Eusebius of Cæsarea, *Demonstration, cap.* xii. Hilary on Psalm ii. Venerable Bede, Raban-Maurus, Drutmar, Paschasius, Radbertus, and a multitude of modern interpreters, maintain positively, that the holy patriarchs raised with Jesus Christ, enjoy with him the happiness of heaven, and were partakers of his triumphant ascension.

But the contrary opinion is maintained with not less authority, nor fewer proofs. St. Paul says expressly, Heb. xi. 39, 40. that the holy patriarchs, "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Therefore he did not think them yet raised, nor in possession of the glory of heaven. He says, elsewhere, that "Jesus Christ is the first-fruits of those that slept" the sleep of death, and were to arise one day, not to sleep any more. Besides, if any one had been to rise with our Saviour, doubtless it would have been the holy king David, John the Baptist, the patriarchs and the prophets buried at Jerusalem, and in Palestine. But St. Peter, speaking to the Jews of Jerusalem, says, expressly, Acts ii. 29. that David's tomb was still to be seen among them; that David had foretold the *resurrection* of our Saviour, but says nothing at all of his own. What strength has St. Peter's reasoning, if David had been raised, and had ascended into heaven with Jesus Christ?

The fathers that have treated this subject with the greatest care, have declared for this opinion. Tertullian, *de Animâ, cap.* 55. purposely confutes those who thought, that the patriarchs and prophets ascended into heaven after the *resurrection* of our Saviour. St. Chrysostom says, *Homil.* 40. on 1 Cor. that they who arose while Jesus Christ was on the cross, died again. And *Homil.* 28. on Heb. xi. he owns with the apostle, that the just men of the Old Testament have not yet received their reward. Theodoret expresses himself in the same manner. Theophylact and Euthymius, explaining Matthew xxvii. acknowledge, that the holy patriarchs arose as proofs of the *resurrection* of Christ; but that they afterwards died again, to rise a second time at the end of the world. St. Austin, in his Epistle to Evodius, expressly treats this question, and explains himself clearly enough for the temporary *resurrection* of these saints. Thomas Aquinas, *iii. part, art.* 53. *art.* 3. having produced the reasons on which each of these opinions is founded, declares himself for those who hold, that they died again; and

this opinion seems to us to be best supported, by Scripture and by the fathers. [If Lazarus died again, why not these?]

[There are several questions connected with this subject, as it appears in S. S. which comprize much greater importance than those so assiduously treated by the schoolmen. That some notion of a *resurrection* was in circulation among the Jews, appears from the perplexity of Herod the Tetrarch, Matt. xiv. When he heard of the fame of Jesus, he said, "This is John the Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him." How could he conceive of a *resurrection* of John, when he knew that he had been decolated?—that his head was in the keeping of Herodias, and that his body had been buried by his disciples, verse 12. It could not be a corporal *resurrection*: the body without the head was, undoubtedly, imperfect and incapable of life.—If Herod supposed (as some say) that the *soul* of John animated the body of Jesus, how was that a *resurrection*? and what could be his reasons for imagining that, in such case, "mighty works" would be wrought by a soul returned to earth from the abode, or the state, of separate spirits?

Very confused, undoubtedly, were the notions of the best instructed of the disciples of Jesus, on this subject. When Peter, James, and John, as they came down from the Mount of Transfiguration, were charged to preserve secrecy as to what they had witnessed, "till the son of man should be risen from the dead," they cross-examined each other as to the import of this phrase. They could not think themselves enjoined to silence till the *general resurrection*: undoubtedly they should all be dead long enough before that: and as to the particular *resurrection* of the Son of Man, they were completely at a loss, since they, in common, with other Jews, had heard out of the law that the Messiah abideth for ever. This was explained to John (first, apparently) and to Peter, John xx. 8. and this "questioning among themselves," might be no bad preparative for that conviction. In the parable of the rich man and Lazarus, Luke xvi. the passage of a separate spirit from a state of felicity to this world, is plainly supposed to be possible: and the phrase "rising from the dead," is used in a manner to shew that it was common and current at that time, and among that people.

The doctrine of a *general resurrection* as an article of faith, is expressly acknowledged by Martha, at the grave of Lazarus, John xi. 24. and it is clear, that no individual can receive according to the deeds done in the body, unless the

the body be party to the sentence as well as to the deeds.

But, the conceptions of both Jews and Gentiles were exceedingly gross and obscure, on a doctrine so contrary to universal experience.—They inclined too much to the notion of a corporeal *resurrection* to a renovated term of sensual enjoyment, to terrestrial pleasures, a freedom from the evils of life, but a participation in its joys and advantages; a prolongation of being, in its favourable sense, on earth; but again to close, and terminate. Of *resurrection* of the body to eternal life, properly speaking, and in a state of perfect holiness, and glory, superior to the delights of sense, they appear to have had no idea: hence the Gentiles, especially, both ridiculed and hated the doctrines held and enforced by the disciples of Jesus.

It was the opinion of Chrysostom that the philosophers addressed by St. Paul at Athens, Acts xvii. 19. took Jesus and the *resurrection*—*Ἀναστασιν*—for a god or deified man, and a goddess, or deified principle. Dr. Hammond adopts this idea, and is followed by later writers. It is countenanced by their expression—“he seems to be a setter forth of foreign *demons*,” *i. e.* of departed spirits existing in a separate and more exalted state, but exercising great power in this lower world.

Undoubtedly, Paul was the best qualified of all men to describe the glories of the *resurrection-body* of Christ: for, during his abode on earth, Christ suspended, or suppressed, those glories; and the appearances of Christ, seen by the writer of the Apocalypse, being in vision, and that vision emblematical and mysterious, they will not bear arguments so cogent as the manifestation in the way to Damascus. St. Paul repeatedly asserts that “he had seen the Lord,”—that he had been commissioned by him: he reports a long communication that took place, Acts xxvi. 13—18. and he affirms the excessive refulgence of the splendor from the body of Jesus, its effects on his companions, and more especially on himself; in whom it produced *blindness*, *i. e.* the cornea of the eye was so greatly indurated, that its transparency was lost: nor was the power of seeing restored to the eye, till after the original cornea had peeled off, in the form of scales.

It may well be supposed that pre-eminence in point of splendor is conferred on the *resurrection-body* of Christ; nor should we press too closely the words of John, “We shall be like him, when we shall see him as he is.” Nevertheless, we may modestly conjecture, that a glory somewhat similar will be attached even to the bodies of saints; though it becomes us to con-

fess that our ignorance on all celestial subjects is rendered the more sensible, by the very communications with which we have been favoured by Divine revelation, itself. We are more conscious of our ignorance, incompetency, and weakness, than the uninstructed heathen, or the partially instructed Hebrews, could possibly be. We repose our confidence on the infinite power of our Maker, we receive the doctrine simply as an article of Divine Revelation; and, notwithstanding the difficulties of the subject and the power of opposing appearances, *we rejoice in hope of the Glory of God.*]

REU, רעו, *his friend, his shepherd*: or *his misfortune*; from רעה *rehah*, or *roheh*, *society*; or from רוע *ruah*, *evil*, or *bruising*.

[*Reu* may mean *consociation*, and might be imposed in consideration of the Hebrew family *keeping together* when the other families of the earth were divided. The same is the import of his son's name Serug. *Reu* is written *Ragau*, Luke iii. 35. as *Reuel* is written *Raguel*, Tobit vi. 10.]

REU, or RAGAU, or RETUI, son of Peleg, born A. M. 1787. His father was then thirty years old. He begat Serug, being thirty-two years old, A. M. 1819, and died at the age of two hundred and thirty-nine years, A. M. 2026, *ante* A. D. 1976. It is not impossible, that the city of *Rages*, and the plain of *Ragau*, might take their names from *Reu*, *Rehu*, or *Ragau*; for these are the same in the Hebrew. The difference depends on the pronunciation of the letter *y ain* or *gnain*. Gen. xi. 18. 1 Chron. i. 25.

REUBEN, ראובן, *who sees the son, or vision of the son*; from ראה *raha*, *to see*, and בן *ben*, *a son*. [He, the Lord, *sees the son*; so called in reference to the sentiment of his mother, “The Lord *hath looked* on my affliction.”]

REUBEN, eldest son of Jacob and Leah; born A. M. 2246, *ante* A. D. 1758. Gen. xxix. 32. One day *Reuben* being yet young, went into the field, and found a fruit called *dudaim*, (generally interpreted *mandrakes*) which he brought to his mother Leah. Gen. xxx. 14. Rachel was desirous of having them, and asked them of Leah, who bargained with her for Jacob's company the night following. Long after this, Jacob being returned into the land of Canaan, *Reuben* defiled his father's concubine Bilhah, for which he lost his birth-right, and all the privileges of primogeniture. Gen. xxxv. 22. *Vide* FRAGMENTS, No. CLXXXVI.

When Joseph's brethren had taken a resolution to destroy him, *Reuben* endeavoured by all means to deliver him. He proposed to them, to let him down into an old water-pit, which had

had then no water: that afterwards he might take him up again, and restore him to his father Jacob. His brethren took the advice; but while Reuben was at some distance, they sold Joseph to a party of Ishmaelites. Reuben going to the pit, and not finding him there, tore his clothes, and said to his brethren; "The child is not to be found, and whither shall I go?"

Jacob, when dying, warmly reproaches Reuben with his crime committed with Bilhah; saying, "Reuben, thou art my first-born, my might, —but, unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it." Moses, before his death, said of Reuben, Deut. xxxiii. 6. let Reuben live and not die, yet let his number be but small, says the Vulgate: [Eng. Tr. "let not his men be few."] The tribe of Reuben was never very numerous, nor very considerable in Israel. They had their inheritance beyond Jordan, between the brooks Arnon south, and Jazer north, having the mountains of Gilead east, and Jordan west. The time of Reuben's death is unknown.

We read in the apocryphal book, called, *The Testament of the Twelve Patriarchs*, a particular account of Reuben's crime. But it is well known that this book is the work of an impostor, who would assert, as genuine, the spurious book of Enoch, and other Jewish traditions.

[REUBEN, *Tribe of*. This tribe having much cattle, solicited and obtained from Moses, possessions east of the Jordan; by which river, it was separated from the main body of Israel: it was, in consequence, exposed to various inroads and oppressions from which the western tribes were free: and it was among the first carried into captivity by Tiglath Pilnesser. 1 Chr. v. 26. However, its distinction as a tribe, was in some sort preserved, as we read Rev. vii. 5. "of the tribe of Reuben were sealed twelve thousand."]

REUEL, ראַעל, 'Ρασηλ, *shepherd, or friend of God*; from ראַהא, *shepherd, friend*: otherwise, *bruising of God*; from ראַח, and אַל, *God*. See RAGUEL. [and REU, *ante*.]

REUEL, or RAHUEL, son of Esau and Bashemath, daughter of Ishmael. Reuel was father of Nabath, Zerah, Shammah, and Mizzah. Gen. xxxvi. 4, 17.

REVELATION, Ἀποκάλυψις, *Apocalypsis*. See APOCALYPSE, for the book of the Revelations.

REVELATION, is meant when God, in an extraordinary and supernatural manner, discovers any thing to man; whether by dream, vision, ecstasy, or otherwise. St. Paul alluding to his visions and revelations, 2 Cor. xii. 1, 7.

VOL. II. PART: XXIV. Edit. IV.

speaks of them in the third person out of modesty; and declares, that he could not tell whether he were in the body, or out of the body.— Elsewhere he says, that he had received his gospel by a particular revelation. Gal. i. 12.; again, that he did not go to Jerusalem after his conversion by the mere motion of his own mind, but in consequence of a revelation. Gal. ii. 2.

Revelation is used to express the manifestation of Jesus Christ to Jews and Gentiles, Luke ii. 32. the manifestation of the glory with which God will glorify his elect, and faithful servants at the last judgment, Rom. viii. 19. and the declaration of his just judgments, in his conduct both towards the elect, and towards the reprobate. Rom. ii. 5.

The Latin words *revelatio* and *revelare*, signify barely a discovering of what was before concealed. [But there is a very noble application of these words to the consummation of all things, or the revelation of Jesus Christ in his future glory, 1 Cor. i. 7. 1 Peter i. 13.]

REVENGE, as it includes a sense of sorrow and trouble for injuries suffered by us, cannot by any means belong to God. None of his creatures can disturb his peace, or cause him any trouble, or resentment. *Ultio doloris confessio est*, says Seneca, *de Ira. lib. iii. cap. 5*. Man has recourse to revenge only because he is sensible of injuries. When therefore Scripture says, that God revenges himself, it speaks after a popular manner: he vindicates the injuries done to his justice and to his majesty, and to the order established by him in the world; yet without any emotion of pleasure or displeasure. He revenges the injuries done to his servants, because he is just, and because order and justice must be preserved. Men revenge themselves out of weakness; because they are offended; because they are too much influenced by self-love. A great soul despises injuries; a gracious soul leaves the revenge of injuries to God.

[So far as I am able to judge, our language maintains a distinction that ought to be observed between the terms *revenge* and *avenge*, although it is too often overlooked. That God may *avenge*, i. e. punish in proportion to sins committed, is the indefeasible consequence of his infinite justice, of his moral government, holiness, &c. but, to *revenge* seems rather the act of a man when he inflicts an injury on another, commensurate, in his estimation, to the injury he has received from that other, and in this he is likely to be guilty of excess. It is, therefore, not without great pain I read of God's *revenging*, since a disposition to *revenge*, or a spirit of *revenge*, is very improperly imputed to
G div. 2. Deity,

Deity, and we cannot be too cautious on this subject. To *avenge* a broken law, to *avenge* the injuries sustained by the widow and fatherless, i. e. to punish those who oppress them in proportion to demerit, is no more than justice, and may be accomplished in various ways; possibly even, without inflicting evil on the culprit—but by bringing him to a penitent sense of his misconduct, inducing him to make restitution, to make amends, to compensate for damages, and to resolve on better conduct for the future, &c. In short it should seem that determination to *avenge*, is a pure and simple wish to do justice, or to see justice done; while the desire to *revenge*, springs from pride, or self-love, and is a human infirmity actuated by passion, vehemently assuming the character of retaliation, vexing, or injuring the object of it, &c.]

In the Old Testament God tolerated *revenge* in certain cases, to avoid greater evils: “an eye for an eye, a tooth for a tooth,” &c. Exod. xxi. 24. The relations of a man who had been killed might take *revenge* on the murderer. Numb. xxxv. 16, 17, 18, &c. The relations thought it their duty to pursue to vengeance such murderers, and the Hebrews called *goel* or *revengers*, those to whom this sort of vengeance appertained.

God has sufficiently declared, that vengeance belongs only to him; Deut. xxxii. 35. He forbids malice and *revenge* in express terms; he will not allow us to keep any resentment in our hearts against our brethren; Lev. xix. 17, 18. And when God seems to have established the *lex talionis*, he does not thereby allow of *revenge*, but sets limits to it. *Non fomes, sed limes furoris est*, says St. Austin, *cont. Faust. lib. xix. cap. 25*. He does not intend to provoke to anger, but to stop the progress and consequences of it. *Non ut id quod sopitum erat, hinc accenderetur; sed ne id quod ardebat, ultra extenderetur*.

The day of *revenge*, or of vengeance, sometimes expresses the day of judgment, in which God will take vengeance on all his enemies; and sometimes the day of vengeance stands for the punishment God exercises on his enemies, when their iniquities have attained their full measure. See Exod. xxxii. 34. Isai. xxxiv. 8. lxi. 2. lxiii. 4. Luke xxi. 22.

Vengeance is often expressed in the Hebrew by the word *consolation*; and though Jerom has generally put the word *revenge*, yet he has sometimes used the words *comfort* and *consolation*, in the sense of *revenge*.

In Scripture sometimes *revenge* is taken for the mere action of assault, or for injury committed against another; yet not without a co-

lour and pretence of just *revenge*. By these expressions we must understand their hatred, their ill-will.

When it is said, that God grants his *revenge* to any one; Psalm xviii. 47. *Deus qui dat vindictas mihi*; this intimates, either that God gives up his enemies into his hands, to take vengeance on them; or, that they having afflicted his servants, he punishes them himself, by some terrible effects of his justice.

REVENGER, or *Revenger of Blood*. This name is given in Scripture to the man who had the right, according to the Jewish polity, of taking *revenge* on him who had killed one of his near relations: *ultor sanguinis*. If a man had been guilty of manslaughter, involuntarily and without design, he fled to a city of refuge. Vide REFUGE: and FRAGMENTS, No. X.

REUMAH, רֹאמָה, Ῥῥῡῶν, *lofty, sublime*; from רָמָה *ramam*: otherwise, *rhinoceros*; from רָחַם *rehem*. [*raised up, or the cause of raising up, i. e. of increasing, sc. the family.*]

REUMAH, or ROMA, concubine to Nahor, the brother of Abraham: mother to Tebah, Gaham, Thahath, and Maachah. Gen. xxii. 24.

[REVERENCE, a respectful, submissive disposition of mind, arising from affection, and esteem, from a sense of superiority in the person *reverenced*. Hence children *reverence* their fathers, even when their fathers correct them by stripes, Heb. xii. 9. hence subjects *reverence* their sovereign, 2 Sam. ix. 6. hence wives *reverence* their husbands, Eph. v. 33. and hence all ought to *reverence* God. We *reverence* the name of God, the house of God, the worship of God, &c. we *reverence* the attributes of, God, the commands, dispensations, &c. of God; and we ought to demonstrate our *reverence* by overt acts, such as are suitable and becoming to time, place, and circumstances; for though a man may *reverence* God in his heart, yet unless he behave reverentially, and give proofs of his *reverence* by demeanour, conduct, and obedience, he will not easily persuade his fellow-mortals, that his bosom is the residence of this divine, this heavenly disposition: for, in fact, a *reverence* for God is not one of those lights, which burn under a bushel, but one of those whose sprightly lustre illuminates wherever it is admitted.

Perhaps, in strictness, *reverence* is the internal disposition of the mind, φόβον, Rom. xiii. 7. and honour, τιμήν, is the external expression of that disposition.]

[REWARD, a recompence, requital, retribution, for some service done; the fruit and benefit of labour. It is of several kinds:—as mental; the *reward* of a good action is enjoyed in reflection, satisfaction, a sense of having been useful,

useful, &c.—as pecuniary; profitable, such as is due to labourers for their work, 1 Tim. v. 18. Job. vii. 2. a gift, or acquisition to counterbalance an injury. Prov. xxi. 14. xxii. 4. *Rewards* are not always conferred by Providence on good men, in this life, but their *reward* is in heaven, Matt. v. 12. Luke vi. 23. The essence of *reward* being satisfaction, a *reward* given freely, a *reward* prompted by grace and favour, is, a donation not claimable by the party who receives it, on account of his own merit, but bestowed in kindness by the giver, and therefore, though in strictness it is not *reward* for work done, yet it is no less a remuneration, and is at once a gift and a satisfaction. “*Raphelius* has shewn, (says Dr. Doddridge,) that *μθον* not only signifies a *reward of debt*, but also a *gift of favour*; and that the phrase *μθον δοσεν* occurs in Herodotus: so that a *reward of grace*, or favour, is a classical as well as theological expression.” Note on Rom. iv. 4.]

REZEPH, RESEPH, RESIPH, RESAPHA, or RISAPHA, a city of Syria, 2 Kings xix. 12. Isaiah xxxvii. 12. noted in Ptolemy, in the tables of Peutinger, and in the eastern *Notitia*. Vide RESEPH.

REZIA, רִצְיָא. See RESA.

REZIA, or RESIA, daughter of Ulla, of Asher. 1 Chron. vii. 39.

REZIN, רִצִּין, Ῥαζών, *voluntary*, or *goodwill*, from רָצָא *ratsa*; or *runner*, from רָץ *rats*. [From the Arabic, *firm*, *stable*.]

REZIN, or RASIN, king of Syria. He combined with Pekah, king of Israel, to invade Judah, 2 Kings xv. 37, 38. xvi. 5, 6. A. M. 3262, ante A. D. 742. See also 2 Chron. xxviii. 5, 6, 7. The first year of Abaz they besieged Jerusalem: but not being able to take it, they wasted the country round about, and withdrew. The year following they returned, and the Lord delivered up to them the army, and the country of Abaz. After this, they separated their armies;—that of *Rezin* plundered every where, and carried away captives to Damascus.

About the same time, *Rezin* took Elath, on the Red Sea; he drove out the Jews, and settled Idumeans in their room, who, probably, had engaged him to undertake this war. The Hebrew and the Vulgate seem to intimate, that *Rezin*, king of Syria, conquered Elath for the Syrians. But the tenor of the discourse sufficiently shews, that we ought to read, “for the Idumeans:” and that the Hebrew should be read *Edom*, not *Aram*. The difference between these two words in the original, is hardly perceivable. 2 Kings xvi. 6. אֶת אֵילַת לְאָדָם, read לְאָדָם, *Leadom*, instead of *Learam*. [Eng. Tr. Syria.]

Abaz finding himself not strong enough to withstand *Rezin* and Pekah, applied to Tiglath-pilneser, king of Assyria, and with a very large sum of money bought his assistance. Tiglath-pilneser marched against Damascus, took the city, and slew *Rezin*: he also carried away his people to *Kir*; probably the river *Cyrus* in Iberia. 2 Kings xvi. 9.

[REZIN, a Jew, who returned from Babylon, Ezra ii. 48. Neh. vii. 50.]

REZON, רִזִּון, Ῥαζών, *lean*, or *small*; from רָצָא *razah*, to grow lean: otherwise, *secret*; from רָז *raz*: otherwise, *prince*; from רָזָן *razon*. [From the Arabic, *reserved*, *grave*, *modest*.]

REZON, or RAZON, son of Eliadah: he revolted from his master Hadadezer, king of Zobah, while David made war against him; and heading a band of robbers, he made inroads into the country about Damascus. 1 Kings xi. 23.—He at last became master of this city, and was acknowledged king. It should seem that he could not settle here, till toward the end of Solomon's reign; for David conquered Damascus, with the rest of Syria; and Solomon maintained his command over all the provinces David had subjected. But if *Rezon* did not rule at Damascus till toward the end of Solomon's reign, he must have lived very long: for, from David's war with Hadadezer, about A. M. 2960, to the end of Solomon's reign, who died A. M. 3029, must be sixty-nine years. *Rezon* was at least five-and-twenty or thirty years of age at the time of the first wars; since he was then a general in Hadadezer's army, and presently became head of a troop of freebooters: so that he must have been about ninety years of age when he began to govern at Damascus. If this seems hardly credible, it may be allowed, that *Rezon* might have reigned at Damascus under David and Solomon, as tributary to these princes; and that he did not begin to revolt till towards the end of Solomon's reign.

RHEGIUM, Ῥήγιον, *rupture*, or *fracture*; from the Greek ῥήγιον.

RHEGIUM, a city of Italy, in the kingdom of Naples. St. Paul landed here in his way to Rome, A. D. 61. Acts xxviii. 13, 14. St. Luke being then of his company, and having said nothing of those miracles that are pretended to have been performed by St. Paul in this place; his silence ought to render them very much suspected; or rather, to put a total negative upon them.

RHINOCEROS, an animal thus called, because he has a horn on his snout. The name *rhinoceros* occurs in the Vulgate, Numb. xxiii. 22. xxiv. 8. Deut. xxxiii. 17. Job. xxxix. 9, 10.

The Hebrew *monoceros* is rendered in the LXX. by *monoceros*, *unicornis*, or *rhinoceros*.

The Arabians and Persians call this animal *kerkbedan*. Vide UNICORN.

Father le Compte says, the *rhinoceros* is as long as an elephant; but its legs are shorter; and its hoofs are cloven. Its feet are thick, and its body unwieldy: its legs appear as if they had boots on; and its head seems to be covered behind with a kind of hood, whence the Portuguese name it, *the monk of the Indies*.

Its head is thick, its mouth not wide; its muzzle long, and armed with a thick and long horn; which makes it terrible even to tigers, buffaloes, and elephants. Its tongue is covered with so hard a membrane, that it differs but little from a file: thus it fleas every thing it licks, and eats with great facility the rough branches of trees, though defended all round with sharp thorns: it bends them easily upon its tongue, and breaks them in its mouth without any trouble. Vide FRAGMENTS and PLATES.

RHINOCOLURA, *Ῥινοκόλῦρα*, a city.

RHINOCOLURA, or RHINOCORURA; but the first reading is the most correct. This word signifies *the cutting of the nostrils*, because the ancient inhabitants of this city were thus mutilated. Strab. lib. xvi. *Ῥινοκόλῦρα, ἀπὸ τῶν εἰσωρισμένων τὰς ῥίνας ἔτω καλεμένη*. Diodorus Siculus relates the matter thus, lib. i. cap. 60: Actisarus, king of Ethiopia, desirous to clear his kingdom of robbers, yet unwilling to put them to death, apprehended as many as he could, slit their noses, and banished them into a desert and barren place, where they built a city, which, because of their *slit-noses*, was called, *Rhinocolura*. Seneca, *de Ira*, lib. iii. cap. 20. says, it was a king of Persia, probably Cambyses, who made them undergo this ignominious punishment. Vide FRAGMENTS, No. CXXI.

Near the city of *Rhinocolura* is a river which several have taken to be the river of Egypt. But we take the river of Egypt to be the Nile; and the stream that runs near *Rhinocolura*, we think to be the brook Besor, or the river of the Wilderness, of Scripture. This city of *Rhinocolura* is ascribed sometimes to Syria, sometimes to Palestine, and sometimes to Egypt, on which it afterwards depended. Its bishop was a suffragan of Pelusium. It is unknown what the ancient name of this district was, I mean the Hebrew name, before the Grecians named it *Rhinocolura*, and before the story of the *slit-noses* was invented.

RHODA, *Ῥόδη*, a rose.

RHODA, Acts xii. 13, 14. a young maid of the household of Mary, the mother of John-Mark, who coming to open the door to a per-

son that knocked at it, was so transported with joy, at hearing Peter's voice, whom she thought to be in prison, and who was just then miraculously delivered by an angel, that, without staying to open the door, she ran back to inform the believers, then assembled in the house. They looked on her as visionary or mad, but she still maintained that she heard Peter's voice. The apostle continuing to knock, she returned, and opened the door. We know no other circumstance of the life of *Rhoda*; for, as to her exile and her martyrdom, which, it is pretended, she suffered in the Isle of Sardinia, we place them in the number of apocryphal stories. One Helcias, bishop of Ausburg, is quoted for this; but I do not find *Rhoda's* name in any martyrology.

[RHODANIM. It is well known that some versions read in Gen. x. 4. *Rhodanim*; others *Dodanim*. See RHODES, seq.]

The Masoretic text, the Chaldees, Syriac, Latin, and Arabic of Erpenius, read with *D*, in the Pentateuch: and so do many editions in the Chronicles. The same may be said of MSS. some of them very ancient, and not corrected by the Massorites. The Complutensian and Aldine bibles have *D*. [Eng. Tr. agrees with them.]

On the other side, the Samaritan text in Genesis reads *Rhodanim*, also the LXX. Josephus wholly omits the name; whence Michaelis suspects that this name is an explanation of the former name, Chittim. The Arabic of the Polyglots reads neither *Rhodanim* nor *Dodanim*, but *Adana*, which is a town in Cilicia, not far from Tarsus.

If *Dodanim* be the true reading here, then it points to Dodona, an extremely ancient oracle in Epirus, which equally applies to a son of Javan, in Greece.

If *Rhodanim* be the true reading, then the isle of Rhodes is the most obvious station for the *Rhodanim*.

To this it has been objected, that this island is one of those which have been raised from the bottom of the sea, as Pliny asserts; and therefore was not extant in the time of Moses.

In my opinion, these principles may be reconciled by supposing, that, as other cities, Tyre, Aradus, &c. were originally built on the opposite and almost adjoining continent, yet were afterwards removed to islands close by, so Rhodes was a truly ancient city, on the continent first, but at length removed to the island, where it still continued to assert its antiquity.]

RHODES, *Ῥόδος*, rose; from *ῥόδη*.

RHODES, an island and famous city of the Levant: its ancient name was *Asteria*, *Ophiusa*, and *Etheria*. The name *Rhodes* alludes to the great quantity and beauty of the roses

recess that grew there. This city is chiefly famous for its brazen Colossus, which was one hundred and five feet high; made by Chares of Lyndus: it continued perfect only fifty-six years, being thrown down by an earthquake, under the reign of Ptolemy III. Euergetes, king of Egypt, who began to reign A. M. 3758, ante A. D. 244. When St. Paul went to Jerusalem, A. D. 58, he visited *Rhodes*. Acts xxi. 1.

The LXX. Gen. x. 4. put the *Rhodians*, 'Ρόδιοι, among the children of Javan. They probably read דודנים *Rhodanim*, instead of דודנים *Dodanim*. 1 Chron. i. 7. The Samaritan reads also *Rhodanim* in Genesis; Eusebius, Jerom, and Isidore, follow the LXX. and think the Isle of *Rhodes* to have been peopled by the *Rhodanim*, the posterity of Javan. Bochart does not reject the reading *Rhodanim*; but maintains, that the *Rhodians* are too modern to have been planted there by any immediate son of Javan: he thinks that, in Genesis, Moses rather intended to mark the Gauls, on the Mediterranean, toward the mouth of the Rhone, near Marseilles, where we find a district called *Rhodanusia*, and a city of the same name.

The LXX. translate Ezekiel xxvii. 15. בני דדן *Beni Dedan*, children of the *Rhodians*, instead of children of *Dedan*, as the Hebrew. Probably, they read children of *Redan*, or *Rodan*; but in Gen. x. 7. they read *Dedan*, as the Hebrew. Nothing is easier than to confound ד *Daleth* and ר *Resh*. If the text of Genesis did not determine us to *Dedan*, we might admit the *Rhodians* in this passage of Ezekiel; for, in the time of this prophet, it is very probable that this island was well-peopled.

[The name of *Rhodes* is by some derived from a son of Amphitrite and the sun, or Neptune and Venus, as others say. The Telechines, a people crossing over from Crete to Cyprus, first settled at *Rhodes*. They were foretellers of future events, addicted to incantations, &c. Comp. Ovid, *Metam.* vii. They are said to have been excellent artists, to have first taught the art of smelting iron, and to have made statues of the gods. The island was fertile and pleasant, says Homer. It was so frequently refreshed with showers, that Jupiter was said to visit the inhabitants at their pleasure, yet in some part of every day they saw the sun. The *Rhodians* were famous for commerce; and for maritime institutions; many of their laws prevail to this day. The city was taken by Soliman, emperor of the Turks, in 1522, after a siege extremely honourable to the Knights, (now of Malta,) who defended it. It is famous in antiquity for a prodigious Colossus, which was rec-

koned one of the wonders of the world. Pliny, lib. xxiv. cap. 7. It produced many learned and famous men.

Niebuhr says, *Travels*, vol. i. p. 26. "The city of *Rhodes* still exhibits several things to remind the traveller that it was once inhabited by the Knights of the order of St. John, who, on their expulsion hence by the Turks, were fixed at Malta. It contains a number of noble old buildings, some of which are decorated with the armorial bearings of some of the most ancient families in Europe; but the palace, which belonged to the Grand Master of the Order, is now falling into ruins. The Turks neglect the fortifications; although they might know their importance from having besieged the island so long before they could make themselves masters of it."

RHODOCUS, 'Ρόδοχος, a chariot of roses; from ῥόδον, a rose, and ὄχος, a chariot. A traitor in the army of Judas Maccabæus, who went to the camp of Antiochus Eupator, king of Syria, to betray the counsels of his party, 2 Mac. xiii. 21. He was afterwards discovered, convicted, and imprisoned, A. M. 3841, ante A. D. 163.

RIBAI, ריבי, that multiplies; from רבה *rabah*, or רבב *rabab*: otherwise, that disputes, or reproves; from ריב *rub*. Father of Ittai, of Benjamin, one of David's heroes. 2 Sam. xxiii. 29.

RIBLAH, ריבלה, quarrel, or greatness to him; from רבב *rabab*, greatness, or ריב *rub*, quarrel, and the preposition ל *l*, to, and the pronoun ה *ah*, him: otherwise, quarrel that increases, or that spreads; from ריב *rub*, quarrel, and ליה *liviah*, to increase. No Hebrew word.

[It should seem rather to be derived from the Arabic root importing *multitude*, confluence either of people or of wealth. It was beyond the land of Canaan, north. Johannes Phocas calls it "a full city, of riches and of splendid magnificence."]

RIBLAH, **REBLA**, **RIBLATA**, or **REBLATA**, a city of Syria, in the country of Emath. Its situation is unknown. Jerom, (in *Isai.* xiii. et in *Amos* vi. 2. Item in *locis*, in *Reblata*; et in *Ezek.* xlvi.) has taken it for Antioch of Syria, or for the country of *Emath*, or *Emmas*, which was still in his time, the first stage of those who travelled from Syria into Mesopotamia. We know not the ancient name of the city of Antioch; but we know, the name it bore after the reign of the Seleucidæ, and what it still bears, is a new name. Jerom had, probably, some particular knowledge, since he assures us so positively, and repeatedly, that the ancient *Riblah* was *Antioch*.

However,

However, this lies under great difficulties. *Antioch* was at a distance from *Emesa*; nor was it on the road from Judea to Mesopotamia.—When Moses describes the eastern limits of the Land of Promise, Numb. xxxiv. 10. he says, “ye shall point out your east border from *Hazar-enan* to *Shepham*. And the coast shall go down from *Shepham* to *Riblah*, on the east side of (the fountain) *Ain*; and the border shall descend, and shall reach unto the side of the sea of *Cinnereth*, (i. e. of *Tiberias*) eastward. And the border shall go down to *Jordan*; and the goings out of it shall be at the *Salt-sea* (or, the *Dead-sea*). The name of *Daphne* is not in the Hebrew: but the Chaldee paraphrasts and *Jerom* explain the fountain of *Riblah* by that of *Daphne*, near *Antioch*. *Ezekiel* draws the northern bounds of the Land of Promise from the Mediterranean sea to *Hazar-enan*, or *Atrium Enan*. He says, the city of *Emath* limits the Holy Land toward the north; and its southern limits go through the middle of *Auran*, *Damascus*, and the mountains of *Gilead*. He does not mention *Riblah*, but *Emath*; in the territory of which *Riblah* was situate.

Riblah, as a residence, was one of the most agreeable of Syria; whence it was selected by the kings of Babylon. *Pharaoh Necho*, king of Egypt, made a stop here, on his return from his expedition against *Carchemish*, 2 Kings xxiii. 33.; and having sent for *Jehoahaz*, king of Judah, hither, he deprived him of the royal dignity, and promoted *Jehoiakim*. *Nebuchadnezzar*, king of Babylon, continued at *Riblah*, while his general *Nebuzaradan* besieged *Jerusalem*: and after the reduction of that city, king *Zedekiah*, with the other prisoners was brought to *Riblah*, where *Nebuchadnezzar* caused *Zedekiah's* eyes to be put out, &c. 2 Kings xxv. 6, 20. Jer. xxix. 5. lli. 9.

RIGHT-HAND. The *right-hand* denotes power, strength. Scripture generally imputes to God's *right-hand*, the effects of his omnipotence. Exod. xv. 6. See Psalm xxi. 8. xlv. 4, *et alibi passim*.

To sit down at the *right-hand* of God, is generally put for obtaining an equality of glory and power. The Son of God is often represented as sitting at the *right-hand* of his Heavenly Father, Psalm cx. 1. And “hereafter shall ye see the Son of Man sitting on the *right-hand* of power, and coming in the clouds of heaven,” Matt. xxvi. 64. Col. iii. 1. Hebr. i. 3. x. 12.

The *right-hand* commonly denotes the south, as the left-hand denotes the north. For the Hebrews speak of the quarters of the world in respect of a person, whose face is turned to the east, his back to the west, his *right-hand* to the

south, and his left-hand to the north. Thus *Kedem*, which signifies *before*, denotes also the east; and *Achor*, which signifies *behind*, marks the west; *Jamin*, the *right-hand*, is the south; and *Shemol*, the left-hand, is the north. For example; “doth not David hide himself with us in strong holds in the wood, in the hill of *Hachilah*, which is on the south of *Jeshimon*?” Heb. on the *right-hand* of *Jeshimon*. 1 Sam. xxiii. 19, 24.

The accuser was commonly at the *right-hand* of the accused; Psalm cix. 6. And in *Zechariah*, Satan stands at the *right-hand* of the high-priest *Joshua*, to accuse him, Zech. iii. 1.

Often in a quite contrary sense, to be at any one's *right-hand*, signifies to defend, to protect, to support him, Psalm vi. 8. “I have set the Lord always before me; because he is at my *right-hand*, I shall not be moved.” Psalm cix. 31. “For he shall stand at the *right-hand* of the poor, to save him from those that condemn his soul.” Psalm cviii. 6.

“To depart from the law of God, neither to the *right-hand*, nor to the left,” is a frequent Scripture expression, meaning a strict adherence to it: neither attempting to go beyond it, and doing more than it requires; nor doing less: we must observe it closely, constantly, invariably; as a traveller, who does not quit his way, either to the right, or the left, lest he should lose it entirely.

Our Saviour, in the Gospel, to shew with what privacy we should do good works, says, Matt. vi. 3. “That our left-hand should not know what our *right-hand* does.” Above all things we should avoid vanity and ostentation in alms and beneficence.

Dextralia, or *Dextraliola*, are bracelets which men, as well as women, used as ornaments. Of these Moses spoke, Exod. xxxv. 22. Numb. xxxi. 50. when he enjoined the Israelites to have always the law of God in their minds; and that it should be “for a sign unto thee upon thine hand,” as a seal fastened to their ring or bracelet. Compare this passage with *Ecclus.* xlix. 13. *Quomodo amplificemus Zerobabel? Num et ipse quasi signum in dextra manu.*—Comp. FRAGMENTS, No. CCLXVI.

To give the *right-hand*, *dare dexteram*, is a mark of society and friendship. St. Paul says, that *James*, *Cephas*, and *John*, gave him the *right-hand* of fellowship, Gal. ii. 9. In the Books of the *Maccabees* this expression occurs very often.

In taking an oath they lifted up their *right-hand*, *Isaiah* lxii. 8. Gen. xiv. 22. Deut. xxxii. 40.

[This article might be extended to an inconvenient

venient length: it is, however, worth while to become acquainted with some of the distinctions allotted by S. S. to the *right-hand*. When Jacob called Benjamin the *son of my right-hand*, as the margin reads, it certainly denoted a special degree of affection for that child of his beloved Rachel: and when he purposely crossed his hands, so as to lay his *right-hand* on the head of Ephraim, Gen. xlviii. 14. this token, indicating greater prosperity, was readily understood by Joseph, as it was intended by his father. When we read 1 Chron. xxix. 24. on occasion of the inauguration of Solomon, that "all the sons of David gave the hand unto Solomon as king;" understand the *right-hand*, given in token of allegiance, and submission. Compare FRAG. No. CXXXI. In like manner, of Babylon, Jer. l. 15. "She hath given her hand, *i. e.* her *right-hand*, has pledged her fidelity; and the same, Lam. v. 6. we have given the hand—the *right-hand*, protesting thereby our submission, to the Egyptians, and to the Assyrians, to be satisfied with bread." When Abraham says, Gen. xiv. 22. "I have lifted up my hand to the Lord, and I cannot retract," he certainly means that he had sworn to the Lord, by lifting up his *right-hand*. What then, can we think of those of whom it is alleged, Psalm cxliv. 8. their *right-hand* is a *right-hand* of falsehood; their oath is not to be taken; or of those who are so besotted as to worship gods of their own making, and never to question whether there be no lye in their *right-hand*; where truth, fidelity, and even scrupulous accuracy, should be maintained without intermission. Isaiah xlv. 20.

The *right-hand* was stretched forth as an action of address, whether of intreaty, as Prov. i. 24. Isaiah lxv. 2. or of oratory, as Acts xxvi. 1. or of protection, direction, &c. &c.

The *right-hand*, especially, was lifted up in prayer; and it deserves notice that every figure delineated by the early Christians, remaining in their sepulchres, or elsewhere, intended to represent the action of prayer, has the hands—but especially the *right-hand*—lifted up, solemnly and steadily.

As much of the labour of life is performed with the *right-hand*, and as most of our Lord's hearers were labouring men, we ought not to pass without notice the emphatic nature of his advice—"if thy *right-hand* cause thee to offend, cut it off," Matt. v. 30. The inducement could not be slight, nor the conviction trivial, that could effect a loss and a suffering expressed by this figurative language.

To seat a person at the *right-hand* is a token of peculiar honour; so Bathsheba as the king's mother, was placed at the *right-hand* of Solo-

mon, 1 Kings ii. 19. comp. Psalm xlv. 9.: and when Christ is said to be seated on the *right-hand* of God, Acts vii. 55. Rom. viii. 34. Col. iii. 1. it imports unequalled dignity and exaltation.

It is evident, that when a hand, or the *right-hand*, is attributed to Deity, the expression can be taken only after the manner of men. Deity has neither *right-hand* nor left-hand; but, the strength, the skill, the power of man lying much, and principally, in his *right-hand*, the idea is transferred to God, by an inevitable, and, therefore, a pardonable liberty of speech.]

[**RIGHTEOUS, RIGHTEOUSNESS**, is taken in several senses in Scripture.

1. For absolute perfection of rectitude and holiness, in which sense it is applied to God, who always observes the very strictness of equity, as well from the justice of his own nature, as in regard to his creatures, Job xxxvi. 2. John xvii. 25.

2. The truth and faithfulness of God, in performing his promises, the rectitude by which he is governed in making, and in fulfilling his promises.

3. The *righteousness* of Christ, the *righteousness* acceptable to God, the *manner of becoming righteous* in the sight of God; are other acceptations of the word.

4. *Righteous* is spoken comparatively of men. No man is absolutely *righteous*; but he who practises uprightness, justice, equity, integrity in his conduct, behaviour, dealings, &c. is comparatively *righteous*. Whoever in his course of life "walks in all the ordinances and commandments of the Lord, blameless," is so far *righteous*. Hence some persons in Scripture are called *righteous*, as Noah, Gen. vii. 1—9. *i. e.* a man of integrity, and holy manners. So Abraham supposes, Gen. xviii. 23. there might be fifty *righteous* in Sodom, men who were not profligates like the Sodomites in general; and this sense is frequent in the Psalms, &c. Alms are called *righteousness*, Matth. vi. 1.

Righteousness in the New Testament is applied to God; to Jesus Christ *the righteous*, 1 John ii. 1. and to men: but as men have, at best, but a broken, damaged, and imperfect *righteousness*, this word is applied to men in a very limited and qualified sense; and also with respect to a better *righteousness* than merely human; that obtained by faith, that freely bestowed by God, and as bestowed, so received, through Christ.

Righteousness denotes the ordinances of God, Matt. iii. 15. xxi. 32.

Righteousness is sometimes much the same as holiness, Acts x. 35. Eph. v. 9. The *righteousness*.

ness of the Pharisees, which was in their own eyes excellent, was precise to superstition, yet was imperfect and worthless before God, Luke xviii. 9. Matt. ix. 13. To acknowledge as righteous, to pronounce righteous, i. e. to acquit. *Vide* JUSTIFICATION.]

RIMMON, רִמּוֹן, see REMMON. *Exalted pomegranate.*

RIMMON, REMMON, or REMMONA, a city of Zebulun, 1 Chron. vi. 77. Perhaps *Dimnah*, *Dimona*, or *Damna*. Josh. xxi. 35.

II. RIMMON, a rock to which the Children of Benjamin retreated. Judg. xx. 45. xxi. 13. 1 Sam. xiv. 2.

III. RIMMON, an idol of Damascus. Naaman, the Syrian, confesses to Elisha, that he had often been in the temple of *Rimmon* with the king his master, who leaned on his arm, while he paid his adorations to *Rimmon*, 2 Kings v. 18. It is thought this god was the sun, named *Rimmon*, or *high*, because of his elevation. Grotius, *in loc.* takes it for Saturn, because that planet is the most elevated. Selden, *de Diis Syris*, Syntag. 2. cap. 10. thinks it to be God Most High, *Elion* of the Phœnicians. Serrarius believes it to be the goddess *Venus*. We know no other god, in all antiquity, but this, by the name *Rimmon* [*q. Baal with the pomegranate?*]

[1. *Rimmon* in the tribes of Judah and Simeon. Josh. xv. 32. xix. 7. 1 Chron. iv. 32. Nehem. xi. 29. Zech. xiv. 10.

2. A valley, Zach. xiv. 10. but Lyra thinks it was a city not far from Megiddo, afterwards called *Maximianopolis*.

3. *Rimmon Methoar*, the pomegranate with the circle (of rays) around it. Otherwise, as some think, *Rimmon* of the Circles, i. e. of Galilee. A city of Zebulun, Josh. xix. 13.]

RIMMON PAREZ, an encampment of Israel in the wilderness; from *Rithmah* they came to *Rimmon-parez*, and from hence went to *Libnah*. Numb. xxxiii. 19. [*the division of the pomegranate, or the divided pomegranate, or the division of height.*]

RIMMON of *Beroth*; the father of *Baanah* and *Rechab*, the murderers of king *Ishbosheth*. 2 Sam. iv. 5, 9.

[RIMMONO, *his pomegranate, or his height*. A city of the priests in Zebulun, 1 Chron. vi. 62. Thought to be the same as *Rimmon Methoar*.]

RINGS. The antiquity of rings appears from Scripture and from profane authors. Judah left his ring with *Tamar*, Gen. xxxviii. 18. When Pharaoh committed the government of Egypt to Joseph, he gave him his ring from his finger, Gen. xli. 42. After the victory of the Israelites over the Midianites, they offered to

the Lord the rings, the bracelets, and the golden necklaces, taken from the enemy, Numb. xxxi. 50. The Israelitish women wore rings, not only on their fingers, but also in their nostrils and their ears. St. James distinguishes a man of wealth and dignity by the ring of gold on his finger, James ii. 2. At the return of the prodigal son, his father orders a handsome apparel for his dress, and that a ring be put on his finger, Luke xv. 22. When the Lord threatened king Jeconiah with the utmost effects of his anger, he tells him, that though he were the signet or ring upon his finger, yet he should be torn off, Jer. xxii. 24. See FRAGS. No. CCLXVI.

The ring was used chiefly to seal with, and Scripture generally assigns it to princes and great persons; as the king of Egypt, Joseph, Ahaz, Jezebel; king Ahasuerus, his favourite Haman, Mordecai, king Darius, 1 Kings xxi. 8. Esther iii. 10, &c. Dan. vi. 17. The patents and orders of these princes were sealed with their rings or signets, an impression from which was their confirmation.

The ring was one mark of sovereign authority. Pharaoh gave his ring to Joseph, as a token of authority. When Alexander the Great gave his ring to *Perdiccas*, this was understood as nominating him his successor, Quint. Curt. l. x. c. 5. When *Antiochus Epiphanes* was at the point of death, he committed to Philip, one of his friends, his diadem, his royal cloak, and his ring, that he might give them to his successor young *Antiochus*, 1 Macc. vi. 15. Augustus being very sick of a distemper which he thought mortal, he gave his ring to *Agrippa*, as to a friend of the greatest integrity. *Xiphilin. in Aug.*

We read of magical rings, to which several extraordinary effects were ascribed, either as preservatives against certain evils, or for procuring certain advantages and good fortune.

The rings and pendants for the ears, so frequent in Palestine and Africa, were also probably superstitious rings, or talismans. When Jacob arrived at Canaan, on his return from Mesopotamia, he ordered his people to deliver to him, "all the strange gods which were in their hand, and all their ear-rings which were in their ears." Gen. xxxv. 4. This seems to insinuate, that those strange gods were superstitious and magical figures, engraven on their rings, their bracelets, and the pendants in their ears. Or, according to some commentators, that these rings and pendants were upon the hands, and in the ears of these false gods. St. Austin, Q. cxi. in Gen. inveighs very pathetically against these phylacteries of false gods, which his countrymen, the Africans, fastened to their ears,

east, and to which they imputed a thousand supernatural and superstitious virtues; intending by this kind of ornament, not so much to adorn themselves, to please men, as to please and serve demons. *Execranda superstitio ligaturarum, in quibus etiam in aures virorum in summis ex una parte auriculis suspensæ deputantur; non ad placendum hominibus, sed ad serviendum dæmonibus, adhibetur.* Aug. Ep. ad Possidium. 73. Vide FRAGMENTS, and PLATE of SEALS.

RINNAH, רִנָּה, 'Pevà, song; from רָנָן *ra-nan*. Son of Shimon of Judah. 1 Chr. iv. 20.

RIPATH, רִפְתָּ, *remedy, or medicine, or release, or pardon*; from רָפָא, or רָפָה *raphah*: otherwise, *stable*; from רָפַת *raphath*. [Simon thinks the *great breaking out*, or terror of the enemy; from the Arabic. *Diphath* has the same import.]

RIPHATH, second son of Gomer, and grandson of Japhet, Gen. x. 3. called *Diphath*, 1 Chron. i. 6. The resemblance of ר *Resh* and ד *Daleth* is so close, that they are very often confounded. The learned are not agreed what country was peopled by the descendants of *Riphath*. The Chaldee and Arabic take it for *France*; Eusebius for the country of the *Sauromata*; the *Chronicon Alexandrinum* for that of the *Garamantæ*; Josephus for *Paphlagonia*. Mela, lib. i. assures us, that anciently the people of this province were called *Riphatai*, or *Riphaces*: and in Bithynia, bordering on *Paphlagonia*, is the river *Rhebeus*, a people called *Rhebantes*, and a district of the same name. Hence Bochart believed, that *Riphath* peopled *Paphlagonia*. Others think he peopled the *Montes Riphei*, and this opinion seems the most reasonable; because the other sons of Gomer peopled the northern countries towards Scythia, and beyond the Euxine sea.

RISSAH, רִסָּה, *watering, distillation, or dew*; from רָסַס *rasas*. An encampment of Israel in the wilderness. They came from Libnah to *Rissah*, and from *Rissah* they went to Kehelathah. Numb. xxxiii. 22.

[More probably *rupture, or rather opening, i. e. on the shore, clear of rocks*: which is the character of the place: now called *El a Rissa*. See the PLATE, TRAVELS OF ISRAEL IN THE WILDERNESS.]

RITHMAH, רִיתְמָה, *juniper*; from רִיתָם *ro-them*: otherwise, *sound, noise*, according to some. An encampment of Israel in the desert. From Hazeroth they arrived at *Rithmah*, whence they went to Rimmon-parez. This station must be in the wilderness of Paran, not far from Kadesh-barnea. Numb. xxxiii. 18. [See the PLATE, TRAVELS OF ISRAEL IN THE WILDERNESS.]

VOL. II. PART XXV. Edit. IV.

RIVER. The Hebrews give the name of *the river*, without addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to the Jordan. The tenor of the discourse must determine the sense of this uncertain and indeterminate way of speaking. They give also the name of *river* to brooks and rivulets that are not very considerable.

THE PRINCIPAL RIVERS OF PALESTINE, were

The JORDAN.

The ARNON,

The JABOK,

The KARITH,

The SOREK.

The BESOR.

The KISHON.

The BELUS.

The brook of JEZREEL, which falls into the Jordan, near Scythopolis.

The ELEUTHERUS.

The SABBATION.

The brook of Reeds, or of Kanah.

The BARRADY, otherwise, *Abanah* and *Pharphar*, rivers of Damascus.

See their proper articles.

The name of *river* is sometimes given to the sea; Jonah says, ii. 5. he was surrounded by the rivers, i. e. the waters of the sea [currents.] Habakkuk, iii. 8, 9. speaking of the passage through the Red Sea, says, the Lord divided the waters of the rivers. So the Psalmist, lxxiv. 15. the Lord dried up the rapid rivers, or the rivers of strength. And Psalm xxiv. 2. the Lord hath founded the earth upon the sea, and established it upon the rivers: which signifies the same in both places. Herodotus relates, that when king Xerxes cast bonds into the Hellespont, and ordered it to be whipped, he said to it: "It is with good reason that no body offers sacrifices to thee, O thou deceitful and turbulent river." Herodot. lib. vii. ὡς ἔοντι καὶ δολερῷ τε καὶ ἀλμυρῷ ποταμῷ. Vide SEA.

RIZPAH, רִצְפָּה, *bed, or extension, or coal, [glowing coal] or fire-stone*; from רָצַף *ratzaph*.

RIZPAH, daughter of Aiah, concubine to king Saul.

Soon after the death of Saul, Abner, the general of his army, fell in love with *Rizpah*, and took her. Ishbosheth, son of Saul, who reigned at Mahanaim beyond Jordan, and was supported in his regal state, only by the credit of Abner's valour, resented this; and upbraided him with it. Abner was so irritated at this reproach, that he vowed to ruin Ishbosheth, and league with David. 2 Sam. iii. 7, 11.

Saul having put to death a great number of the Gibeonites, on what occasion is not known;

H div. 2

God

God to punish this massacre, sent a famine into Israel, which lasted three years: 2 Sam. xxi. 1, 3, &c. from A. M. 2983, to 2986, *ante* A. D. 1011. Saul had been now dead 34 years, having been killed in 2949. To expiate this, David delivered to the Gibeonites Armoni and Mephibosheth, two sons of Saul by *Rizpah*, daughter of Aiah: also five sons of Michal, daughter of Saul, by Adriel, son of Barzillai; or rather by Phaltiel, *vide* 1 Sam. xxv. 44. These they hanged on the mountain near Gibeah, at the beginning of barley-harvest.

Rizpah, took a sackcloth and spread it upon the rock; and continued there from the beginning of harvest, till water from heaven fell on them; or till the Lord sent his rain on the earth, and restored its former fertility. She hindered the birds from tearing the bodies by day, and the ravenous beasts from devouring them by night. When this action of *Rizpah* was related to David, he was moved with compassion, and sent to fetch the bones of Saul and Jonathan, which were at Jabesh-gilead, brought them to Gibeah, and deposited them in the tomb of Kish, the father of Saul; together with the bones of the seven men who had been executed by the Gibeonites.

On this occasion the law of Deuteronomy xxi. 23. which orders that they should take the bodies down from the cross or gibbet, before the setting of the sun, was violated. But these unhappy remains of Saul's family, were left, probably, from the beginning of the spring to autumn: whether because the crime of their father deserved this severe treatment, or because the Gibeonites, being only proselytes of habitation, were not obliged to the observation of this law of Moses. Lastly, whereas God had ordered David to give satisfaction to the Gibeonites, this prince thought fit to leave the management of it to themselves.

[This statement may be doubted; it might not be long before the bodies were wetted by rain;—if the phrase “waters from heaven” may not signify copious and fertilizing dews.]

[ROBE, *vide* GARMENTS.]

ROCK. Palestine being a mountainous country, had many *rocks*; which *rocks* were part of the strength of the country; for in times of danger the people retired to them, where they found refuge against sudden irruptions of their enemies. When the Benjaminites were overcome and almost exterminated by the other tribes, they secured themselves in the *rock* Rimmon, Judg. xx. 47. Samson kept garrison in the *rock* Etam, Judg. xv. 8. When David was persecuted by Saul, he often concealed himself in caverns, in *rocks*; Joshua shut up five kings

of the Canaanites in the cave of Makkedah, Josh. x. 16, 17, &c. During the oppression of Israel by the Midianites, they were forced to hide themselves in cavities of the *rocks*, Judg. vi. 2. St. Jerom says, that the southern parts of Judah are full of caves under ground, and of caverns in the mountains, to which people retired in time of danger. The Kenites dwelt in the hollow places of the *rocks*, Numb. xxiv. 21. —Even at this day, the villages of this country are subterraneous, or in *rocks*. Bellon, *Observat. lib. ii. cap. 61.* Josephus in several places speaks of hollow *rocks*, where thieves and robbers had their haunts; and travellers find a great number of them in Palestine, and in the adjoining provinces. Comp. FRAGS. No. DLIX.

The name of *rock* is also given to God, metaphorically, because God is the strength, the refuge, and the *asylum* of Israel; as the *rocks* were, of those who resorted thither. This way of speaking is very common in the Hebrew.

The Hebrews also give in general the name of *rock* to sundry places of retreat and security.

Moses says, that the Lord had settled his people in a high country, “and made him to suck honey out of the *rock*, and oil out of the flinty *rock*,” Deut. xxxii. 13. *i. e.* he brought them out of Egypt, a flat country, subject to inundations, and placed them in Palestine, a mountainous country, of great fertility, whose hills were loaded with vines and olive-trees; and the very *rocks* with swarms of bees, whose honey added not a little to the plenty of the land.

Rock is also used figuratively, for the patriarch of a nation, the first father, the original from whom the men of that nation proceeded. For example, Isaiah li. 1. “Look unto the *rock* whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you.” And Moses, speaking to the Jews, says, Deut. xxxii. 18. “Of the *rock* that begot thee thou art unmindful;” *i. e.* of the quarry from whence thou wast taken.

Scripture mentions several *rocks*. As,

The *rocks* of *Arnon*: Numb. xxi. 14, 15. probably these were *rocks* on the banks of the river or brook *Arnon*, especially at the place where Israel passed over it. They used to say, as it were, proverbially, that the Lord had broke down or made plain the *rocks* of *Arnon*, to make a passage for his people. *Scopuli torrentium inclinati sunt.*

The *rocks* *Bozez* and *Senah*, 1 Sam. xiv. 4. between Michmash and Gibeah.

Sela-hammah-lekoth, or the *rock* of divisions. 1 Sam. xxiii. 2. in the desert of Maon, was so named, because Saul was here obliged to quit his

his pursuit after David, to return to the assistance of his country, then invaded by the Philistines.

The *rock of Horeb*. There are three *rocks* denoted by this name in Scripture.

1. That from which Moses caused the waters to gush out, to supply the people, at *Rephidim*. Exod. xvii. 6.

2. That on the top of mount *Horeb*, where God manifested a part of his glory to Moses, and afterwards to Elijah. Exod. xxxiii. 21, 22, 23. xxxiv. 6, 7. 1 Kings xix. 10, &c.

3. *Oreb*, where the prince of the Midianites was put to death. Judg. vii. 25. Isai. x. 26. But this is rather written *Oreb*, whereas the other two are written *Horeb*.

The *rock Adullam*, in the neighbourhood of the city *Adullam*, in Judah.

The *rock Etam*; Judg. xv. 8, 11, 13. probably near the city of this name. In the Greek, Josh. xv. 60. 1 Chron. iv. 32. 2 Chron. xi. 6. In Judah, south of Jerusalem. See *ETAM*.

The *rock Jektiel*. This, according to several interpreters, is *Petra*, the capital of Arabia Petrea. See *PETRA*, and *FRAGMENTS*. No. DLXII.

The *rock*, or stone, of *Zohemoth*, 1 Kings i. 9. See *ZOHELETH*.

The *rock of the waters of Meribah*, or *strife*. Here the faith of Moses failed; and Scripture reproaches him with having hesitated in his heart, and not honouring God as he ought to have done, before Israel. Numb. xx. 10, 11. It was named the *rock of strife*; and the waters, the *waters of strife*, because of the murmurings of the children of Israel, and their sedition against Moses. For other *rocks* see their articles; or that of cities adjacent to them.

ROD, Virga. This word is used variously,

(1) For the *branches of a tree*: Gen. xxx. 37. "And Jacob took him *rods* of green poplar, and of the hasel and chesnut-tree.

2. For a *staff* or *wand*: Exod. iv. 17, 20. "And thou shalt take this *rod* in thine hand, wherewith thou shalt do signs. And Moses took the *rod* of God in his hand."

3. For a *shepherd's crook*; Levit. xxvii. 32. "And concerning the tythe of the herd, or of the flock, even of whatsoever passeth under the *rod*; the tenth shall be holy unto the Lord."

4. For a *rod*, properly so called, which God uses to correct men. 2 Sam. vii. 14. "If he commit iniquity, I will chasten him with the *rod* of men, and with the stripes of the children of men." Job. ix. 34. "Let him take his *rod* away from me."

5. For a *royal sceptre*: Esth. iv. 11. Psalm xlv. 6. Heb. i. 8. The empire of the Messiah

is represented by a *rod* of iron, to express its power and might. "Thou shalt break them with a *rod* of iron." Psalm. ii. 9. Rev. ii. 27. xii. 5. xix. 15.

6. For a *young sprout*, or *branch*, to distinguish the miraculous birth of the Messiah, from a virgin mother. Numb. xxiv. 17. "There shall come a star out of Jacob, and a sceptre (or *rod*) shall rise out of Israel." And Isaiah says, xi. "There shall come forth a *rod* out of the stem of Jesse, and a branch shall grow out of his roots." In Jeremiah, the *watchful rod* (*Virgam vigilantem ego video*. Jer. i. 11. Vulgat.) according to the Hebrew, is a branch, or *rod*, of an almond-tree. This tree flourishes the earliest of any; and the Lord intended to denote by it Nebuchadnezzar, who was just then ready to pour his forces upon Judea. Vide *ALMOND*.

7. *Rods* sometimes signifies a *tribe*, or people; Psalm lxxiv. 2. "Remember thy congregation which thou hast purchased of old, the *rod* of thine inheritance which thou hast redeemed." Jer. x. 16. "Israel is the *rod* of his inheritance."

The *rod of Moses* was the staff used by that prophet generally for driving his flock: this God commanded him to take with him, for working miracles before Pharaoh, Exod. iv.—This *rod* Moses kept while he lived, and it became the instrument of performing many miracles. Scripture does not inform us what became of it after his death; probably it devolved to Joshua, his successor. The Mussulmen say it was laid up in the ark of the covenant; but they confound this *rod* with that of Aaron.

The rabbins relate many wonderful things of this famous *rod*. As that—it was first created by God for the use of Adam; that—it came by succession to Abraham, then to Joseph, who left it to the kings of Egypt, as a pledge of his acknowledgment. Jethro coming into Egypt, stole it from thence, and carried it into his own country. He there planted it, in a garden, where it took such root, that no one could pluck it up. Jethro, who knew the virtue of it, promised his daughter in marriage to whosoever could pull it up. Many young men offered themselves, and attempted the task; but no one could accomplish it, till Moses undertook it, and plucked up the *rod* without difficulty: Zipporah was his reward. The name of God was written on this *rod*, and this communicated all its virtue and merit. [I suspect, the rabbins mean by this mystical descent, the true religion; or perhaps the power of government; vide the description which Achilles gives of the descent of his sceptre in Homer, *Iliad*. i. If they mean the true religion, they do great honour to Jethro; which N. B. See *JETHRO*.]

R O D

The *rod of Aaron*; the staff that high-priest commonly used. In the conspiracy of Korah, Dathan, and Abiram, against Moses and Aaron, God directed Moses to receive a *rod* from each of the heads of the twelve tribes, and to add that of Aaron to the number, that the Lord might shew by a miracle which tribe he chose, to exercise the priest's office. They wrote on each of these *rods* the name of its tribe; and put them in the tabernacle of the congregation; the day following, they observed, that in the interval the *rod of Aaron* had put forth buds and blossoms, and that the blossoms were those of the almond-tree. Numb. xvii.

There was no room for any suspicion, that the *rods* had been changed. Every one had wrote his name on his own, and that of Aaron was very well known; and no human industry could produce so great a wonder. Thus the priesthood was confirmed to Aaron and his posterity. To preserve the memory of this miraculous event, God commanded Moses to lay up this *rod* in the tabernacle of the congregation. Some think it preserved its leaves and fruit so long as it continued in this holy place. And indeed it was necessary, that it should preserve *some* marks of the miracle, for the conviction of posterity.

It is inquired, whether this *rod* were put within the ark of the covenant, or only by the side of it. God commands Moses only to put it in the tabernacle, to be preserved there. Numb. xvii. 20. But St. Paul says, Heb. ix. 4. it was in the ark, with the urn of manna, and the law. Others affirm, it was not put in, but only at the side of, the ark. They allege that 1 Kings viii. 9. intimates, that there was nothing in the ark, but the tables of the law; others contend, that this passage of St. Paul should be understood literally; that there could be no hindrance to the putting of *Aaron's rod* into the ark, since the ark was five feet long. This *rod* was sanctified by the miracle; and when Scripture says that there was nothing in the ark, but the tables of the law, it may be understood that nothing else was originally there, the ark being only intended for this use. But this need not hinder its containing, afterwards, some other things.

Artapanus in *Eusebius*, lib. ix. reports, that the *rod of Moses*, which Aaron used in performing so many prodigies, before Pharaoh, became in after ages an object of idolatrous worship to the Egyptians; who kept it in a temple of Isis.

Some learned men have thought, that the *Thyrsus*, carried by Bacchus, and the *Bacchanals*, (which was a *rod* encircled with vine-branches) was an imitation of *Aaron's rod* that

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flourished. Gerard Voss. *de Idolat. cap.* 16. p. 86. Bochart, *Phaleg. lib.* i. P. 2. cap. 12. p. 431. Euripides relates, that one of the priestesses of Bacchus struck one of the rocks of Mount Cytheron with her *Thyrsus*, and that a spring of water immediately gushed out; another imitation, say they, of the miracle at Horeb.

[ROGEL, *foot, or walking, or searching, or accuser*; from the Syriac, *customary*.

A fountain near Jerusalem, in Judah, north. Josh. xv. 7. xviii. 16. 2 Sam. xvii. 7. 1 Kings i. 9.

The *fuller's fountain*, not far from Jerusalem; wherein probably the articles were washed, by treading with the feet, or *walking* them.]

ROGELIM, רוגלים. See. EN-ROGEL.

ROGELIM, a place in Gilead beyond Jordan, where lived Barzillai, the friend of David. 2 Sam. xvii. 27. [xix. 32. The plural of Rogel.]

ROHGAH, רהגה, *drunk, or gluttoned with discourses, meditations, &c.* from רהה *ravah*, to be drunk, and חגה *hagah*, to speak, to meditate. Son of Shamer, of Asher. 1 Chron. vii. 34.—[From the Arabic, *abundant rain*.]

[ROLL. Vide BOOKS, also REGISTER, and FRAGMENTS, No. LXXIII. "ON ANCIENT BOOKS." *Roll* is taken for RECORD, Ezra vi. 2. "Search was made in the house of the *Rolls*"—(so we have among ourselves the Office of the *Rolls*): and a *roll* was found, containing Cyrus's decree in favour of the Jews. Ezekiel was commanded to eat a *roll*, or small volume of a book; to signify the information about to be communicated to his mind:—but, it must be owned, that foreknowledge in general, is like the *roll* of this prophet in the foregoing chapter, "written within and without: full of lamentation, and mourning, and woe"—which makes the author of the Revelations say, the book which he ate, was in his mouth sweet as honey, *i. e.* in its first taste, or knowledge communicated; but, in his belly, it was bitter as gall, *i. e.* in digestion and rumination, foreknowledge is little but anticipation of evils.

The prophet Zechariah chap. v. 1. saw a flying *roll*, in length twenty cubits, or thirty feet, in breadth ten cubits, or fifteen feet; it appears also to have been written on both sides: "for every one that stealeth shall be cut off according to the curse,—or penalty of the law,—written on that side." That curses, when written, &c. were metaphorically very efficacious, see the instance of the curses washed into water and drank by the woman under the ordeal on account of jealousy. Numb. v. 14, &c.]

ROMAMTI-EZER, רוממטי עזר, *elevation of help*; from רמם *ramam*, to lift up, and עזר *ezar*,

zer, help. [Education to a period at which the subject of it may contribute help; brought up to help. Son of Heman, 1 Chron. xxv. 4, 31.]

ROMANS, Heb. כְּרִיתִים, *Khrîtoî*, that break or bruise; from כָּתַת *cathath*, to bruise: or, breaking of the sea; from *cathath*, to break, and יָם *jam*, the sea: otherwise, of the finest gold, or diadem, or staining; from כֶּתֶם *cethem*. The Latin word *Romani* signifies strong, powerful, the Greek *Ῥωμαῖοι*, strength.

ROMANS. Jerom seems to have thought, that *Chittim* was put for *Italy*, Numb. xxiv. 24. Balaam says, "And ships shall come from the coasts of *Chittim*, and shall afflict Ashur, and Eber." Jerom translates, "ships shall come from *Italy*." But this ought rather to be referred to the Greeks, who under Alexander the Great, invaded the Hebrews, at that time under the Persians. The Greeks overthrew the Persian empire, but were themselves overthrown by the Romans. Jerom says, on Ezek. xxvii. 6. that the workmen of Tyre used what came from the isles of *Italy*, to make lodgings (or cabins) for the captains of Tyrian ships. *Prætoriola de insulis Italiæ*. (Vulgate.) But what rarities could there be in these islands of *Italy*, that were not in Phœnicia and the neighbouring provinces?—*Vide* IVORY, CHITTIM, and FRAGMENTS, No. CCXVII.

Jerom also translates the Hebrew *Tubal* by *Italy*, Isaiah lxvi. 19. which according to some signifies *Spain*, according to others, the *Tibarenians*. See TUBAL.

He has also rendered the Hebrew *Chittim* by *Romans*, and elsewhere, by *Italy*; which, as far as we can judge, signifies *Macedonia*. See Gen. x. 4. and the commentators on Dan. xi. 30. True it is, in this place the prophet speaks of the *Romans*; but it is because the *Romans* he alludes to sailed from Delos in a *Macedonian* fleet, which they found in the harbour of Delos. *Vide* Livy, lib. xlv. Bochart, *Phæleg. lib. iii. cap. 5.* has displayed all his learning to support the opinion of the Rabbins, who by *Chittim* understand *Rome* and *Italy*. He shews, that in this country are found cities named *Cethim* and *Echetia*, also a river called *Cethus*; but he also brings very good proofs that *Chittim* imports *Macedonia*. See CHITTIM.

The Jews generally call the *Romans*, *Idumeans*; and the *Roman* empire, the cruel empire of *Edom*. It is difficult to guess their reason, since *Italy* and *Rome* are far from *Idumea*, and have never had any affinity with the *Idumeans*. When the more learned Rabbins are asked—wherefore? they maintain with great assurance and obstinacy, that the *Idumeans* em-

braced Christianity, settled themselves in *Italy*, and there extended their dominions.

Abravanel, who passes among them for a man of sense, pretends that the *Romans*, and all Christians, may be called *Idumeans*, in the same sense as Isaiah called wicked Jews by the name of Sodom and Gomorrah, because they too closely resembled them. As Esau brought many strangers into the race of Jacob; so in the *Roman* empire, and in the Christian church, are found a medley of all nations, that provokes God. Esau hated Jacob, and endeavoured to rob him of his birth-right and other privileges; Christians do the same thing, say they, by the people of Israel, &c. *Vide* ESAU, EDM.

Josephus ben Gorion, relates this affair in a more historical, or rather more fabulous manner. Tsepho grandson of Esau, being imprisoned by Joseph in Egypt, escaped to Æneas, then king of Carthage, who made him commander of his forces. Æneas went from Africa into *Italy*, where he twice defeated Turnus king of Beneventum, and took Lavinia for his wife.

The Africans under the command of Tsepho, often made incursions into *Italy*, and committed great havoc. In one of these expeditions, losing a young heifer, he found it again in a cave, where it was devoured by a monstrous beast, half a goat and half a man, which he killed. The inhabitants being delivered from this monster, honoured Tsepho as a hero, with offerings and libations. They called him Janus, which was the name of the monster slain by him, and also Saturn, the name of a star that was then worshipped. Such therefore was Tsepho, grandson of Esau.

Latinus succeeded him, then Æneas the Trojan; and long after, *Romulus*, the founder of *Rome*. At this time David made war with the *Idumeans*; then Adarezer, and his grandson Zir, officers of king David, revolted from him, and fled into *Italy*, where they built old Alba. Here they reigned, and their posterity, down to the times of Josephus ben Gorion, the contriver of all these whimsies. Thus he shews, how the *Idumeans* by means of Tsepho, and the Jews by means of Adarezer, and Zir, settled in *Italy*. I pass over many circumstances, that I may not trespass too much on the patience of the reader. It is not amiss, now and then to shew something of the genius of the Jews, by the traditions and histories of their invention. See Basnage, *Hist. Jews, tom. 1. lib. ii. cap. 5.*

But this tradition is not peculiar to the Jews; it has passed from them to the Arabians, and we read in almost all the Mussulman authors, says D'Herbelot, *Bibl. Orient. p. 80* that Esau had

a son

a son called *Roum*, from whom descended the Grecian and *Roman* emperors. Lastly, a tradition is common to almost all the nations of the Levant, who have any knowledge of the sacred writings; that in the time of Abdon, judge of the Hebrews, a colony of Idumeans passed into *Italy*, and settled there. That *Latinus* reigned among them, and that *Romulus*, the founder of *Rome* derived his origin from them. There is great probability, that these fables were first invented with design to give a pretence to the Jews, among themselves, to apply to the Christians all those curses which they find in their holy writings against Edom, and the Idumeans. And when these stories once got footing, they became the common belief of the Jews, and Orientals.

The *Roman* empire is denoted Dan. ii. 40. by the kingdom of iron, which bruises and breaks in pieces all other kingdoms: this is the explication of almost all interpreters. But we think it is rather the empire of the Lagidæ in Egypt, and of the Seleucidæ in Syria.

In the books of the Old Testament written in Hebrew, I find no mention of *Rome*, *Romans*, or *Italy*. But in the Maccabees, and in the New Testament, they are often mentioned. 1 Macc. viii. 1, 2. "Judas had heard of the fame of the *Romans*, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them. And that they were men of great valour. It was told him also of their wars and noble acts, which they had done among the Galatians, and how they had conquered them, and brought them under tribute." Judas had also been informed of their conquests in Spain, &c. that they had subdued Philip and Perseus, kings of Macedonia, or *Chittim*, and Antiochus the Great, king of Syria; that they had deprived him of various provinces; and had also reduced the Greeks, who attempted to resist them; in a word, that they confirmed in their kingdoms all whom they desired should reign, or deprived those of their crowns whom they intended to punish.—Nevertheless, that none of them wore the diadem or the purple, but that they had a senate, consisting of three hundred and twenty senators, who consulted every day about the affairs of the republic; that they committed every year the sovereign magistracy to one person, who commanded through all their territories, and thus all were obedient to one, without envy or jealousy.

The first alliance of the Jews was made with the *Romans*, A. M. 3842, ante A. D. 162.—Some years after this, A. M. 3860, ante A. D. 144, Jonathan, brother of Judas Maccabeus,

finding the opportunity favourable, sent a deputation to *Rome*, to renew this alliance. Lastly, Simon Maccabeus, also, sent to *Rome*, an ambassador called Numenius, with a present of a great golden buckler. 1 Macc. xiv. 24, ante A. D. 149.

Before this, A. M. 3841, ante A. D. 163, 2 Macc. xi. 34, 35, 36. Quintus Memmius and Titus Manilius, the *Roman* legates, being sent into Syria to settle some affairs with king Antiochus Eupator, interested themselves in promoting the tranquillity of the Jews.

The *Romans* took the city of Jerusalem three times: first by the arms of Pompey, A. M. 3941, ante A. D. 63. Secondly, by Sosius, A. M. 3967, ante A. D. 37. The third and last time was under Titus, A. M. 4070, A. D. 70; when both the city and the temple were destroyed. They reduced Judea into a province; that is, they took from it the privilege of being a kingdom, and of having kingly government.—First, after the banishment of king Archelaus, son of Herod the Great, A. D. 16. and this continued to A. D. 37. It was again reduced to a province after the death of king Agrippa, A. D. 43; and it remained in this condition till it was entirely overthrown.

ROMAN GOVERNORS of Judea. See GOVERNORS.

EPISTLE TO THE ROMANS. This is placed before the other Epistles of St. Paul, not because it was first composed in order of time, but, because of the dignity of the imperial city, to which it is directed, or of the excellence of its contents; or, of the magnificence and sublimity of the mysteries, of which it treats. It passes for the most exalted, and the most difficult of all St. Paul's epistles. Jerom, *Epist.* 151, cap. 8. was of opinion, that not one book only, but many volumes were necessary, for a full explanation of it. And some have thought, that St. Peter had chiefly this Epistle in his eye, when he said, 2 Pet. iii. 15, 16, "As our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction." But others with good reason think, St. Peter rather refers to St. Paul's Epistle to the Hebrews. [Or, perhaps, to what were earlier written, and to countries nearer to those addressed by Peter.—The dates of the Epistles must be considered in this reference.]

St. Paul's design, in his *Epistle to the Romans*, is to terminate certain domestic disputes, which

which then prevailed among the believers at *Rome*, and divided the converted Jews and Gentiles. The Jews insisted on their birth-right, and the promises made to their fathers; on account of which they assumed a certain priority or preference over the converted Gentiles, whom they regarded as foreigners and interlopers, out of pure favour admitted into the society of the faithful; and to the participation of Christian privileges. The Gentiles on the other hand, maintained the merit of their sages and philosophers, the prudence of their legislators, the purity of their morality, their exactness in following the law of nature. They accused the Jews of infidelity toward God, and violation of his laws. They aggravated their faults, and those of their fathers, which had excluded the greater part of them from the inheritance of the saints, from the faith, &c. as witnessed by their own scriptures, &c.

To end these contentions, St. Paul applies himself to restrain the presumption of both parties. He shews that neither could pretend to merit or had reason to glory, or boast of their vocation; which proceeded from the mere grace and mercy of God. He proves, that even if the Jews had observed the law of Moses, and the Gentiles the law of nature, this could not have merited for either the grace of their vocation, nor justification. That nothing but faith in Jesus Christ, enlivened by charity, and good works, can justify us. He answers objections, by arguments taken from these principles.—*E. gr.* the gratuitous vocation, or, the non-vocation, of Jew and Gentile; the insufficiency of the works of the law, without faith; the superiority of the Jews above the Gentiles; the infallibility of the promises of God. This introduces a discussion of predestination and reprobation, which makes a principal part of this epistle, and contains some of the greatest difficulties in it.

In chapters xii. xiii. xiv. xv. he gives excellent rules of morality, concerning mutual harmony; mutual forbearance; and reciprocal condescension to infirmities, for fear of scandalizing or offending one another, by indiscreet liberties. He describes the false apostles, and exhorts the faithful to avoid them. Chap. xvi. contains civilities and commendations, addressed to particular persons.

This was writ A. D. 58, in Corinth, whence St. Paul was immediately to depart, to carry to Jerusalem some collections made for the saints. Phœbe, a deaconess of the church of Cenchrea, near Corinth, was bearer of it. No doubt has ever been made of its being authentic; and though it was addressed to the *Romans*, yet it

was written in Greek. Tertius was St. Paul's secretary on this occasion.

The Marcionites made great defalcations in the epistles of St. Paul, especially in this to the *Romans*, of which they suppressed the last two chapters. There is much probability that St. Paul designed to finish this epistle at the end of the fourteenth chapter; but afterwards, added the concluding chapters. At the end of the fifteenth chapter, we find this conclusion. "Now the God of peace be with you all. Amen;" which seems to shew that the letter was then finished. We see the same conclusion no less than three times in the sixteenth chapter, verses 20, 24, 27. which leads us to imagine that these additions were composed at intervals. [Probably, while waiting for an opportunity of sending it off; whether by Phœbe, or by any other safe hand.]

ROME, 'Ρωμη, strength, power; from ῥώμη. [Well-faring, or powerful: otherwise, robust.]

ROME. The city of *Rome* was founded by *Remus* and *Romulus*, according to Usher, A. M. 3966 of the Julian period, A. M. 3256, ante A. D. 748, towards the close of the reign of Hezekiah, king of Judah. This city is so well known, that it is needless to give any account of it here. The Old Testament has not mentioned it, that we know of; but it is prominent in the Books of the Maccabees, and in the New Testament. St. Peter, 1 Epist. v. 13. has denoted it by the figurative name of Babylon.—"The church that is at Babylon, elected together with you, saluteth you." St. John, Revelations, xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21. describes it by the same name, and in such a manner, as only agrees to *Rome*; 1. by its command over all nations; 2. by its cruelty towards the saints; and 3. by its situation upon seven hills. Rev. xvii. 9.

Some have denied, that St. Peter ever was at *Rome*. They pretend that Babylon, mentioned by him, is the Babylon of Chaldea, or that of Egypt. They reject as fables, the voyages of St. Peter to *Rome*, his opposition to Simon Magus, and his martyrdom in this city. But all antiquity attests this fact; monuments, tombs, statues, paintings, public places, witness the imprisonment and martyrdom of St. Peter at *Rome*. [It has been shewn that Chaldean Babylon was no longer a city, at the date of St. Peter's Epistle. Comp. BABYLON III.]

St. Paul came twice to *Rome*. First, A. D. 61, when he appealed to Cæsar. Secondly, A. D. 65, a year before his martyrdom, which happened in A. D. 66.

St. Peter was also at *Rome* more than once. It

It has been thought he went thither A. D. 42; he might return thither about A. D. 45, 58, and 65. [He was in ~~the~~ ~~city~~ ~~of~~ ~~Rome~~ ~~at~~ ~~that~~ ~~time~~ ~~there~~ ~~about~~ ~~A. D. 66.~~ [He was in Rome on the same day with St. Paul; it might be on the same day of the year, without being in the same year.]

St. John the Evangelist was banished from Ephesus, and sent to *Rome*, during the persecution of Domitian, A. D. 95. He was there plunged into boiling oil, without receiving any hurt, but on the contrary, came out more hale and vigorous than before. Tertull. *lib. de præscript. cap. 36.* Jerom, in *Jovin. lib. 1. cap. 14.*

[ROMAN is used, 1. as denoting a person native or inhabitant of the city of *Rome*; or, at least, of the country around that metropolis; as in the Epistle to the *Romans*.

2. For the power of the *Roman* government: John xi. 48. "The *Romans* shall come and take away both our place and nation." Acts xxv. 16. "It is not the manner of the *Romans* to deliver any man to die, till we have heard his defence." Vide chap. xxviii. 17, &c.

3. For a person who possessed the privileges attached to the citizenship of *Rome*: Acts xxii. 25. "Is it lawful for you to scourge a man who is a *Roman*, he being as yet uncondemned?" St. Paul who pleads this privilege, was not actually a *Roman*, by having been born at *Rome*, or in *Italy*. Some think, that being born in a city favoured with the communication of the privileges of the imperial city, he was competent to claim *Roman* exemptions by his birth-right; being native of a *municipium*—a city thus favoured, and born of parents thus entitled.—Others think, that St. Paul's father had been rewarded with this privilege, for services rendered to the *Romans*; whether of a military or other nature; which would render it so much the more disgraceful, to degrade by the treatment of a slave, a man entitled to especial marks of honour. And this might be the fact, as such a reward was received by many Jews, about this time.

The Valerian law forbade that a *Roman* citizen should be bound: the Sempronian law forbade that he should be scourged, or beat with rods.—If any man falsely claimed the privileges of a *Roman* citizen, he was severely punished.—By the emperor Claudius with death. Suet. *Claud. cap. 25.*

[ROOF. See FRAGMENTS, No. CCIV. "ON EASTERN HOUSES." The *roof* of a house was ordered to be made flat, and to be well secured all around its edge, that no person might fall from it, "to bring blood upon that house," Deut. xxii. 8. The *roof* was the place

for walking on, Josh. ii. 6. Judg. xvi. 27. Idolaters burned incense on the *roofs* of their houses, Jer. xix. 13. In fine weather the *roof* of the house was shut upon. It is used for the whole habitation—residence, Gen. xix. 8. "do no injury to these men, for therefore came they under the shadow of my *roof*"—under my protection; under my hospitality: under the security of my residence. Vide Matt. viii. 8. The same allusion is preserved among the ancient Britons, to this day; it is a common compliment for a guest to drink "success to the *roof-tree*" of his host.]

ROOT. Covetousness is the *root* of all the evils, and of sins; 1 Tim. vi. 10. The *root*, i. e. the origin, the cause, the occasion. Lest any *root* of bitterness trouble you, Heb. xii. 15. guard against pestilential men, who draw down the effects of God's anger. Deut. xxxix. 18. *Roots* of gall and bitterness. Job. xix. 28. *Radicem verbi inveniamus contra eum.* Let us seek against him occasions of discourse and reproof; or let us find opportunities to accuse him. The Hebrew says, [and *Eng. trans.*] the *root* of the word is in me. I am always in a condition of defending myself sufficiently. [Rather, my integrity, the principle of rectitude, grace, &c.] *Deus evellet radicem tuam de terra viventium.* God will pluck up thy *root* out of the land of the living. He will snatch you out of the world, and destroy you and yours.

The *root* may also denote the race, the posterity, Prov. xii. 3. The *root* of the just shall not be disturbed, shall not fail. And Jeremiah, xii. 2. Whence do the wicked prosper in all things? Thou hast planted them, and they have taken *root*. In Daniel, and in the Maccabees, Antiochus Epiphanes, the persecutor of the Jews, is represented as a young sprout or sucker, or *root* of iniquity, proceeding from the kings, the successors of Alexander the Great. And Jesus Christ, in his humiliation, is described as a *root* ill-nourished, growing in a dry and barren soil, Isaiah liii. 2. Chap. xi. 1, 10, he is called the *root* of Jesse. Vide Rom. xv. 2.

In a contrary sense, St. Paul says, Rom. xi. 16, 17, 18. that the Jews are, as it were the *root* that bears the tree, into which the Gentiles are grafted. And that the patriarchs are the pure and holy *root* of which the Jews are, as it were, the branches. And that Jesus Christ is the *root*, on which Christians depend, and from which they derive life, and subsistence. Col. ii. 7.

ROSH, ~~rosh~~, the head, or the top, or the beginning; from ~~rosh~~ *rosh*, the head. [so the name *Cephalus*, among the ancients; and the name *Head*, among ourselves.]

ROSH,

ROSH, Ros, son of Benjamin, Gen. xli. 21.

ROSH. The Hebrew, Ezekiel xxxviii. 2, 3. has a people called *Rosh*, which is not in the Vulgate. Jerom has taken it in an appellative sense, as head, or prince. [The English version takes it in the same sense.] *Principem capitis Mosoch et Thubal*. Whereas the Hebrew reads, וְשֵׂא רֹאשׁ מִשָּׁךְ חִטְבָּל, *principem Rosh, Mesech et Thubal*. In Gen. x. 2. חִטְבָּל וְשֵׂא מִשָּׁךְ, where mention is made of *Tubal* and *Meshech*, we find also *Tiras*, which has some relation to *Rosh*.—The LXX. have followed the Hebrew in Ezekiel, and the best interpreters make no question, but that *Rosh* is the name of a people. But they are not agreed about the country they inhabited, nor their present appellation.

The Orientals hold, says D'Herbelot, *Bibl. Orient.* p. 722, that Japheth had a son called *Rous*, not mentioned by Moses, who peopled *Russia*, i. e. *Muscovy*. They add, that *Rous* was of a very uneasy and turbulent disposition. He possessed the country beyond the Esel, or the Volga, and often made inroads into the territories of his brother Khozar, who, to live in peace with him, was forced to cede all the islands of this great river, which falls into the Caspian Sea. In all these islands *Rous* caused to be sown Turkey wheat, which the Turks to this day, in their own tongue, call *wheat of Rous*, or of *Bulgaria*. He enacted very unjust laws, to which he forced all his subjects to submit.—Among others, one excluded male heirs from succeeding to their father's estates, and made them devolve entirely to females. He likewise introduced the custom, of putting a sword into the hands of boys, as soon as they were able to manage it, with these words, "This is your inheritance."

The same authors relate, that Japheth had a son called *Seclab*, who chiefly turned his mind to building of houses and cities, because of the number of his children. When these had increased to a great multitude, they desired lands for cultivation, of their brethren the children of *Rous*, but met with a positive refusal. They afterwards solicited the descendants of *Khozar* and *Gomari*, their brethren also, but with no better success; so that they thought force was their only means to acquire possession: but then all their neighbours confederated against them, so that they were obliged to relinquish their enterprize, and to retire to a very cold country, beyond the seventh climate. Mirkond says, that the *Seclabs* inhabit the country of the Hyperboreans to this day, where they are forced to live under ground during the winter season. M. D'Herbelot thinks, that these are the *Samoiedes*, or the *Laplanders*.

VOL. II. PART XXV. Edit. IV.

The same Mirkond says, that *Seclab* had a son, whose mother died at his birth; so that they were obliged to feed him with the milk of a hare: for this reason, when the child grew up, he could leap and run with incredible nimbleness and swiftness, which qualities continued hereditary in the family. The name of *Seclab* has so much relation to that of *Slaves*, or *Sclavonians*, and to what M. D'Herbelot says elsewhere of the *Slaves*, that I am much inclined to think it is of these Mirkond speaks. See *Bibl. Orient.* p. 470.

To return: we question not but *Rosh*, or *Ros*, signifies *Russia*, or the people that dwell on the *Araxes*, called *Rosch* by the inhabitants; which is the ancient habitation of the Scythians.

[It deserves notice, that the LXX. render the passage in Ezekiel—Γῶγ, ἀρχὸντα Ρῶς, Μεσὸκ, καὶ Θοβελ, *Gog, the chief of Ros, Mesoch, and Thobel*; and Jerom, not absolutely to reject this name, inserts both renderings: *Gog, terram Magog, principem capitis (sive Ros) Mosoch, et Thubal*. Symmachus and Theodotion also perceived *Ros* to be in this place, the name of a people: and this is now the prevailing judgment of interpreters.

Bochart, about A. D. 1640, contended that *Russia* was the nation meant by the term *Ros*: and this opinion is supported by the testimony of various Greek writers, who describe "the *Ros* as a Scythian nation, bordering on the northern Taurus."

Mosok, or *Mesech*, appears to be the same as the *Moskwa* or *Moscow*, of the moderns; and we know, that not only is this the name of the city, but also of the river on which it stands.

Russia, as a political power, has within these few years come so very forward among the nations of Europe, that we ought somewhat to suspect our application to that empire of whatever has the appearance of novelty. We therefore refer with the greater satisfaction to the sentiments of writers who lived before the present system of European sovereignties could be imagined. The late invasion of *Russia* (1812) by the most astonishing military power, assembled under Buonaparte, emperor of the French, (estimated at not less than 600,000 men) with the total destruction of that immense force, by the severity of the season, certainly marked an interposition of Providence, and became introductory to the emancipation of Europe from the tyranny of France: it issued also in the dethronement of Napoleon. This has led some persons to conclude that these events were the primary objects of the prophecy of Ezekiel, xxxviii. xxxix. That many of the features of the narratives, prophetic and historical, are remarkably similar,

I div. 2

similar,

similar, is acknowledged; but, in what sense the countries of *Russia* and *Moskwa*, could be described as *the mountains of Israel*, verse 8. or, how the *Russians*, should be "*my people Israel*," verse 14. demands more determinate elucidation than it has as yet received.

There are other particulars also, which seem to point at other instruments, for the fulfilment of this prophecy; and certain it is, that the countries which principally suppose themselves to be threatened by *Gog* and *Magog*, have abated nothing of their apprehensions in consequence of the events alluded to. We live in revolutionary times; in times, perhaps pregnant with great events—which very consideration, had we no other, should make us cautious of applying to what interests us, incidents intended on a larger scale to interest all mankind.]

RUE, *Rutha*; a well-known garden herb. Jesus Christ reproaches the Pharisees with their superstitious affectation of paying the tythe of *rue*, which was not in reality subject to the law of tythe. He did not blame, however, this scrupulous exactness, but their neglect of the more essential parts of the law. Luke xi. 42.

Josephus, *de Bello*, lib. vii. relates, there was in the castle of Macherus, beyond Jordan, a plant of *rue* of such extraordinary magnitude, that no fig-tree was equal to it, either in height or extent. It was said to have been in that place ever since the time of Herod the Great; *i. e.* at least seventy-three years before the end of the Jewish war, when it perished.

RUFUS, son of Simon the Cyrenean, which Simon assisted our Saviour in carrying his cross, Mark xv. 21. *Rufus* probably was famous among the first Christians, since Mark names him with distinction. Is this the *Rufus* whom St. Paul salutes, with his mother? Rom. xvi. 13. Polycarp in his letter to the Philippians, written A. D. 107, proposes Ignatius and *Rufus*, as models and patterns of patience. Usuard, Ado, and other ancient martyrologists, place *Rufus* the martyr, December 18, and insinuate, that he was son of Simon the Cyrenean; since they say he was one of the ancient disciples, by whom the first churches were founded. The *Chronicon* of Lucius Dexter, a work of no credit, speaks of *Rufus*, bishop of Tortosa, in Catalonia, honoured November 11, and of Alexander, his brother, martyred at Carthage, March 11.

II. RUFUS, Rom. xvi. 13. is, perhaps, the *Rufus*, son of Simon, the Cyrenean. The ancient martyrologies of Bede, Usuard, Ado, and the Roman, place his festival November 21. The false Dorotheus makes him bishop of Thebes. We have seen, in the foregoing article, what the Spaniards say of him.

[There is more attached to the character of this *Rufus*, than appears at first sight; inasmuch as St. Paul calls the mother of *Rufus*—"his mother." Now, she could not be the natural mother of St. Paul, unless Paul and *Rufus* were brothers; nor could she be the mother-in-law of Paul by natural relation to his wife, unless *Rufus* were brother-in-law to Paul: but, of such connexion we have no account, nor even surmise. It should seem to follow, that the term *mother*, in this place, imports that a great degree of intimacy had existed between Paul and the mother of *Rufus*; and that she had favoured him with those attentions and services, truly maternal, which a mother might have done; and therefore the Apostle salutes her son *Rufus*; and herself under this affectionate recollection.

This leads again to an enquiry where this intimacy could have taken place? To answer which, we must recollect, that, if *Rufus* were son of Simon the Cyrenean, and if Simeon the teacher at Antioch were that Simon, then, as we know that Paul was long at Antioch, where the wife of Simeon was, with her husband, we see time, place, and occasion, of the services rendered by the mother of *Rufus* to Paul; and of the mutual kindness and intimacy between them. We know that Simon must have been at Antioch, an old man; the oldest of all the teachers settled there; for which reason he is placed first on the list: doubtless, his wife also was well stricken in years; and, very probably, her son *Rufus* and Paul were about the same age; so that, relatively, they might both by familiarity be called by her, her sons; and both might pay her that respect which in one was duty, and in the other was deference and regard.

As to the residence of this pious woman at Rome, with her son *Rufus*, we may well suppose that her husband Simon was dead, at Antioch; and that she accompanied her son to the capital of the empire, where many Jews had settled. In what capacity *Rufus* was, at Rome, we have no means of determining. If he were a Christian teacher, as his father was, it should appear that he visited Philippi in his journeyings, where he suffered many adversities; for Polycarp speaks of—"Patience, which ye have seen set forth before your eyes, in the blessed Ignatius, and Zozimus and *Rufus*, and in Paul himself."—This association of persons contributes to confirm to *Rufus* the character of teacher; and to mark him as the same *Rufus*, elect in the Lord, with whom Paul was familiar;—his brother, not only by profession and grace, but also by intimacy, and perhaps, by constant residence in the same family. See MOTHER, SON, &c.]

III. RUFUS

III. **RUFUS** (*Annius*) governor of Judea, about A. D. 13, succeeded Ambivius, and was succeeded by Valerius Gratus, A. D. 15 or 16.

IV. **RUFUS** (*Terentius*) or, as the Jews call him, *Turnus Rufus*; was left by Titus at Jerusalem with the tenth legion, after the destruction of that city. Joseph. *de Bello*, lib. vii. cap. 17. A. D. 70. The Jews assure us, that *Rufus* caused the plough to go over it. He sent prisoner to Titus a chief Jew called Simon Gioras, who had hid himself in one of the common sewers of the temple. [N. B. It is thought *Rufus* passed the plough-share rather over the area of the temple, than over the city, at least, generally speaking. Comp. PLATES, MEDALS of JERUSALEM, No. 1. also FRAGMENTS, No. DLXXIII. &c.]

[**RULE**, and **RULERS**. These words are applied to different stations of authority. God *ruleth* over all, and the proud Nebuchadnezzar is degraded from his throne till he acknowledges this truth, Dan. iv. 26. The Messiah *rules* among the sons of men, and even *rules*, in power, over his enemies, Psalm cx. 2. but in goodness over his people. Adam *ruled* over the creatures, in paradise, as their superior: over his wife, after the fall, as the guardian sex, and the regulator of propriety, and restraint. He reigned also over his posterity, as their king and judge, governing their social conduct as their common father.

Husbands *rule* their wives; and their own families. Pastors *rule* the churches, which they teach. Princes and nobles *rule* to wherever their power extends; and sovereign *rule* is over all for the benefit and advantage of its subjects. In proportion as the sphere of regulating authority is enlarged, it requires greater energy of mind, greater capability of apprehension, greater fortitude, and greater rectitude, to discharge the duties attached to its importance, its dignity, and its influence.

Nothing can be greater unhappiness than to be subject to the *rule* and caprice of babes, Isaiah iii. 4. of servants, Lam. v. 8 of women, Isaiah iii. 12. of the wicked, Prov. xxviii. 15. xxix. 2.

The *ruler* of Joseph's house, Gen. xliii. 16. is his house-steward: his domestic inspector and regulator: the *ruler* of the people is the civil, the judiciary magistrate, Exod. xxii. 28. thou shalt not revile the *ruler* of thy people: especially in the discharge of his office. For *ruler* of the synagogue, vide ARCHISYNAGOGUS.]

RUMA, רומא, *exalted, sublime, or rejected*; from רומ *rum*, *elevated, &c.* and רמה *ramah*, *rejected*. A city, Judg. ix. 41. The Heb. has

רומא *Dumah*, Josh. xv. 52. [*Arumah*. Eng. Trans.]

RUMA. Josephus speaks of *Ruma*, a village of Galilee. *De Bello*, lib. iii. cap. 9. In 2 Kings xxiii. 36. there is mention of *Ruma*; but Josephus there reads *Abuma*.

RUMP of the sacrifices. Moses ordained, that the *rump* and fat of the sheep, offered for peace-offerings, should be given to the fire of the altar. Exod. xxix. 22. Levit. iii. 9. vii. 3. viii. 25. ix. 19. The *rump* was esteemed the most delicate part of the animal, being the fattest. Travellers, ancient and modern, speak of the *rumps* of certain breeds of sheep in Syria and Arabia, as weighing some twenty or thirty pounds. Herodotus, l. iii. c. 113. says that some may be seen three cubits long, or four foot and a half: they drag upon the ground; and for fear they should be hurt, or the skin torn, the shepherds put under the tails of these sheep little carriages, which these animals draw after them. The Pagans had also this regard for the *rumps* or *tdils*, that they always made them a part of their sacrifices. Aristophan. in *Pace*, et *Acharnes*. act. 3. scen. 3. Vide FRAGMENTS, No. CXLVIII. and Plate of SYRIAN ANIMALS.

[In the *Description de l'Egypte*, large folio, Paris, 1820, is inserted a Plate of an Egyptian Ram, remarkable for the enormous size of the tail; the weight of which exceeds *forty-four pounds*, Fr.]

[To **RUN** is to pass very swiftly, to make rapid progress. It is used metaphorically not only for rapidity, but for perseverance; "So *run* that ye may obtain" the crown, the reward. "I therefore so *run*, as not incorrectly"—not passing over the boundaries, the limits of the course. Heb. xii. 1. "Let us *run* with patience"—perseveringly—steadily—the race set before us." To *run* to excess of riot, 1 Pet. iv. 4. is to pursue with avidity, to follow with prolonged attention, sensual gratifications, indulgences, &c.

As men when *running*, especially when *running* for a prize, labour with great diligence, earnestness, and intensity, the apostle uses this word to *run*, to express the course of his conduct among his Christian converts; his continued behaviour towards them, Gal. ii. 2. "lest by any means I had *run*, or should hereafter *run* in vain"—lest my ministerial labours should suffer under the imputation of improper motives, conduct, or management. The same apostle also tells his Galatian converts, chap. v. 7. "Ye did *run* well; who did hinder you?" Ye did *run* with speed and vigour, who came across your course, and so drove you back in your Christian race, your profession of Godliness? See RACE.]

RUTH, רוט, *drunk, satisfied*. [Rather, contracted

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tracted from *רִמְרָה*, *seen with delight*; the sight of whom gives pleasure: *q. lovely, charmer.*]

RUTH, a Moabitess, who having married Chilion son of Elimelech and Naomi, who had settled in Moab, was left a widow, without children. Naomi having lost her husband and two sons, was desirous to return to Bethlehem, her own country. Her two daughters-in-law offered to attend her. However, Orpah was persuaded to continue in Moab, but *Ruth* would accompany Naomi to Bethlehem. This happened at the close of the time of the Judges, and under the government of Eli, if we may believe Josephus, *Antiq. lib. v. cap. 11*. The rabbins pretend that Boaz, who married *Ruth*, is Ibzan judge of Israel, who governed seven years, between Jephthah and Elon, about A. M. 2823. The greater Chronology of the Hebrews places this history in the time of Ehud, and of the servitude of the Israelites under Eglon, king of Moab. Others place it under Barak and Deborah; others, under Gideon; others under Abimelech. Usher, whom we follow, places it under Shamgar, about one hundred and twenty years after Joshua.

At Bethlehem, *Ruth* went to gleaning for their support. By chance [*i. e.* providentially] she entered the field of a rich citizen of Bethlehem, named Boaz, related to Elimelech her father-in-law. When Boaz came to see his harvesters, he found *Ruth*, and favoured her. In the evening she told Naomi of his civilities. Naomi blessed God, who had put such sentiments in Boaz's heart, and acquainted *Ruth* that this was their kinsman.

At the end of harvest Naomi said to *Ruth*, go to night, and lie at the feet of Boaz, who winnows his corn; and do what he advises. She went accordingly. Boaz awaking, in the night, was alarmed. But she said, "I am *Ruth*, thine handmaid; spread therefore thy skirt over thine handmaid, for thou art a near kinsman." Boaz acknowledged that he was a near kinsman, yet there was a nearer than himself; and if he should refuse to marry her, he himself would take her to wife. Rising very early, before daylight, he filled *Ruth's* kerchief with corn, as a present to Naomi.

Boaz went to the gate of Bethlehem, and cited before the elders of the city, the nearest kinsman to Elimelech; on whom the duty devolved of marrying *Ruth*, the widow of Chilion. This

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person declining it, Boaz insisted, that he should renounce his right: this he willingly did;—and then Boaz declared his resolution to marry her himself. Thus *Ruth* became the wife of Boaz, by whom she had a son called Obed, who was father to Jesse, and grandfather to king David.

THE BOOK OF RUTH, which contains this history, is placed in our Bibles, between the book of Judges and the books of Samuel, as being the sequel of the former, and an introduction to the latter. Jerom informs us, *Prolog. Galat.* that the Jews added it to the book of Judges, because the transactions it relates, happened in the time of the judges of Israel: *Judg. i. 1*.—And several of the ancient fathers make but one book of the Judges and *Ruth*. But the modern Jews commonly place in their Bibles, after the Pentateuch, the five *Megilloth*; 1. *The Song of Solomon*; 2. *Ruth*; 3. *The Lamentations of Jeremiah*; 4. *Ecclesiastes*; 5. *Esther*. Sometimes *Ruth* is placed the first of the five, sometimes the second, and sometimes the fifth.

The scope of the author of this book, is to trace the genealogy of David; and in all probability, he was the same author as composed the first book of Samuel; in which, because he could not conveniently place this genealogy of David, he chose rather to give it by itself. The writer observes, at the beginning of his work, that the history he was about to relate, happened when the judges governed Israel; therefore, they ceased to govern it when he wrote. Also, he speaks of David at the end of his book; which shews, that, at soonest, it must have been written in the time of David. Besides, I have observed two ways of speaking in it, or particular phrases, which are only found in the books of Samuel and of the Kings: the first is, "The Lord do so to me, and more also:" *Ruth i. 17*. Compare 1 Sam. iii. 17. xiv. 44. xx. 23. 2 Sam. iii. 9, 35. xix. 13. 1 Kings ii. 23. xix. 2. xx. 10. 2 Kings vi. 31. the second, "I have discovered to your ear;" for, I have told you; *Ruth iv. 4*. Compare 1 Sam. xx. 2. 2 Sam. vii. 27.

The canonicalness of this book was never disputed. *Ruth* the Moabitess is in the genealogy of our Saviour, *Matt. i. 5*.

RYDDA, a city which the Jews conquered from the Arabians, under Alexander Jannæus. *Joseph. Antiq. lib. xiv. cap. 2*.

SABACON,

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SABACON, king of Egypt. Herodotus relates, *lib. ii.* that *Sabacus*, or *Sabacon*, king of Ethiopia, having made an incursion into Egypt, Anysis, who then reigned, being blind, escaped into the marshes, and abandoned his kingdom to *Sabacon*, who reigned there fifty years. [*Vide FRAGS. No. CCCXXII.*] His maxim was, never to put any person to death, but to condemn all offenders to work upon the banks of the Nile. He withdrew into his kingdom of Ethiopia, having had a dream, which commanded him to cut asunder in the middle all the priests of Egypt. He chose rather to quit the country; and this the readier, because the number of years was completed, which the oracle had told him he should reign in Egypt. After he was withdrawn, Anysis came out of his retreat, and resumed the government. He had Sethon for his successor, who lived under Senacherib.

It is probable, that *Sabacon*, is called in Scripture, *So. 2 Kings xvii. 4.* After this usurper had, in a short time, rendered himself very powerful, Hoshea, king of Israel, made an alliance with him; thinking, by his assistance, to shake off the yoke of the Assyrians; and he refused to pay the Assyrians their tribute. *2 Kings xviii. 9.* To revenge this, Shalmanesar marched against him, and besieged Hoshea in Samaria. He was forced to surrender, after a siege of three years, *A. M. 3283, ante A. D. 721.*

SABACHTHANI, שבקתני, *thou hast forsaken me*; from שבק *shabac*. The Hebrew, Psalm xxii. 1. reads עזבתני *asabtani*, *thou hast forsaken me*; but it might be read זבחתני, *Zabachthani*, *thou hast sacrificed me*. [It appears to be a *Syriac*, or *Chaldee-ism*.]

We read in the gospels, that Christ on the cross, cried out, *Eli, Eli, lama sabachthani? My God, my God, why hast thou forsaken me?* *Matt. xxvii. 46. Mark xv. 34.* This is a corrupt reading of the word *Azabthani*, or *Gnazabthani*; Psalm xxii. 1.

SABAOTH, צבאות, *armies, flocks, fights*; from צבא *tsaba*. *Jer. xi. 20.*

SABAOTH, or rather **ZABAOTH**, a Hebrew

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word, signifying *hosts* or *armies*, יהוה צבאות, *Jehovah Sabaoth, The Lord of Hosts*: Whether we understand the host of heaven, or the angels and ministers of the Lord; or the stars and planets, which as an army ranged in battle array, perform the will of God; or, lastly, the people of the Lord, both of the old and new covenant, which is truly a great army, of which God is the general and commander.

The Hebrew *Zaba* is often used also, to signify the service his ministers perform to God in the temple; because they are there, as it were, soldiers, or guards, attending the court of their prince, *Numb. iv. 3, 23, 30, &c.* This word is also used, to express the duty of the women who watched at the door of the tabernacle, and kept guard there during the night-time, *Exodus xxxviii. 8.* במראות הצבאות.

SABBATH, שבת, Σάββατον, *Vulg. sabbatum, or sabbathum, cessation from labour, rest.*

SABBATH. God having created the world in six days, *rested* on the seventh; *Gen. ii. 2, 3. i. e.* he ceased from producing new beings, in this creation; and because he had *rested* on it, he blessed this day, *i. e.* sanctified it, and appointed it in a peculiar manner for his worship. The Hebrews, afterwards, in consequence of this designation, and to preserve the memory of the creation, sanctified, by his order, the *Sabbath-day*, or the seventh day of the week, abstaining from all work, labour, and servile employment, and applying themselves to the service of the Lord, to the study of his law, and to prayer.

Sabbath (or *sabbathum*) is sometimes taken merely for *rest*: sometimes, for eternal rest and felicity in heaven. See *Hebrews iv. 4, &c.*

The days of *Sabbath* (*sabbatha*) are taken sometimes, for all the Jewish festivals. "Keep my *sabbaths*," *Levit. xix. 3, 30. i. e.* my feasts; as, the Passover, Pentecost, Feast of Tabernacles, &c.

Sabbathum is also taken for the whole week. *Jejuno bis in sabbatho*, *Luke xviii. 12. Vulgate.* I fast twice a week. *Una sabbathi* the first day of

of the week, John xi. 1, 19. Luke xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2.

On occasion of the *sabbath*, it is disputed, whether God created the whole world by one single *fiat*, all at once, by a simultaneous action, and by a simple act; or at six different operations, and in six days successively, so that the seventh day was really and truly a day of *rest* to the Lord, at the end of his successive creation. Philo, *Allog. lib. i. et de Mundi Opificio*. Origen, *lib. vi. cont. Cels.* St. Austin, *lib. iv. de Genes. ad Litter, cap. 18. lib. xi. de Civit. lib. vii. xii. Cons. cap. 29.* Procopius, Cajet. Canus, and some moderns, maintain, that God, not only created all matter in the same instant, but, that at the same time he disposed it in order, and gave every thing its proper form, without waiting for a course of six days. That the account Moses gives, and the distribution of the works of the Creator into six days, is not a succession of time, but only a succession of order and reason, proposed by way of accommodation to the comprehension of the people, and to impart a distinct notion of the material creation, by distributing it into parts, and into a certain disposition or arrangement.

But the greater part of the fathers and commentators maintain a successive creation, agreeably to the account of Moses. And indeed, there is no necessity for departing from the literal sense of Scripture in this place. The reiterated acts, and the different operations mentioned by Moses, ought indeed to be explained consistently with the infinite power, and perfect simplicity of the acts of the Creator, and so as to exclude the notion of any weakness, weariness, or imperfection in them. But all this may be done, without denying a successive creation. God, by his infinite power, drew forth out of nothing, all the matter of the universe; by his wisdom, he gave every part all the motions necessary to arrange the *Chaos*, whose parts being disentangled from one another, and combined with others more appropriate, might compose what we call the world, in its present condition. This motion, conducted by the Spirit and wisdom of God, might continue six days; after which, God *rested*; i. e. he ceased from producing any new being; but he continued still to act by his Providence, and his concurrence, and to preserve his work, in the state of beauty and perfection to which he had brought it.

As to those particular beings, that could not be produced by a continuation of the general laws of motion communicated by God to matter, as men, plants, and animals, it must necessarily be acknowledged, that God formed them successively, as Moses acquaints us, by applying,

forming, animating matter, agreeably to the designs of his wisdom; by inspiring into man a reasonable soul; by giving to animals their several instincts, for their preservation and re-production; by communicating to plants those qualities that distinguish them from each other, with their seeds and grains proper for their renovation.

Another great question, about the *sabbath*, is, Whether, from the beginning of the world, God gave the law of the *Sabbath*? and, whether this day was also observed, at least among the more pious of the first men, as the patriarchs, before the promulgation of the law? Whether this be the sense of those words, Gen. ii. 2. "And God blessed the seventh day, and sanctified it."—Some fathers, Clem. Alex. *Strom. lib. v.* Euseb. *Præpar. lib. xiii. cap. 12.* and some Jewish doctors, *de Creat. Prob. 8.* have asserted the affirmative; and Menasseh Ben-Israel, *apud Selden de Jure Nat. et Gent. lib. iii. cap. 13., &c.* assures us, that, according to the tradition of the ancients, Abraham and his posterity having preserved the memory of the creation, observed the *Sabbath* also, in consequence of the natural law to that purpose. Some also believe, that the religion of the seventh day is preserved among the Pagans, and that the observation of this day is as old as the world itself. *Vide FRAGMENTS, No. XX.*

Philo says, *de Mundi Opificio*, that the *Sabbath* is not a festival peculiar to any one people or country, but is common to the whole world; and that it may be named the general and public festival, and that of the nativity of the world. Josephus, *contr. Appion, lib. ii.* advances, that there is no city, Greek or Barbarian, nor any nation, where the religion of the *Sabbath* was not known.

Aristobulus, in *Eusebius, Præp. lib. xiii. cap. 12.* quotes Homer and Hesiod, who speak of the seventh day as sacred and venerable. Clemens Alexandrinus, *Strom. lib. v.* speaks of the *Sabbath* in the same terms as Aristobulus, and he adds some passages from the ancients, which celebrate the seventh day. [Comp. WEEK.]

Some believe, that Job observed the *sabbath-day*; because at the end of seven days he offered a sacrifice to the Lord on account of his children, Abenezra, *apud Boulduc. Job. i. 2, 5.* Some Rabbins inform us, that Joseph also observed the *sabbath* in Egypt.

But the contrary opinion is not without its proofs. The greater part of the fathers and commentators hold, that the benediction and sanctification of the *sabbath*, mentioned by Moses in the beginning of Genesis, signifies only that appointment then made of the seventh day,

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to be afterwards solemnized and sanctified by the Jews. It does not appear from any passages of Scripture, that the ancient patriarchs observed the *sabbath*; or that God designed to oblige them thereto, before the law. Philo says, *Vit. Mos. lib. i.* that the Hebrews having forgotten the day of the creation of the world, were again reminded of it, when God having caused it to rain manna all the other days of the week, withheld it on the *sabbath-day*. The seventh day which was honoured by some Pagans, and of which they have spoken, as of a holy day, was either dedicated to Apollo; or, it was an imitation of the Jewish *Sabbath*, which some Pagans held in honour, heretofore, either out of superstition or devotion.

Ezekiel, xx. 12, 20. says expressly, that the *Sabbath*, and the other feasts of the Jews, are signs given by God to his people, to distinguish them from other nations. "I gave them my *Sabbaths*, to be a sign between me and them, that they might know that I am the Lord that sanctify them." And again, "Hallow my *Sabbaths*, and they shall be a sign between me and you, that ye may know that I am the Lord your God." And Moses, Deut. v. 15. "The Lord hath brought thee out of Egypt, therefore the Lord thy God commanded thee to keep the *Sabbath-day*." Vide FRAGS. No. CXXIX. Justin Martyr, *Dial. cum Tryph.* Tertullian, *cont. Jud. lib. iv. cap. 4.* Eusebius, *Hist. Eccl. lib. i. cap. 4. Præp. lib. vii. cap. 3. Dem. lib. i. cap. 6. in Psalm xci. 1.* St. Bernard, *in Cant. Serm. 50.* advance, as a matter not to be doubted, that neither the patriarchs before the deluge, nor those after, observed the *Sabbath*. Irenæus, *adv. Hær. lib. iv. cap. 30.* says expressly, that Abraham had faith, and was called the friend of God; yet neither was circumcised, nor observed the *Sabbath*. *Abraham ipse sine circumcissione, et sine observatione Sabbathorum, Deo credidit, et amicus Dei appellatus est.* On this subject, see Selden, *de Jure Nat. et Gent. lib. iii. cap. 13, 14, 15.*—Spencer, *de Legibus Heb. lib. i. cap. 4. sect. 7.*

God gave the precept of the *Sabbath* to the Hebrews, at Marah, one month after their coming out of Egypt, *Abib 15*, (March) A. M. 2513, ante A. D. 1491. Manna began to fall, according to several of the fathers, on the *Sunday*, six days before the *Sabbath*. Origen, *Homil. 7. in Exod.* Synod. Cæsar. *apud Bed. Ambrosiaster, in 1 Cor. x. 5.* Athanas. *Serm. 25. de temp. apud Aug.* According to others, it fell on the very eve of the *Sabbath*. However this be, it was probably on occasion of the manna, that God commanded the Hebrews to observe the seventh day; and not to go out to ga-

ther any on that day, for none would fall. The same command of celebrating the *Sabbath* occurs several times in the law. Exod. xx. 8, 9, 10, 11. Lev. xxiii. 3. Deut. v. 12.

In Exod. xxi. 13. xxxv. 2. it is said, that God established his *Sabbath* among the children of Israel, as a sign to make them remember, that he is the Lord who sanctifies them. Adding, that whosoever shall profane the *Sabbath* shall be punished with death; and we see the execution of this law on the man, who having gathered wood on the *Sabbath-day*, was stoned. Numb. xv. 32, 35. On other holy days it was allowed to light a fire, and to dress victuals; but this was expressly forbid on the *Sabbath-day*. Exod. xxxv. 2, 3. The rabbins confine this prohibition to servile works only; as to bake bread, to dress meat, to forge metals, &c. They suppose that for such sort of works it is forbid to light a fire, but not for one to warm himself. On the *Sabbath-day* the ministers of the temple entered on their week; and those who had attended the foregoing week went out. They placed on the golden table new loaves of shewbread, and took away the old ones. Levit. xxiv. 8. Also, on this day were offered particular sacrifices, of two lambs for a burnt-offering, with the wine and the meal. The *Sabbath* was celebrated, as the other festivals, from evening to evening.

Let us inquire what has been the practice of the Jews, in consequence of this institution.

The first obligation of the *Sabbath* expressed in the law, is to sanctify it. Numb. xxviii. 9, 10. Exod. xx. 8. "Remember to sanctify the *Sabbath-day*." It is sanctified by doing good works in it; by prayers, by praises and thanksgivings, by public and private worship of God, by the study of his law, by justice and innocence, and tranquillity of mind.

The second obligation is that of rest. "Thou shalt do no work on the *Sabbath*." Meaning any servile or laborious work, that might fix the mind, and interrupt that attention which is due to God, and which is necessary when we pay acceptable worship to him. The Jews have varied about the manner, in which they ought to observe the rest of the *Sabbath*. In the time of the Maccabees, they durst not so much as defend themselves from an enemy on this day, even in the most pressing necessity. 1 Macc. ii. 32, 33, &c. Since that time they have not scrupled to take arms, and stand on their necessary defence. But it may be seen by Josephus, that they would not attack their enemies, nor hinder them from advancing their works; nor would they march with their armies, even in time of war, or in the enemies country, on the *Sabbath-day*.

day. Antig. lib. xii. cap. 3. xiii. cap. 1, 16.

—In the time of our Saviour, they would water their cattle, or take out of a ditch a beast that had happened to fall in, on the *Sabbath-day*: but by a false delicacy they could not bear with our Saviour's healing the sick on that day. Matt. xii. 11, 12. Since that time they have determined, that a man might give food to a beast, that had fallen into a pit, but must not take him out on that day. The Jews complained of our Saviour's disciples, who passing through the corn-fields on the *Sabbath-day*, gathered some ears of corn, and rubbed them between their hands, in order to eat the grain. This action of his apostles, our Saviour excused, from the necessity of the thing, and because they had need of nourishment; adding, that the priests themselves in the temple do work, which every where else, and in every one else, would be esteemed violation of the *Sabbath*; that the son of man was Lord of the *Sabbath*; and that the *Sabbath* was made for man, not man for the *Sabbath*.

The rabbins reckon thirty-nine primary prohibitions, which ought to be observed on the *Sabbath*, and several other secondary ones dependant on them. Their number is so great, that it is almost impossible to keep them all; and the rabbins affirm, that if the people of Israel could keep but two *Sabbaths* as they ought to be kept, they should soon see themselves delivered from the evils under which they groan.—*Vide Buxtorf. Syn. Jud. cap. 11.* Their scrupulosity even forbids to peel, or to roast, an apple, to kill a flea, a fly, or other insect, if it is so big, that the sex may be distinguished; to sing, or to play on an instrument, so loud as to awaken a child. Yet, notwithstanding all this, the Samaritans pretend, that the Jews are not religious enough in their observation of the *Sabbath*. As for them, they will not light a fire on this day, they abstain from the use of marriage, they do not stir from their places, save only to go to the house of the Lord. They employ themselves wholly on that day in reading the law, in prayers and thanksgivings. (Letter of the Samaritans to Mr. Huntington.)

Of all the festivals God has enjoined, there are none of which the Jews are so jealous, or of which they speak so magnificently, as of the *Sabbath*. They call it their *Spouse*, because God has given it to them, specially, exclusive of all other nations. Leo of Modena, who alone is equivalent to all the modern Jews, says, the rabbins have reduced all that is forbid on the *Sabbath-day*, to these thirty-nine heads, each of which have their circumstances, and dependences:—to till the ground; to sow; to reap; to

make hay; to bind sheaves of corn; to thresh; to winnow; to grind; to sift meal; to knead dough; to bake; to shear; to whiten, comb, or card wool; to spin; to twine, or twist; to warp; to dye; to tie; to untie; to sew; to tear, or pull in pieces; to build; to pull down; to knock with a hammer; to hunt, or fish; to kill a beast; to flay it; to dress it; to scrape the skin; to tan it; to cut leather; to write; to scratch out; to rule paper for writing; to light a fire; to extinguish a fire; to carry any thing from place to place; to expose any thing to sale.

Other things are forbidden, as consequences from these. *E. gr.* to file, is comprehended under grinding; to curdle milk, under boiling: and so of others. They must neither light, nor put out, a fire or a lamp; and, commonly they keep Christian servants in their houses, to do such offices for them on the *Sabbath-day*. They not only forbear from carrying burdens, but on this day they will not dress themselves; and carry their exactness so far, as to inspect the ornaments and clothes of their women, children, and servants. They speak of no business, or secular affairs; they neither give nor receive; neither sell, nor buy, or make any bargain.—They handle no tool, nor any thing heavy; they touch no money, neither go on horse-back, nor in a boat. They neither bathe, nor use any chirurgical operations, but in cases of great necessity. They may walk as much as they please within the city, or suburbs, where they inhabit; but they must not go out of the city or suburbs, above the distance of two thousand cubits.

They undertake no work on the Friday, but such as may be easily finished before the evening. About an hour before sun-set, they put into a warm place what they have prepared to eat the day following; and about half an hour before sun-set all work is quitted, and the *Sabbath* is supposed to be begun. Then the women light a lamp in their chambers; which lamp commonly has six wicks, or, at least, four, and it burns during great part of the night. They also set out a table covered with a fair table cloth, whereon they put bread, which they cover with another long, narrow cloth. Some, to begin the *Sabbath* well, put on clean linen, and wash their hands and face. They all go to the synagogue, where they rehearse certain prayers, from their books; after which they return to their houses, and salute one another by wishing a good *Sabbath*.

Being come home, the fathers bless their children, and the masters their disciples; then sitting down to table, the master of the family pronounces certain blessings on the bread and wine,

wine, and makes mention of the institution of the *Sabbath*. He drinks a little of the wine he has blessed, and gives it round to all at table. He does the same by the bread; and then they entertain themselves. On the *Sabbath-day* morning they rise later than on other days. At the synagogue, they rehearse several psalms and prayers, in commendation of the *Sabbath*, intermingled with singing, and the ordinary prayers. Then they read out of the prophets a section, which has some relation to what was read out of the law. Lastly, he who holds the book in his hands, lifts it up on high; and gives his blessing to all present. They pray afterwards for those princes under whose jurisdiction and protection they live; and they make a sermon, or exhortation, in the morning or afternoon, according to the custom of the place.

When night comes, and they can discern in the heaven three stars of moderate magnitude, then the *Sabbath* is ended, and they may return to their ordinary employments. Those who go to the synagogue, add to the common evening prayers, certain lessons and benedictions, in relation to the *Sabbath*; and as they think, that the punishment of souls in purgatory is suspended on this day, they prolong its continuance as much as they can. When each is returned home, they light a taper or a lamp, which has, at least, two wicks, the master of the house takes a cup of wine and sweet-scented spices, and after pronouncing some benedictions, he blesses the wine and the spices; then he flavours the spices, and throws the wine upon the ground, in token of cheerfulness, and pronounces some blessings. Thus the ceremony of the *Sabbath* is ended. Those who meet compliment one another, by wishing each other a happy week.

Some ancient fathers quote the law which enjoins the rest of the *Sabbath*, with this exception; you shall do nothing on this day, except what is for the health of the soul, or the support of life; or except in such things wherein life is in danger. *Omne opus servile non facietis in eo, præterquam quod ad animam pertinet*, as Tertullian reads it: *adv. Judæo, cap. 4.* or, as *cont. Marcion, lib. iv. cap. 12.*—*nisi quod fiat omnis animæ.* Or, lastly, as Jerom reads it, on Isaiah xxviii. *Lege præceptum est, ne in Sabbatho opus servile faciamus—ut illa tantum faciamus, quæ ad animæ salutem pertinent.* A very ancient gloss this, and authorised by the practice of the primitive Jews, who used to allow the taking a beast out of a ditch, that should happen to fall in on the *Sabbath*, and was in danger of losing its life.

Such profane authors as have ventured to speak of the origin of the *Sabbath*, have only

VOL. II. PART XXV. Edit. IV.

shewn their ignorance of Jewish affairs. Tacitus, *Hist. lib. v.* thought they observed the *Sabbath* in honour of Saturn, to whom *Saturday* was consecrated by the pagans. But Plutarch asserts, *Sym. lib. iv.* it was kept in honour of Bacchus, who is called *Sabbos*; and because in the festivals of this false deity they used to cry *Saboi*. Appion the grammarian maintained, that the Jews celebrated the *Sabbath* in memory of their being cured of a shameful disease, which in the Egyptian language was called *Sabbosis*. Pagan authors speak pretty frequently of the fast of the *Sabbath*; as if the Jews had ordinarily fasted on this day. *Recutitæque Sabbathæ palles*, says Persius, *Sat. 5.* And Petronius, *Et non jejuna Sabbathæ lege premet.* They were not aware, that fasting was utterly forbid the Jews on the *Sabbath*; but they either very grossly mistook the *Sabbath* for the whole week, in which some of the Jews fasted two days; or they took it in too general a sense, for all sorts of feasts; and because they used to fast on the day of solemn expiation, they very improperly concluded that they fasted on all *Sabbath-days*.

A Sabbath Day's Journey. We have explained from Josephus, *Antiq. lib. xiii. cap. 16.* that John Hircanus, in an expedition he made beyond Euphrates, with the king of Syria, was the occasion that the whole army halted on a *Sabbath-day*; which proves that long journeys were forbidden the Jews on that day. We see the same thing, 2 Macc. viii. 25, 27. where Judas could not pursue his victory over Nicanor, because of the interposition of the *Sabbath*.—"Pray ye that your flight be not in the winter, neither on the *Sabbath-day*," says our Saviour, Matt. xxiv. 20. And Ovid says, fear not the rain, and let not the Jewish *Sabbath* hinder you:

Nec pluvias vites, nec te peregrina morentur
Sabbatha.

OVID. *de Remed. Amor.*

However, it is evident the Jews were allowed to walk a certain space on the *Sabbath-day*, since we know they went, at least, to the temple or tabernacle, from the remote parts of the city or camp. And St. Luke informs us, Acts i. 12. that the Mount of Olives was distant from Jerusalem about a *Sabbath-day's journey*. The rabbins generally fix this distance at two thousand cubits. Josephus says, *Antiq. lib. xx. cap. 6.* that the Mount of Olives was five *stadia* from Jerusalem, which makes six hundred and twenty-five paces. Thus the journey that was allowable on a *Sabbath-day*, was about six or seven hundred paces, or something more: for the same Josephus, *de Bello, lib. vi. cap. 3.* puts the Mount of Olives at six *stadia* from Jerusalem. Origen says, that the journey of a *Sabbath-day*

K div. 2

bath-day

bath-day is one mile, or two thousand cubits. The Jews also used to make a mile consist of two thousand cubits: Reland, *Palest. lib. ii. cap. 1. page 397.* so that their cubit must be two feet and a half, since their mile contains a thousand paces, or five thousand feet, taking their paces at five feet each. Maimonides, in *Hilcoth. Sab. cap. 27. §. 4.* will have it, that he who does not know exactly the distance of a place, may walk on the *Sabbath-day* two thousand moderate paces, which makes a thousand geometrical paces of five feet each. Epiphanius says, *Hæres. lxvi.* that the Jews believe they are forbid from walking on the *Sabbath-day* above six *stadia*, or seven hundred and fifty paces. The Syriac translator of the Acts of the Apostles, puts about seven *stadia* for a *Sabbath-day's* journey; which is according to what some rabbins say, that a mile is seven *stadia* and a half. See Selden, *de Jur. Nat. et Gent. lib. iii. cap. 9.*

The second Sabbath after the first. Luke vi. 1. This expression has much divided commentators. Some (Isidor. Pelus. *lib. iii. Ep. 110.* Euthym.) have taken it for the second, others (Epiphani. *Hæres. li. n. 31.* Osiand. *not. ad Harmon. Evang. Vat. Pisc. Drus. Bez.*) for the last day of unleavened bread; and some, as Maldon. Mercat. for the day of Pentecost.—The passover was the first *Sabbath*, according to them, and Pentecost the second. Others have thought, that the first grand *Sabbath* was the first *Sabbath* of the civil year, in the month Tizri; and that the second grand *Sabbath* was the first of the holy year, or of the month Nisan.—But Joseph Scaliger, *de emend. Temp. lib. vi.* who is followed in this by a great number of able writers (Lightfoot, in *Luc. Casaubon, Exercit. 13. in Baron. alii passim.*) thinks that to have been the first *Sabbath*, which followed the second day of unleavened bread.

The Jews thus reckoned their *Sabbaths* from the passover to Pentecost; the first was called the second after the first; i. e. the first (*Sabbath*) after the second day of unleavened bread. The second was called the second *Sabbath-day* after the second day of unleavened bread. The third was called the third *Sabbath-day* after the second day of unleavened bread. And so of the rest, as far as *secundo-septimum*, i. e. the seventh *Sabbath-day* after the second day of unleavened bread. This seventh *Sabbath* immediately preceded Pentecost, which was celebrated the fiftieth day after the second day of unleavened bread. [Our Rubric has something like this, “the first, &c. *Sunday* after Easter—after Trinity,” &c.]

The preparation for the Sabbath, is the Fri-

day before; for, as it was forbid to make a fire, to bake bread, or to dress victuals, on the *Sabbath-day*, they provided on the Friday, every thing needful for their sustenance on the *Sabbath*.

SABBATH transferred to Sunday. The obligation of devoting a portion of our time to God, to be employed in his worship and service, is founded on natural right and reason. The law had fixed this to the seventh day, i. e. the *Sabbath*, for the nation of the Jews. The apostles of Jesus Christ, to honour the day of his resurrection, also determined it to every seventh day, and fixed it on the *Sunday*, i. e. the first day of the week among the Hebrews; and the day dedicated to the sun among the pagans.—This day, among Christians, is known by the name of the *Lord's-Day*.

[The change of the day of public devotion from the *Sabbath-day* of the Jews (*Saturday*) to the *Lord's-day* of the Christians (*Sunday*) is rather to be gathered from the practice of apostolic times, than is clearly enjoined in the New Testament. It appears that believers came together on this day to break bread, that collections for the poor were made on this day, and put into the general treasury of the church (as I understand 1 Cor. xvi. 2.); that on this day exhortations, and discourses were made to the people; and, in short, we have the various parts of public worship noted, as being performed on this day. It will follow, that we may safely imitate those examples which the apostles and primitive Christians have left us: and whatever obligations the Jews might lie under to the observance of the *Saturday Sabbath*, they do not bind Christians; because, those obligations were *national*, not general; and were commemorative in some degree of Israelitish events, in which others have no interest: whereas, the resurrection *Sabbath* commemorates an event in which all Christians throughout the world are interested, and for which no equal mode of commemoration can be devised. We have then good example and strong propriety in behalf of our observation of the *Lord's Day*, and the same principles influenced the Christians of early ages.

More particularly, we are informed by Eusebius, *Hist. Eccl. lib. iv. cap. 23.* that from the beginning the Christians assembled on the first day of the week, called by them *the Lord's Day*, for the purposes of religious worship, “to read the Scriptures, to preach, and to celebrate the Lord's Supper:” and Justin Martyr, *Apol. ii.* observes, “that on the *Lord's Day*, all Christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and

and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate, and to practice the things they have heard; then we all join in prayer, and after that we celebrate the Sacrament. Then they who are able, and willing, give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows, and other necessitous Christians, as their wants require." *Vide* 1 Cor. xvi. 20. A very honourable conduct, and worship! would to God it was more prevalent among us; with the spirit and piety of primitive Christianity!]

It is mentioned, Rev. i. 10. "I was in the spirit on the *Lord's Day*." From the very beginning the day of the resurrection of our Saviour, i. e. the day after the *Sabbath*, was honoured very particularly. To preserve the remembrance of this day, so glorious to Jesus Christ, and so beneficial to his church, the apostles thought fit to transfer to the *Lord's Day*, that rest which had been observed by the Jews on their *Sabbath*. Barnabas in his Epistle says, p. 56. that we joyfully celebrate the eighth day, in memory of the resurrection of our Saviour, because it was on this day he rose again, and ascended into heaven. Ignatius the martyr, in his letter to the Magnesians, would have us honour this day of the Lord, this day of the resurrection, as the first and most excellent of days. Justin Martyr, *Apolog.* ii. *ad finem*, says, that the Christians assemble together on this day; because it was the day of the creation of the world, and of the resurrection of Jesus Christ. The same may be seen in Irenæus, *apud Author. Resp. ad Orthodox*, Tertullian, *Apologet. et de Anima*, Origen, *Homil.* 6. in *Exod.* and in the Constitutions ascribed to the Apostles.

[Beside this, it is thought the Jews at the giving of the law missed the true Sabbath day, and that the true day, from the creation, is recovered by the resurrection of Christ: so that we now keep the correct creation Sabbath as well as the resurrection Sabbath: but the arguments in support of this opinion are too long for this place; and the reasons already given are sufficient: and less liable to controversy.]

Sabbatical year was to be celebrated among the Jews from seven years to seven years, when the land was to rest, and be left without culture. *Exod.* xxiii. 10. *Lev.* xxv. 2, 3, &c. They were to set slaves at liberty, and each was to re-enter on his inheritance that had been alienated.

God appointed the observation of the *Sabbatical year*, to preserve the remembrance of the creation of the world; to enforce the acknow-

ledgment of his sovereign authority over all things, particularly over the land of Canaan, which he had given to the Hebrews, by delivering up the fruits of their fields to the poor and the stranger. It was a kind of tribute which they paid to the Lord for it. Besides, he intended to inculcate humanity on his people, by commanding that they should resign to the slaves, to the poor, to strangers, and to brutes, the produce of their fields, of their vineyards, and of their gardens. *Levit.* xxv. 2, 3, 4, &c.

[If the land of Canaan produced that plenty which is ascribed to it, this non-tillage every seven years would be a certain method of consuming the surplus corn, the old stores of the land, &c. so that agriculture would never be overloaded.]

It has been much disputed, at what season of the year the *Sabbatical year* began. Some have been of opinion, that it began on the first month of the sacred year, i. e. *Nisan*, or in the spring. Others think it began at the first month of the civil year, or *Tizri* (September.) Moses does not explain himself on this matter very clearly. He says only, that the land shall not be cultivated, and that there shall be no harvest that year. In Palestine, the time of sowing wheat and barley was in autumn; barley-harvest began at the passover, and wheat-harvest at Pentecost.—Therefore, to enter into the spirit of the law for observing the rest of the *Sabbatical year*, that the land may not remain two years without cultivation, we must necessarily begin it at autumn, after the crops were gathered: they did not till the land in autumn, and they had no harvest after the winter; but the autumn following they began again to cultivate the land, that they might reap their harvests in the spring and summer following.

In the *Sabbatical year* all debts were remitted, and slaves were set at liberty, *Deut.* xv. 12. *Exod.* xxi. 2. But, were debts absolutely forgiven, or was the payment of them only suspended? Several think, that this remission was absolute, and that all debts were totally extinguished in the *Sabbatical year*. *Hebr.* Drusius. *Estius, alii.* The caution of rich men, noticed by Moses, *Deut.* xv. 9. who would not lend to their brethren at the approach of the *Sabbatical year*, seems to prove, that after this year nothing was to be hoped for from their debtors. For if the payment of debts was only suspended till this year was over and past, it would not have been a sufficient motive to hinder them from lending. As there was no lending for interest in the case, which was forbid to the Hebrews toward their brethren, as it could only be a simple loan, the creditor might require it again either

before, or after, the *Sabbatical year*, on the supposition of those who think that the remission was not absolute. Cajet. Burg. Piscat. in *Deut. xv.* Basnage, *Antiquities of the Jews*, tom. i. p. 29.

Others, as the Rabbins, and Grotius, distinguish between debts mortgaged on security, (the contracts of which included a clause of perpetual debt) and simple contracts: these last were for ever acquitted on the *Sabbatical year*, but not the others. Menochius also thinks, that the remission of debts was general and absolute, but not of loans or deposits. This regarded only the natural Hebrews, or proselytes to Judaism, but not strangers.

It is also inquired, whether debts were remitted, and slaves set at liberty, at the beginning, or at the end, of the *Sabbatical year*. The Hebrew says, *Deut. xv. 1.* מִקֵּץ שָׁבַע שָׁנִים. LXX. Δὲ ἐπὶ τὰ ἑπτὰ ἔτη: "At the end of every seven years thou shalt make a release." This has given occasion to some to think, that debts were not remitted, nor slaves set at liberty, till the end of the *Sabbatical year*. But most are of the contrary opinion, that it was at the beginning of the *Sabbatical year*. The original text explains it very naturally at the end of the week of the year; after which came the *Sabbatical year*, with which it concludes.

[But debts of various kinds might be contracted in the *Sabbatical year* itself;—as, for mercantile and commercial purposes, goods bought on credit, &c. Did the observance of this year prevent, or annul, those debts? It is not credible; for then commerce could not be carried on; no merchant could transact business with foreign parts; nor would any caravans from abroad enter the land of Israel. In these cases, and others connected with mercantile agency, brokerage, &c. in which the Jews were always forward and famous, the probability is, that accounts and credits were adjusted, and balanced, and closed, and that fresh accounts were raised, and new credits were given, to the mutual satisfaction and good understanding of both parties. This would effectually prevent long accounts; the intricacy, hazard and vexation of which is sufficiently well known in the commercial world.]

SABBATISMUS, Σαββατισμός, Heb. iv. 9. COMPLETE rest, cessation from work.

SABEANS, שָׁבָא, captivity; from שָׁבַח *shabak*: or conversion, rest, old age; from שָׁב *shub*. [But some rather think *amethysts*, or *gems*, in which this people dealt.]

SABEANS, Isaiah xlv. 14. "The *Sabeans*, men of stature." Probably the *Sabeans* of Arabia Foelix, or of Asia. They submitted to Cyrus.

The *Sabeans* of Arabia, were descended from *Saba*: but as there are several of this name, who were all heads of peoples, or of tribes; we must distinguish several kinds of *Sabeans*.

(1) Those *Sabeans* who seized the flocks of Job, i. 15. were probably, a people of Arabia Deserta, about Bozra; or, perhaps, a flying troop of *Sabeans* which infested that country.—We shall hereafter mention *Saba*, or *Sheba*, the son of Joktan, who might be the father of these *Sabeans*.

(2) *Sabeans*, descendants from *Sheba*, son of Cush, Gen. x. 7. are probably of Arabia Foelix: they are famous for spices; the poets give them the epithet of soft and effeminate, and say they were governed by women:

Medis, levibusque Sabæis
Imperat hic Sexus.

CLAUD. in *Eutrop. lib. ii.*

Several are of opinion, that from hence came the queen of *Sheba*, 1 Kings x. 1, 2. and that of these *Sabeans* the Psalmist speaks, lxxii. 10. The kings of *Arabia* and *Sheba* shall give gifts. And Jeremiah vi. 20. "What are the perfumes of *Sheba* to me?" And Isaiah, lx. 6. "All who come from *Sheba* shall offer gold and perfumes."

(3) *Sabeans*, sons of *Shebah*, son of Reumah, Gen. x. 7. probably dwelt in Arabia Foelix. I imagine it is of these Ezekiel speaks, xxvii. 22. who came with their merchandise to the fairs of Tyre: and Joel, iii. 8. "I will deliver up your children to the tribe of Judah, who shall sell them to the *Sabeans*, a very distant nation."

(4) *Sabeans*, descendants from Joktan, may very well be those mentioned by Ezekiel xxvii. 23. "*Saba*, Assur, and Chelmad, thy dealers." We believe they inhabited beyond the Euphrates; whence they are connected with Assur and Chelmad. Comp. Gen. x. 28. 1 Chr. i. 22.

(5) *Sabeans* are also placed in Africa, in the isle of Meroë. Josephus, *Antiq. lib. ii. cap. 5.* brings the queen of *Sheba* from hence, and pretends that it had the name of *Shebah*, or *Saba*, before that of Meroë. [Mr. BRUCE is of this opinion.]

Sabeans, or *Sabians*, or *Zabians*, is a name of the ancient idolaters, or image-worshippers, in Persia. See ZABIANS.

SABEC. In Genesis xxii. 13. אֵל נֶאֱחָז בַּסֶּבֶךְ, LXX. κατεχόμενος ἐν πυρὶ σαβέχ, instead of what we read in the Vulgate, [and the English version,] "Abraham saw a ram entangled by its horns in a thicket," the Septuagint and Theodotion read, he saw a ram caught by its horns in the bush *Sabec*. Philo, Eucherius, Diodorus, as well as the Septuagint and Theodotion, have taken the Hebrew word *Sabec* for a particular species

species of Shrub. Eusebius of Emesa, thinks, that *Sabec* signifies a goat, because of its upright horns. But the best interpreters translate this word by, branches of thorns and briars entangled in one another.

SABINUS, Augustus's procurator in Syria. After the death of Herod the Great, and the departure of Archelaus from Rome, he attempted to seize the fortress of Jerusalem, and the treasure that Herod had left: but he found a vigorous resistance from the people. After a great struggle with the Jews, wherein they suffered much, he caused fire to be put to the doors of the sacred treasury, and took away four hundred talents, for his own share; permitting his officers and soldiers to distribute the rest among themselves. This so provoked the people, that they besieged *Sabinus* in the royal palace, and pressed him so hard, that if he had not speedily sent for succour from Varus, governor of Syria, neither he, nor his soldiers, could have escaped. Varus, with his troops, came to Jerusalem; but *Sabinus* knowing himself guilty, durst not appear in his presence, but retired toward the seaside, to avoid punishment. A. M. 4001, ante A. D. 3. Joseph. *Antiq. lib. xvii. cap. 12.*

SABTAH, סבתה, *windings*; from סבב *sabab*, or סבה *sibah*. [*Going round, or circulation; otherwise, causing*: or, from the Syriac, *old age*. But Simon thinks a *blow*, or *stroke*; the terror of the enemy; from the Arabic root, he struck, he was astonished. Gen. x. 7.

Josephus writes, *Sabatha* begat the *Sabathens*, whom the Greeks call *Astabari*: perhaps he means inhabitants of the banks of the *Astaboras*, a river of Ethiopia, which runs into the Nile. The Arabic reads *Zogava*: the Chaldee and Jonathan read *Samara*, which country is mentioned by *Abulpharagius*, as near *Babylonia*. Might it be *Sabtān*, in Arabia?]

SABTAH, or **SABATHA**, the third son of Cush, Gen. x. 7. He peopled part of Arabia *Fœlix*, where is a city called *Sabta*, and a people called *Sabatheans*.

SABTECHA, סבתכא, *that surrounds, or causes wounding*; from סבב *sabab*, *to surround*: otherwise, from סבה *subah*, *to cause*, and נכה *nacah*, or כאה *caah*, *to strike, to wound*: according to the Syriac and Hebrew, *wounding of old-age, or old-age beaten*.

[Simon thinks the great stroke, or terror to the enemy. Comp. **SABTAH**: also the names of his parents and his brother. Gen. x. 7. 1 Chr. i. 9.

The Samaritan writes *Sabtaceh*, and Josephus *Sabacten*. Jonathan the paraphrast reads *Zingitas*, probably *Zanguebar*. *Abulpharagius*

assigns *Zingita* to the posterity of *Ham*; the Arabian geographer does the same.

Ptolemy, *lib. iv. p. 117*, says *Zingis* is the furthest part of Ethiopia, on the east, which belongs to Egypt—rather, east of Abyssinia.]

SABTECHA, or **SABATHACA**, fifth son of Cush. He also peopled, as is thought, part of Arabia, or some country toward Assyria, or Armenia, or Caramania. For in all these regions are found traces of the name *Sabtecha*. Gen. x. 7.

SACÆ. A people of Asia; and the *Sacean* feasts are known in Persia. *Athenæus, lib. xiv. cap. 10.* Strabo, *lib. xi.* Herodotus says, *lib. iii.* that the Persians gave the name of *Sacæ* to the *Scythians*. We believe *Sheshach*, Jer. xxv. 26. li. 41. stands for *Babylon*, and that the *Sacean* feasts were celebrated in honour to the moon. See **SHESHACH**; also **FRAGS. Nos. DXCVII. DXCVIII.**

SACAR, שכר, *Zaxàp*, *drunkenness*: or *inebriating liquor, salaries, wages*; from שכר *shakar*, or *shēcar*, by different readings. [perhaps, *reward, or wages*.] Father of *Ahiam*, a hero of David's army. 1 Chron. xi. 35.

II. A son of *Obed Edom*, 1 Chron. xxvi. 4.

SACK. **SACK-CLOTH**. This is a pure Hebrew word, and has spread into almost all languages. Beside the common signification of it, which is well known, it imports a suit of mourning, worn at the death of a friend or relation.—In great calamities, in penitence, in trouble, they wore *sack-cloth* about their bodies, 2 Sam. iii. 31. “Gird yourselves with *sack-cloth*, and mourn for *Abner*.—“Let us gird ourselves with *sack-cloth*; and let us go and implore the clemency of the king of Israel,” 1 Kings xx. 31. *Ahab* rent his clothes, put on a shirt of hair-cloth next to his skin, fasted, and lay upon *sack-cloth*, 1 Kings xxi. 27.

When *Mordecai* was informed of the destruction threatened to his nation, he put on *sack-cloth*, and covered his head with ashes, Esther iv. *Job* says, that he sewed a *sack* over his flesh, chap. xvi. 15.

On the contrary, in time of joy, or, on hearing good news, those who were clad in *sack-cloth*, tore it from their bodies, and cast it from them. Psalm xxx. 11.

The prophets were often clothed in *sack-cloth*: [and generally in coarse clothing.] The Lord bids *Isaiah* to put off the *sack-cloth* from about his body, and to go naked, *Isaiah* xx. 2. *Zechariah* says, xiii. 4. that false prophets should no longer prophesy in *sack-cloth*, to deceive the simple. St. John, Rev. xi. 3. says, that the two prophets of God should prophesy 1260 years, clothed in *sack-cloth*. *Baruch* intimates, that

that this habit of *sack-cloth*, was that in which good people clothed themselves when they went to prayers. Baruch iv. 20.

SACKBUT, *Sambuca*. Vide **MUSIC**.

SACRAMENT, *Μυστήριον*, *Mysterion*. *Sacramentum*, whence the English word, is taken, in the Latin Vulgate, 1. for a *secret*: *sacramentum regis abscondere bonum est*; it is good to keep the king's secret. Tob. xii. 7. And, *nescierunt sacramenta Dei*; the wicked know not the secrets of God. Wisd. ii. 22. 2. For a *mystery*; Nebuchadnezzar's mysterious dream, which he had forgot, was revealed to Daniel, with its interpretation: *Ut quærerent misericordiam Dei super sacramento isto. Tunc Danieli mysterium per visionem nocte revelatum est*, &c. 3. For a *sacrament* of the new law, and a *mystery* [see **MYSTERY**] of our holy religion. All this agrees with the general sense of *mystery* and *secret*.

Sacraments of the Old Law. These were all the ceremonies, sacrifices, expiations, uncti-
ons, benedictions, consecrations, &c. under the Mosaic institutions. All these were mysterious and figurative, of things to come. 1. in the Christian dispensation; 2. in heaven, and the future world; of which St. Paul has discovered the mystery, in his Epistle to the Hebrews, chap. ix., &c.

The Sacraments of the New Law. These have infinitely the preference before those of the old law. St. Paul says, those of the Jews were weak and beggarly elements, which of themselves had no grace or efficacy: Gal. iv. 9. And that the priesthood and ceremonies of the law were abrogated and annulled, because of their weakness and insufficiency: Heb. vii. 18, 19. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect." But those of the new law are much fewer in number, more excellent, and more easily practised, than those of Moses. *Sacramentis numero paucissimis observatione facillimis, significatione præstantissimis, Christus societatem novi populi colligavit*. Aug. Ep. 54. They are more venerable and august in what they represent; more excellent in what they operate; more useful in those supernatural gifts they procure us; more easy in the practice. *Virtute majora, utilitate meliora, actu faciliora, numero pauciora, quàm antiqua*. Aug. contra Faust. lib. xix. cap. 12.

The *sacraments* of the new law, are visible signs of an invisible grace; they were instituted by Jesus Christ. The church of Rome reckons seven: 1. *Baptism*: 2. *Confirmation*: 3. *Penance*: 4. *The Eucharist*: 5. *Extreme Unction*:

6. *Orders*: 7. *Marriage*:—but Protestants reckon only two, *Baptism*, and the *Eucharist*.

Baptism became a Christian rite when Jesus Christ, said to his apostles, "Go, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19. Water is the matter of this *sacrament*; its form, are the words now recited; its effects, are the Christian badge and character, which it communicates to those who receive it; and its hopes are the remission of sins, and purification of the soul, of him who receives it, to a new life, &c. See **REGENERATION**.

The *Eucharist*, is the *sacrament* of the body and blood of Jesus Christ; represented under the elements of bread and wine. Our Saviour instituted this at his last supper, which he ate with his apostles, the evening before his passion, when, taking bread, he said, "Take and eat, this is my body:" and taking the cup, he said, "Take and drink, this is my blood." Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, &c. Luke xxii. 17, 18. Comp. 1 Cor. xi. 23., &c.

SACRIFICE, an offering made to God on his altar, by the hand of a lawful minister. *Sacrifice* differs from *oblation*: in a *sacrifice* there must be a real change or destruction of the thing offered; whereas an *oblation* is but a simple offering, or a gift. As men have always been bound to acknowledge the supreme dominion of God over them, and over whatever belongs to them, and as there have always been persons who have conscientiously acquitted themselves of this duty; we may affirm, that there have always been *sacrifices* in the world. See **ADAM**.

Adam and his sons, Noah and his descendants, Abraham and his posterity, Job and Melchisedech, before the Mosaic law, offered to God real *sacrifices*. That law did but ascertain the quality, the number, and other circumstances of *sacrifices*. Before that, they offered fruits of the earth, the fat, or the milk, of animals; the fleeces of sheep; or the blood, and the flesh, of victims. Every one pursued his own mode of acknowledgment, his zeal, or his devotion: but among the Jews, the law appointed what they were to offer, and in what quantities. Before the law, every one was priest and minister of his own *sacrifice*; at least, he was at liberty to choose what priest he pleased, should offer his victim. Generally, this honour belonged to the most ancient, or the head of a family, to princes, or to men of the greatest virtue and integrity. But after Moses, this was, among the Jews, confined to the family of Aaron.

It is disputed, whether, at first, there were any other *sacrifices* than burnt-offerings; or other

other, appear in Scripture. The Talmudists assure us, that Abel offered only holocausts, consuming the flesh of the victim by fire; because it was not allowed to eat it. Grotius is of opinion, that this patriarch did not offer a bloody sacrifice. The text of Moses informs us, Gen. iv. 4. מִבְּכֹרֹת צֹאנוּ וּמִחֶלְבֶת, that he offered "of the firstlings of his flocks, and of the fat thereof." But Grotius thought the Hebrew might be translated "of the first-fruits, and the milk."—We are told, that the ancients offered to God only fruits of the earth, herbs, flowers, honey, milk, wheat, wool:

Lacte mero veteres usi narrantur, et herbis,
Sponte sua si quas terra ferebat.

OVID. *Fast. lib. iv.*

We are told by Servius, on *Æneid. xii.* (*Vide Solin. Polyhistor. cap. 11.*) that the ancients put no fire to sacrifices, but obtained it by their prayers; and most of the fathers think, it was thus God accepted the sacrifice of Abel: he consumed it, say they, by fire from heaven; which favour was not vouchsafed to Cain's sacrifice. In the same manner he consumed the sacrifices offered at Aaron's consecration, those offered by Gideon, those offered by Solomon at the dedication of his temple, those of Elijah on Mount Carmel, and those offered by the Maccabees at restoring the worship of the temple, after the profanation by Antiochus Epiphanes.

The Hebrews had properly but three sorts of sacrifices, 1. the burnt-offering, or holocaust; 2. the sacrifice for sin, or sacrifice of expiation; 3. the pacific sacrifice, or sacrifice of thanksgiving. Beside these, were several kinds of offerings, of corn, of meal, of cakes, of wine, of fruits; and one manner of sacrificing, which has no relation to any now mentioned, i. e. the setting at liberty one of the two sparrows offered for the purification of leprous persons, Lev. xiv. 4, 5, &c. also the scape-goat; which was taken to a distant and steep place, from whence it was thrown, Levit. xvi. 10, 26. These animals, thus left to themselves, were esteemed victims of expiation, loaded with the sins of those who offered them.

The holocaust was offered and burnt up, on the altar of burnt-offerings, without any reserve to the person who gave the victim, or to the priest who killed and sacrificed it; only the priest had the skin: for, before the sacrifices were offered to the Lord, their skins were flayed off, and their feet and entrails were washed. Philo de *Premiis Sacerdot.* also Levit. vii. 8. See **HOLocaust**, and Lev. i.

The sacrifice for sin, or for expiation, or the purification of a man who had fallen into any of-

fence against the law, was not entirely consumed on the fire of the altar. No part of it returned to him who had given it, but the sacrificing priest had a share of it. If it were the high-priest who had offended through ignorance, he offered a calf without blemish: he brought it to the door of the tabernacle, put his hand on the head of the sacrifice, confessed his sin, asked pardon for it, killed the calf, &c. *Vide Lev. chap. iv. v.*

If it were the whole people which had offended, they were to offer a calf, in like manner.—The elders shall bring it to the altar of the tabernacle, shall put their hands upon its head, confess their offence, &c.

If it be a prince of the people, who had offended, he shall offer a goat, shall bring it to the door of the tabernacle, shall put his hands upon its head, shall confess his sin, &c. I believe, that though Moses orders a goat, it is understood, that they might offer a ram. See Levit. vii. 1, 2, 3, 4. and compare Levit. v. 6, 7.

If it be a private person who has committed an offence, he shall make an offering of a sheep, or a she-goat without blemish, shall present it to the priest at the door of the tabernacle, shall put his hands upon the head of the sacrifice.—The priest shall sacrifice it, &c. See Levit. chap. iv. v.

But if he is not of ability to offer a sheep, or a she-goat, he shall offer two turtles, or two young pigeons; one for his sin, the other for a burnt-offering. That which is for the burnt-offering, shall be entirely consumed on the fire of the altar. That which is to be offered for his sin, shall be presented to the priest, who shall kill it, &c.

If the person was extremely poor, he might offer the tenth part of an ephah of meal, i. e. a little more than a gallon of meal, without oil or spice. He presented it to the priest, who took a handful of it, and threw it on the fire; the rest was for himself. For other circumstances belonging to this subject, see Leviticus, v. 15, 16. vi. 1, 2, 3. concerning the faults in which, besides the sin-offering and sacrifice of expiation, there is a kind of amends to be made, or obligation of restitution to the Lord, or to the persons offended, according to the nature of the offence: for as to the rest, the ceremonies were always the same.

As to the sacrifice for sin, when a ram was offered, his rump, or tail, was burnt also, which was very fat, along with the rest of the fat. But if it was a goat, the fat only was burnt. Levit. vii. 2, 3. *Vide RUMP*, also **FRAGMENTS**, No. CX. and **PLATE of SYRIAN ANIMALS**.

The peace-offering was offered, to return thanks

thanks to God for benefits; or, to solicit favours from him; or, to satisfy private devotion; or, simply, for the honour of God. The Israelites offered this when they pleased, and no law obliged them to it. They were free to choose what animal they would, among such as were allowed to be sacrificed. No distinction was observed, of age, or sex, of the victim, as in the *burnt sacrifices*, and the *sacrifices for sin*. Levit. iii. The law only required, that the victim should be without blemish. He who presented it came to the door of the tabernacle, put his hand on the head of the victim, and killed it.—The priest poured out the blood about the altar of *burnt sacrifices*; he burnt on the fire of the altar the fat of the lower belly, that which covers the kidneys, the liver, and the bowels. And if it were a lamb, or a ram, he added to it the rump of the animal, which, in that country, is very fat.

Before these things were committed to the fire of the altar, the priest put them into the hands of the offerer, then made him lift them up on high, and wave them toward the four quarters of the world, the priest supporting and directing his hands. The breast and the right shoulder of the *sacrifice* belonged to the priest that performed the service; and it appears, that each of them were put into the hands of him who offered them; though Moses mentions only the breast of the animal. After this, all the rest of the *sacrifice* belonged to him who presented it, and he might eat it with his family and friends, at his pleasure. Lev. viii. 30, 31, &c.

The *sacrifices* or offerings of meal, or liquors, which were offered for sin, were in favour of the poorer sort, who could not afford to *sacrifice* an ox, or goat, or sheep, Levit. vi. 14, 15, &c.—They contented themselves with offering meal or flour, sprinkled with oil, with spice (or frankincense) over it. And the priest taking a handful of this flour, with all the frankincense, sprinkled them on the fire of the altar; and all the rest of the flour was his own: he was to eat it without leaven in the tabernacle, and none but priests were to partake of it.—As to other offerings, fruits, wine, meal, wafers, or any thing else, the priest always cast a part on the altar, the rest belonged to him, and the other priests. These offerings were always accompanied with salt and wine, but without leaven. Levit. ii.

Sacrifices, in which they set at liberty a bird, or a goat, were not properly *sacrifices*; because, there was no shedding of blood, and the victim remained alive: *E. gr.* the sparrow offered for the purification of a leper, or of a house spotted with leprosy, Levit. xiv. A couple of sparrows were presented to the priest, or two clean birds,

with a bundle of hyssop, tied with a scarlet string. The priest killed one of the birds over running water, which was in a clean and new earthen vessel; afterwards, tying the living sparrow to the bundle of cedar and hyssop, with the tail turned towards the handle of the vessel, he plunged it in the water mingled with the blood of the first sparrow; sprinkled the leper, or the house, with it, and then set the living sparrow at liberty, to go where it pleased.

The other animal set at liberty was a goat; on the day of solemn expiation. The Israelites presented to the high-priest at the door of the tabernacle, two goats for a sin-offering. The high-priest cast lots on them, which should be sacrificed to the Lord, and which should be set at liberty, or be the scape-goat, the *Azazel*, as the Hebrews call it. That which was determined by lot to be sacrificed was slain, and offered for the sins of the people. That which was to be set at liberty, was brought alive before the Lord. The high-priest said over him certain prayers, laid both his hands on his head, confessed the sins of the whole congregation, loaded therewith the head of the goat, with corresponding imprecations, then sent him into the wilderness by a man appointed to that office. See *AZAZEL*, and *SCAPE-GOAT*.

Sacrifices of birds, were offered on three occasions. *First*, for sin, when the person offering was not rich enough to provide an animal for a victim, Levit. v. 7, 8. *Secondly*, for purification of a woman after her lying-in, Levit. xii. 6, 7. When she could offer a lamb and a young pigeon, she gave both; the lamb for a burnt-offering, the pigeon for a sin-offering. But if she was not able to offer a lamb, she gave a pair of turtles, or a pair of young pigeons; one for a burnt-offering, the other for a sin-offering. *Thirdly*, they offered two sparrows for those who were purified from the leprosy: one was a burnt-offering, the other was a scape-sparrow, as above. Levit. xiv. 4, &c. 49, 50, 51.

For the *sacrifice* of the paschal lamb, see *PASSOVER*.

The *perpetual sacrifice*, called in Hebrew תמיד *thamid*: the Lord had appointed, Exod. xxix. 38, 39, 40. Numb. xxviii. 3. a daily offering of two lambs on the altar of burnt-offerings; one in the morning, the other in the evening. They were burnt as holocausts, but by a small fire, that they might continue burning the longer. The lamb of the morning was offered about sun-rise, after the incense was burnt on the golden altar, and before any other *sacrifice*. That in the evening was offered *between the two evenings*, i. e. at the decline of day, and before night. With each of these victims was offered

fered half a pint of wine, half a pint of the purest oil, and an *assarou*, or about three pints, of the finest flour.

Such were the *sacrifices* of the Hebrews: *sacrifices*, indeed, very imperfect, and altogether incapable, of themselves, to purify the soul! St. Paul has described the *sacrifices*, and other ceremonies of the law, "as weak and beggarly elements," Gal. iv. 9. They represented grace and purity, but they did not communicate it, says St. Austin. They convinced the sinner of the necessity to purify himself, and make satisfaction to God; but they did not impart holiness to him. *Sacrifices* were only prophecies and figures of the true *sacrifice*, which eminently includes all their virtues and qualities; being, at the same time, a holocaust, a *sacrifice* for sin, and a *sacrifice* of thanksgiving; containing the whole substance and efficacy, of which the ancient *sacrifices* were only representations. The paschal lamb, the daily burnt-offerings, the offerings of flour and wine, and all other oblations, of whatever nature, promised and represented the death of *Jesus Christ*.

The *sacrifice* of a humble and contrite heart, is that, which, on our part, constitutes the whole merit of all we can offer to God. Psalm li. 17. "The *sacrifices* of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The Jews, without these dispositions, could not offer any offering agreeable to God; and God often explains himself on this matter, in the prophets. Psalm xl. 6. Isaiah i. 11, 12, 13, 14. Jer. xxxv. 15. Amos v. 21, 22. Hos. xiv. 2, 3, 4. Joel ii. 12, 13, &c. Psalm. li. 16.

Human sacrifices. The natural notion common to mankind, that whatever we most value, must be offered to God, has prevailed on several nations, so far, as to induce them to offer *human sacrifices*. It is not agreed, who first introduced this custom. Some ascribe it to *Ilus*, or *Saturn*, who, they say, practised it among the Phœnicians. He offered up to the gods his own son Jehoud, whom he had by the nymph Anabreth. Sanchoniat. *apud Euseb. Præparat. lib. iv. cap. 16.* Philo insinuates, *lib. de Abraham*, that the custom of offering such *sacrifices* was known in Canaan before Abraham; and some learned men think, that the example of these people abated much of that horror Abraham would otherwise have had, at the intention of sacrificing his own son. Marsham, *Canon. Egypti. Chronol. Le Clerc in Gen. xxii. 2.* Vide FRAGMENTS, No. CLVI.

But it is much more probable, that Abraham was the first who attempted to *sacrifice* his own son; and that his example misunderstood, and

ill applied, gave rise to this custom. Philo does not deny indeed, that *human sacrifices* might be offered in Palestine before Abraham; but he maintains, that this patriarch had no intention to imitate these people; whose manners and idolatry he abhorred. What motive could prompt him to this action? Was it fear, hope, vanity, ostentation, desire of praise, or of riches? — Isaac was every thing to him.

Human sacrifices were customary in Palestine, Africa, Gaul, and almost all the world over; it must be owned too, they were very ancient, and that men really were *sacrificed* to their false gods. I know, some learned men have thought, that among the Canaanites and Moabites, they contented themselves with making their children pass through the flames, or between two fires, which they called, *lustrare per ignem*; and I doubt not, but sometimes they did so. But often they really consumed them in the flames.

Moses, Lev. xviii. 21. forbids making children to pass through the fire in honour of Moloch: some understand this of a lustration only, like what is mentioned in profane authors,

Moxque per ardentis stipulæ crepitantis acervos,
Trajicias coleri strenua membra pede;
Omnia purgat edax ignis.

OVID. *Fast. lib. iv.*

Besides, the Scripture mentions a son of king Ahaz, who had been offered to Moloch, and yet reigned after his father. 2 Kings xvi. 3. compared with 2 Kings xviii. 1.

But, there are many other evidences, that children were burned in honour of false gods. Thus Levit. xx. 1, 2, 3. "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed to Moloch; he shall surely be put to death, the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people: because he hath given of his seed unto Moloch, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Moloch, and kill him not, then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Moloch, from among their people." Moses repeats these prohibitions, Deut. xviii. 10. And it appears from Amos v. 26. that notwithstanding these prohibitions, the people did not forbear, even in the desert, to carry with them a tent consecrated to Moloch.

It is beyond all doubt, that the Canaanites put their children to death in honour of their gods, Psalm cvi. 37. Jer. xix. 5. says, "They

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have

have built also the high places of Baal, to burn their sons with fire, for burnt-offerings unto Baal." See also chap. xxxii. 35. For these crimes God drove out the Canaanites. See Deut. xviii. 10, 12. Wisdom xii. 5.

The Phœnicians, a remnant of the Canaanites, continued this barbarous custom, which they justified by the example of *Ilus* or *Saturn*, as above: they carried this custom with their colonies into Africa, where it long continued.—When Gelo, king of Sicily, conquered the Carthaginians, by the treaty he made with them, he obliged them to renounce this custom of sacrificing their children to *Saturn*. Plutarch *Apop.* Justin, *lib.* xviii. assures us, that Darius imposed the same commands on them by an embassy; to leave off *human sacrifices*. Notwithstanding this, they continued these practices till the proconsulate of Tiberius, who caused the priests of *Saturn* to be hanged on trees around their temples. Tertull. *Apologet.* Diodorus Siculus, *apud Euseb. Præpar. lib.* iv. *cap.* 16. gives a description of *Saturn*, as adored by the Carthaginians: the figure was of brass; the hands of which were turned backward, and bending toward the ground; so that when they put upon his arms a child, to be consecrated to him, he immediately fell into a pan of burning coals beneath; and died miserably at the foot of the statue.

It would be to little purpose to assemble examples of human victims. Porphyry assures us, that the book of Sanchoniathon was full of them. These *sacrifices* were frequent, not only in Phœnicia, in Palestine, in the countries of Ammon and Moab, in Idumea, in Arabia, and in Egypt, but also in Gaul, among the Scythians, the Thracians, in the islands of Rhodes, Chios and Cyprus; even among the Athenians; and finally, also in America. Porphy. *de Abstin. lib.* ii. *p.* 202, *et seq.*

As to what is affirmed, that Ahaz had the same son for his successor, whom he had caused to pass through the fire in honour to Moloch, no proof can be given of this. It is true, his successor was Hezekiah; but he might have had several other sons. We know another of his sons, whose name was Maaseiah, who was put to death at the command of the king of Israel, 2 Chron. xxviii. 7. *Vide* FRAGMENTS, No. LI.

[The reader will recollect; that *human sacrifices* were common in the new world as well as in the old. They were offered in Mexico, before the conquest by the Spaniards; and Capt. Cooke found them in Otaheite, and others of the South Sea Islands. In some places the victims were selected before hand, were fed on delicate food, and were fattened for the slaugh-

ter; in others, they were chosen by the momentary impulse of the priest, and were killed directly. On the whole, we may say this horrid rite was practised in all parts of the world, by sage and savage. The river Ganges receives yearly many *human sacrifices*, and the burning of widows on the funeral piles of their husbands, throughout India, is nothing else.]

SACRILEGE. The action of prophaning holy things; or, of committing outrage against holy things, or holy persons. Theft, or abuse, or profanation of sacred things, is *sacrilege*. Scripture gives the name of *sacrilege* to idolatry, and to other crimes which more directly insult the Deity. Also, he is called *sacrilegious*, who commits an impiety, a profanation of holy things; who usurps sacred offices; who approaches the sacraments unworthily; who plunders or pillages things dedicated to God, &c.

SADOC, Σαδὼκ. See ZADOK.

I. SADOC, son of Azor, and father of Achim, ancestor of Jesus Christ. Matt. i. 14.

II. SADOC, founder of the sect of the Sadducees: this is said by almost all who have treated of this sect; but they inform us little concerning his person. It is said, *Sadoc* succeeded Antigonus Socchæus, as a disciple succeeds his master, in the tradition of his doctrine; which Antigonus had succeeded Simon *the Just*, the high-priest. *Vide* Bartholocci, *Bibliot. Rabinnic. tom.* i. *p.* 376. *Alios in Thisbi. Author Cozri, Pirke-uvoch. Alios plures.* But, Simon *the Just* died A. M. 3711, ante A. D. 293. So that *Sadoc* may have lived about A. M. 3740.

Antigonus, master to *Sadoc*, who was, it is thought, the head of a sect, from excess of spirituality, taught, that we must give to the Lord, a pure and disinterested worship. His disciple *Sadoc* unable to conform to such disinterested morality, yet unwilling to abandon his master, gave his maxim a quite contrary turn: inferring, that there was no recompence to be hoped for, nor punishment to be feared, after this life; and that good was to be done, and evil to be avoided, without any view either to hope or fear.

Some Rabbins make *Sadoc* a disciple of *Dositheus*, and pretend that he withdrew to Samaria; that he made a schism from the other Jews, and worshipped on Mount Gerizim. *Vide* Epiphan. *Hæres.* xiv. But this sentiment cannot be supported, since *Dositheus* the Samaritan lived long after *Sadoc*, and after Jesus Christ. Others say, that Alexander the Great having permitted the Samaritans to build a temple on mount Gerizim, *Sadoc*, Boethus, and several other prevaricating Jews, worshipped on Gerizim, and thus separated themselves from Simon *the Just*, and Antigonus Socchæus, who continued

continued steadfast to the temple at Jerusalem. Origen, in *Matt. tract.* 27. Rab. Abraham Levi, in *Cabbala Historica*. Lastly, some, without referring to *Sadoc* at all, think that the word *Sadducees* comes from the Hebrew *Sedec*, which signifies *justice*; and that the sect assumed this name to distinguish themselves; being desirous to pass for great lovers of justice. Epiphanius, *Hæres.* xv. Jerom in *Mat.* xxii. Tostat. et Jun. *ibidem*. Josephus observes, *de Bello*, lib. ii. cap. 12. that they were very severe in punishing faults.

SADDUCEES, Σαδδουκαῖοι, *just*, or *justified*.

SADDUCEES, disciples of *Sadoc*. They constituted one of the four principal sects of the Jews. They were chiefly distinguished, by their opinion concerning angels, and spirits. They did not deny that man had a reasonable soul; but they maintained that this soul was mortal, Joseph. *de Bello*, lib. ii. cap. 12; and, by a necessary consequence, they denied the rewards and punishments of another life. They pretended also, that the existence of angels, and a bodily resurrection, are illusions. Acts xxiii. 8. *Matt.* xxii. 23. *Mark* xii. 18. *Luke* xx. 27. Epiphanius, *Hær.* xiv. and after him St. Austin, *Serm.* 70. *de Verbis Domini*, cap. 3. n. 5. advance, that they denied the Holy Ghost. But neither Josephus, nor the evangelists, accuse them of this error. It has been also imputed to them, that they thought God to be corporeal; and that they did not receive the prophets.

It is difficult to conceive how they could deny the existence of angels, yet receive the books of Moses, where frequent mention is made of angels, and of their appearance. The ancients do not acquaint us how they solved this difficulty. It is likely they considered angels, not as individual beings, and subsisting of themselves, but as powers, emanations, or qualities inseparable from the Deity, much as the sun-beams are inseparable from the sun. [This was the opinion of some Jews in the time of Justin. *Dialog. cum Tryphone.* p. 358. See Grotius on *Matth.* xxii. 23. and Le Clerc on Acts xxiii. 8.] Or perhaps they held angels to be mortal; as they thought human spirits to be.

[It is very likely that when the *Sadducees* are charged with denying the existence of *angels*, we misapply the term; intending by it *celestial angels*, whereas they meant it of disembodied *human spirits*. This accounts easily for their reception of the Pentateuch, in which appearances of *celestial angels* are recorded; and for our Lord's reference to the continued existence of the *human spirits* of Abraham, &c. His argument is—"the Deity declares himself God of Abraham—therefore, Abraham continues to ex-

ist—i. e. in a state of spiritual, separate existence; for, if he were entirely dead, the Deity would be God of a non-existence; which is absurd." The *Sadducees* were constantly in opposition to the Pharisees, though they could agree when measures important to both were to be taken. For what might be said further, see the *Addition* to the Article PHARISEES.]

As the *Sadducees* acknowledged neither punishment nor recompence in another life, they were inexorable in chastising the wicked. Joseph. *de Bello*, lib. ii. cap. 22. They observed the law themselves, and caused it to be observed by others, with the utmost rigour. They admitted none of the traditions, explications, or modifications of the Pharisees; they kept only to the text of the law; and maintained, that only what was written was to be observed. Joseph. *Antiq.* lib. xiii. cap. 18.

The *Sadducees* are accused of rejecting all the books of Scripture, except those of Moses; vide Serræ. *Trihæres.* cap. 21. n. 1. Elian, in *Thisbe*. Origen, in *Matth. tract.* 21. Tertul. *Præscript.* cap. 49. Jerom, in *Matth.* cap. 22. and to support this opinion it is observed, that our Saviour uses no Scripture against them, but passages out of the Pentateuch. But Scaliger, *Elenchus Trihæres.* cap. 16. produces good proofs to vindicate them from this. He observes, that they did not appear in Israel till after the number of the holy books was fixed, and that if they had been to choose out of the Canon, the Pentateuch was less favourable to them than any other book; since it often mentions angels and their appearance. Besides, the *Sadducees* were present in the temple, and at other religious assemblies, where the books of the prophets were read, as well as those of Moses. They held the chief stations of the nation; and many of the priests were *Sadducees*. Would the Jews have suffered in these employments persons who rejected the greater part of their Scriptures? Manasseh-ben-Israel, *de Resurrect. mort.* lib. i. cap. 6. says expressly, that indeed they did not reject the prophets; but that they explained them in a sense very different from that of the other Jews.

Josephus assures us, *Antiq. lib.* xiii. cap. 9. that they denied destiny, or fate; alleging, that these were only sounds void of sense, and that all the good, or evil, we experience, is in consequence of the good or evil side we have taken, by our free choice: that God was far from doing or from knowing evil; and that man was absolute master of his own actions. This was roundly to deny a Providence, and, on this footing, I know not what could be the religion of the *Sadducees*; or what influence over terrestrial

things they could ascribe to God. However, as it is certain they were not only tolerated, but were admitted to the high-priesthood itself, this shews the then state of religion among the Jews.

John Hyrcanus, high-priest of the nation, separated himself in a signal manner from the sect of the Pharisees, and went over to that of *Sadoc*. It is said also, Joseph. *Antiq. lib. xiii. cap. 18.* he strictly commanded all Jews, on pain of death, to receive the maxims of this sect. Aristobulus and Alexander Jannæus, son of Hyrcanus continued to favour the *Sadducees*. Abraham-ben-dior, Cabbala, and Maimonides assure us, *Halac. Sanhedrin, cap. 11.* that under the reign of Alexander Jannæus, they possessed all the offices of the Sanhedrim, and that there remained on the party of the Pharisees, only Simon son of Secra. Caiaphas, who condemned Jesus Christ, was a *Sadducee*, Acts iv. 1. v. 17. as was Ananus the younger, who put to death St. James, brother of our Lord. Joseph. *Antiq. lib. xx. cap. 88. p. 698.* At this day, the Jews hold as heretics, that small number of *Sadducees* which are found among them. Vide Serrar. *Trihaeres. Manasseh-ben-Israel, lib. i. de Resurrectione mortuorum; Basnage's History of the Jews, lib. iii. cap. 5, 14, &c.*

The sect of the *Sadducees* is not extinguished; it was much reduced by the destruction of Jerusalem, and by the dispersion of the Jews; but it revived afterwards. At the beginning of the third century it was so formidable in Egypt, that Ammonius, Origen's master, thought himself obliged to write against them; or rather against the Jews who tolerated the *Sadducees*, though they denied the fundamental points of their religion. The emperor Justinian mentions the *Sadducees* in one of his edicts, banishes them out of his dominions, and condemns them to the severest punishments, as people that maintained atheistical and impious tenets; denying the resurrection, and the last judgment.

Annas, or Ananus, a disciple of Juda, son of Nachman, a famous Rabbin, about A. D. 755, declared himself, it is said, in favour of the *Sadducees*, and strenuously protected them against their adversaries. They had also a celebrated defender in the twelfth century, in the person of Alpharagius, a Spanish Rabbi. Ganz, *Tzemach David. p. 125.* This doctor wrote against the Pharisees, the declared enemies of the *Sadducees*; and maintained that the purity of Judaism was only found among the *Sadducees*; that the traditions avowed by the Pharisees were useless, and that the ceremonies which they had multiplied without end, were insupportable. Rabbi Abraham-ben-David Itallari replied to Alpharagius, and supported the cause of the Pharisees by

two great arguments; that of their universality, and that of their antiquity. He proved their antiquity, by a continued succession from Adam down to A. D. 1167; and their universality, because the Pharisees are spread all the world over, and are in all the synagogues.

There are still *Sadducees* in Africa, and other places, who deny the immortality of the soul, and the resurrection of the body; but few declare themselves for these opinions. Some have confounded the *Sadducees* with such as hold the *metempsychosis*, and with the defenders of the two principles, i. e. the *Manichees*; but it is certain these sects are different from the *Sadducees*.

SAFFRON, *Crocus*; Heb. כרכום, *carcos*. LXX. Κρόκος, or *corcos*. A well-known flower: of a blue colour, in the midst of which are small yellow threads, of a very agreeable smell. Solomon, Cant. iv. 14. joins it with other aromatics: *nardus et crocus, et fistula, &c.* Jeremiah speaks of cloths of a *saffron* colour. Lament. iv. 5. האמנים עלי תולע, but this passage rather signifies purple or crimson.

SAGAN. סגן, *deputy*. (The Rabbins call him אב בית הדין, *Ab-heth-din*, Father of the house of judgment.) The Hebrews thus call the deputy of the high-priest, who supplied his office, and performed its functions, in the absence of the high-priest; or when accident had disabled him from officiating in person; of which we have examples in Josephus. The Jews think this office of *Sagan* was very ancient. They hold that Moses was *Sagan* to Aaron. I do not find the word *Sagan* in this sense in Scripture, but it is frequent in the Rabbins. Vide Selden, *de Synedriis, lib. iii. cap. 8. et Authores de Repub. Hebræor.*

Sagan is also put for princes, or the chief officers of a kingdom; and it often occurs in this sense, in Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel, and Daniel. *Sagan* is rather Chaldee than Hebrew, and it is very likely that the Hebrews learned it from the Chaldees, to express princes, and great courtiers; magistrates, and men in power, not only among the Babylonians, but also among the Hebrews. Jerom generally translates this word by *magistrates*, and the LXX. by *satraps, princes, nobles, governors*.

SAINT, *sanctity, to sanctify, &c.* These words are used in different senses in Scripture. Vide SANCTIFY, and HOLY, *Add.*

1. *Saint* signifies pure, free from defilement and sin, which render a man unfit for approaching holy things. To *sanctify*, signifies to purify, to put one's self in a condition to appear before the Lord, and to partake of holy things, Exod. xix. 22. "And let the priests also which come

come near to the Lord, *sanctify* themselves, lest the Lord break forth upon them." And verses 10, 11. "And the Lord said unto Moses, Go unto the people, and *sanctify* them to-day and to-morrow, and let them wash their clothes, and be ready against the third day, to receive the law." Job i. 5. "Job sent and *sanctified* his children."

2. To *sanctify*, is put for appointing to any holy use. Gen. ii. 3. "God *sanctified* the seventh day." Exod. xiii. 2. "He *sanctified* all the first-born." Chap. xix. 23. "Set bounds about the mount, and *sanctify* it." Chap. xxviii. 41. "*Sanctify* them, that they may minister unto me in the priest's office." There were in the temple at Jerusalem, many rich spoils that David and his successors had *sanctified* to the Lord.

3. To *sanctify*, is sometimes put for preparation for an action, that does not require extraordinary holiness, Numb. xi. 18. "*Sanctify* yourselves against to-morrow, and ye shall eat flesh." Josh. iii. 5. "And Joshua said unto the people, *sanctify* yourselves, for to-morrow the Lord will do wonders among you." Joel ii. 15, 16. "Blow the trumpet in Sion, *sanctify* a fast, call a solemn assembly, gather the people, *sanctify* the congregation," i. e. prepare it, or publish a fast, a congregation.

4. *Saint, sanctity, sanctification*. These epithets in a sovereign manner are ascribed to God, the author of all *sanctity* and holiness. So cherubim and seraphim cry to him incessantly, "Holy, Holy, Holy." Isaiah vi. 3. He is eminently "the Holy One of Israel," Isaiah x. 20. 2 Kings xix. 22. *et alibi passim*. All our holiness is before him nothing but pollution, his name is HOLY, THE *saint*, or rather SANCTITY, itself. We *sanctify* and hallow his name, and we pray that his name be hallowed, when we praise him, when we acknowledge his Majesty, when we worship him, and when we endeavour to make him known, adored, praised, and beloved, by all who are capable of it.

5. The *saint*, the *sanctum*, the *holy place*, expresses that particular part of the temple, which was between the porch and the sanctuary; in which were the golden candlestick, the altar of incense, and the table of shew-bread.

6. The *sanctum*, or *sancta*, is taken for the whole temple, or for heaven. Psalm xx. 6. "He will hear him from his holy heaven." Psalm cii. 19. "For he hath looked down from the height of his *sanctuary*; from heaven did the Lord behold the earth." Psalm cl. 1. "Praise God in his *sanctuary*, praise him in the firmament of his power."

7. The *Sanctum Sanctorum, Holy of Holies*,

or the *Sanctuary*, signifies the most inward and sacred part of the temple, where was the ark of the covenant;—here nobody entered but the high-priest, and that only once a year, on the day of solemn expiation.

8. *Saints*, is sometimes put for the people of Israel; sometimes for Christians. The faction of Korah, Dathan, and Abiram, said to Moses and Aaron; Numb. xvi. 3. "Ye take too much upon you, seeing all the congregation are holy (or *saints*) every one of them, and the Lord is among them." And in several places of Scripture, the Hebrews are called a holy nation. "Ye shall be unto me a kingdom of priests, and a holy nation," Exod. xix. 6. 1 Pet. ii. 9. Deut. vii. 6. xiv. 2, 21. Nothing is more frequent in St. Paul, than the name of *saints* given to Christians. Rom. i. 7. viii. 27, 28. xii. 13. xv. 25, 32. xvi. 2, &c.

[But, it is probably, never given to any, after the promulgation of the Gospel, who had not been baptized. In this acceptation it continued, during the early ages of Christianity; nor was it applied to individuals declared to be *saints* by any other act of the church, till various corruptions had depraved the primitive principles.—The Church of Rome assumes the power of making *saints*, or of *beatification*; i. e. of announcing certain departed spirits as objects of worship, and from which the faithful may solicit favours. A notion worthy of the dark ages in which it originated.]

9. *Saints* stands for the priests of the Lord. Numb. xvi. 5, 7. "Even to-morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him, even him whom he hath chosen, will he cause to come near unto him." Aaron is called in Deuteronomy, the holy one, or the *saint* of God. Deut. xxxiii. 8. "Let thy *thummim* and thy *urim* be with thy holy one." And in Psalm cvi. 16. "They envied Moses also in the camp, and Aaron the *saint* of the Lord."

10. *Saints* signifies in particular, good men, and the servants of God. Prov. ix. 10. "The knowledge of the holy (or *saints*) is understanding." Prov. xxx. 3. "I neither learned wisdom, nor have the knowledge of the holy, or *saints*." Psalm xxxiv. 9. "O fear the Lord, ye his *saints*, for there is no want to them that fear him." Psalm xvi. 2, 3. "My goodness extendeth not to thee, but to the *saints* that are in the earth, and to the excellent, in whom is all my delight."

11. *Saints* is often put for angels. Job v. 1. "To which of the *saints* wilt thou turn?—[Comp. FRAGMENTS, No. DII.]—"And Behold he putteth no trust in his *saints*, yea, the heavens

heavens are not clean in his sight." Job iv. 17, 18. "Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold, he put no trust in his servants, and his angels he charged with folly." Daniel says, iv. 13, 23. "An holy one (or *saint*) came down from heaven." And Moses, Deut. xxxiii. 2, 3. "The Lord shined forth from mount Paran, and came with ten thousands of *saints*."

12. *Saints* and *saintesses*. The Hebrews give these names, by way of *Antiphrasis*, to men and women who prostituted themselves in honour (as they thought) of some prophane deity, according to the blind and polluted notions of their false religion. Moses says, Deut. xxiii. 17. לא תהיה קדשה ולא יהיה קדש, "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." Literally, there shall be no *saintess*, and no *saint*. See 1 Kings xiv. 24. xv. 12. xxii. 46. 2 Kings xxiii. 7. Job xxxvi. 14. Hosea iv. 14. [*Separated* persons, i. e. to the idol; which is the import of *kadesh*, *saint*, in this acceptation.]

SALAH, שָׁלַח, Σαλᾶ, *mission, sending*: otherwise, *branches, or dart*; from שָׁלַח *shalach*: according to the Syriac, *that spoils, or is spoiled*.

SALAH, or SALEH, son of Cainan, and grandson of Arphaxad; rather, by leaving out Cainan, who is not in the Hebrew copies, *Salah* was born in the thirty-fifth year of his father Arphaxad, A. M. 1693. He begat Eber at thirty years old, A. M. 1723. He died aged 433 years, A. M. 2126, ante A. D. 1878. Gen. xi. 12, &c.

The Orientals have preserved several traditions concerning *Salah*; but, we read in some Arabian Authors, that this *Salah*, is more modern than *Salah* son of Arphaxad.

SALAMIS, Σαλαμίς, Acts xiii. 5. *shaken, tost, beaten*; from σαλεύω, *I beat, I toss*.

SALAMIS, a city of the isle of Cyprus. St. Paul came hither with Barnabas, A. D. 44, and here converted Sergius Paulus, Acts xiii. 5. *Salamus* is now called *Famagousta*. The body of Barnabas was found here, A. D. 488. He was a native of Cyprus. See BARNABAS.

SALAMPSO, daughter of Herod the Great, and of Marianne the Asmonean. *Salampso* was first contracted to Pheroras; afterwards she married Phazael, her cousin-german, son of Phazael, her uncle by the father's side, by whom she had three sons, Antipater, Herod, and Alexander; and two daughters, Alexandra and Cyprus. [*Vide* the PLATE of HEROD'S GENEALOGY.]

SALATHIEL, שָׁלְתִּיאל, *I have asked of God, or loan of God*; from שָׁאָל *shaal*. Ezra iii. 2. [*Shealtiel*, English translation.]

I. SALATHIEL, son of Jeconiah, and father of Zerubbabel, 1 Chron. iii. 17. He died at Babylon during the captivity. *Salathiel* was also son of Neri, according to Luke, iii. 27. He descended from Solomon by Rehoboam, according to Matthew, i. 12; and from Solomon by Nathan, according to Luke. In *Salathiel* were united the two branches of this illustrious genealogy; so that *Salathiel* was son to Jeconiah, according to the flesh, as appears from the Chronicles, which say, that Jeconiah had two sons, Assir and *Salathiel*, at Babylon. And he might be son of Neri by adoption, or by having married the heiress of Neri's family; or, as issue of the widow of Neri, he being dead without children. In either of these cases he would be son of Neri according to the law. Luke does not tell us in what sense he was son to Neri. *Vide* FRAGS. Nos. CCCXXXVI. CCCXXXVII.

The Jews pretend, that *Salathiel* was titular prince of the Jews, during the captivity. That he had successors, of the house of David, called *Princes of the Captivity*, who were appointed by the kings of the country. They give us a succession of them for several ages; and some Jewish authors maintain, that the heads of the captivity are still in being beyond the Euphrates. *Vide* Selden, *de Synedriis*, lib. ii. cap. 7. § 5. Jacob Altung. *Shilo*, lib. i. cap. 3. All this is in answer to our objection, derived from the prophecy of Jacob, Gen. xlix. 10. that a law-giver should not depart from between the feet of Judah, till the coming of the Messiah. They answer that the sceptre and the law-giver are still in being among them, in the persons of these princes of the captivity.

II. SALATHIEL, of Reuben, son of Simeon; ancestor of Judith. Judith viii. 1. *Vulg.*

SALCHAH, שָׁלַח, *your basket*: from שָׁלַח *salal*: otherwise, *that treads you under foot, or thy treading under foot*; from שָׁלַח *salah*, and the pronoun כָּ *ka, thee, you*.

[A place strongly bound, or well protected.—But Simon conjectures a metathesis for *Sace-lah, hope, strong fidelity*.]

SALCHAN, SALECHA, or SALCHA, a city of the kingdom of Og, in the country of Bashan, beyond Jordan, toward the northern extremity of the portion of Manasseh, Deut. iii. 10. 1 Chr. v. 11. Josh. xii. 5. xiii. 11.

SALEM, שָׁלֵם, Σαλήμ, *complete, perfect*; from שָׁלַם *shalam*: LXX. *peace*; from *shalam*.

I. SALEM. This name is given to Jerusalem, Psalm lxxvi. 2. "In *Salem* also is his tabernacle, and his dwelling place in Zion." The Vulgate reads, *Factus est in pace locus ejus*. But the Hebrew requires, *Factus est in Salem locus ejus*. The common opinion is, that Melchisedech,

S A L

dech, king of *Salem*, was king of Jerusalem. Gen. xiv. 18. Hebr. vii. 1. 2.

II. SALEM, a city of the Shechemites, where Jacob arrived at his return from Mesopotamia, Gen. xxxiii. 18. Eusebius and Jerom notice this city; but some commentators translate the Hebrew, "Jacob came safe and sound to a city of Shechem." *Shalem* may signify, *safe*, in *health*, in *peace*, &c.

III. SALEM. Jerom says, (in *Salem*,) that there was a place near Jerusalem called *Salem*, westward.

IV. SALEM, otherwise, *Salumias*, in the country of Scythopolis, eight miles from this city. Jerom, *ibid*.

V. SALEM, or *Salim*, where John the Baptist baptized on the Jordan, John iii. 23. Manuscripts are very indifferent as to *Salem*, or *Salim*. [It is remarkable enough that no such place, distinguished by an abundance of water, can be discovered at this day: it probably was an assemblage of small streams, in which many persons might perform at the same time, their ablutions previous to baptism.]

VI. SALEM, the city where Melchisedech reigned. Jerom, the author of the *Chronicon Paschal*, p. 50, and M. Reland, *Palæst. lib.* iii. think this city was different from Jerusalem. Jerom places it in the territory of Scythopolis, where ruins were seen in his time, of what was said to have been the palace of Melchisedech.

VII. SALEM. The LXX. have sometimes called the city of *Shilo* by this name. See Jer. xli. 5. xlviii. 5.

[SALIM, *vide* SALEM V.]

SALIS, or SALLIS, a village of Idumea, whither the Jews retired who had been beaten by the Romans in the plains of Askalon. Joseph. *de Bello*, lib. iii. cap. 1.

SALISSA, שָׁלִישׁ, *three*, or *the third*; from שָׁלוֹשׁ *shalosh*: otherwise, *prince*, *captain*; from שָׁלִישׁ *shalish*. See BAAL-SHALISHA.

SALISSA, SALISA, BAAL-SALISA, or SHALISHA. Mention is made of *Shalisha*, 1 Sam. ix. 4. and of *Baal-shalisha*, 2 Kings iv. 42. It was fifteen miles from Diospolis, in the district of Thamnitica, north of Jerusalem. Eusebius and Jerom in *Beth-shalisa*.

SALLAI, שָׁלַי, Σηλοῖ, *my rising*, *my way*, *my basket*. Or *Celai*, of the race of the priests. Neh. xii. 20.

SALLU, שָׁלֹו, Σαλοῦ, σαλῶμ, *basket*; from שָׁלוֹם *shalal*: otherwise, *contempt*, or *that treads under foot*; from שָׁלוֹם *salah*: otherwise, *elevation*; from שָׁלוֹם *massul*. Or *Salo*, son of Meshullam, of Benjamin, 1 Chr. ix. 7.

SALMA, שָׁלֹו שָׁלֹו, the same as *Salmon*, *habit*; from שָׁלֹו *shalmah*, 1 Chron. ii. 11.

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SALMON, שָׁלֹו, *peaceable*, *perfect*: or *that rewards*; from שָׁלוֹם *shalam*.

SALMON, SALMONA, or SALMA, son of Nashon; he married Rahab, by whom he had Boaz. A. M. 2553, ante A. D. 1451. 1 Chr. ii. 11, 51, 54. Ruth iv. 20, 21. Matth. i. 4. He is named "the father of Bethlehem;" i. e. his descendants peopled Bethlehem. [or, he greatly improved and adorned it; he was, as we say, "the making of that town:" or, he was the chief man—by office; the Abyssinian *Shum* of a town.]

SALMONE, or SALMONA, a city and seaport in the isle of Crete, Acts xxvii. 7.

SALOME, Σαλώμη, *peaceable*, *perfect*; or *that rewards*; from שָׁלוֹם *shalam*. [*fem.* of *Solomon*.]

I. SALOME, daughter of Antipater, and sister of Herod the Great; one of the wickedest of women. She first married Joseph, whom she accused of familiarities with Mariamne, wife of Herod. That suspicious prince put Joseph to death, without hearing his defence; having found, by the confession of Mariamne, that Joseph had discovered a secret to her, he inferred the rest. *Salome* afterwards married Costobarus; but being disgusted with him, she put him away; a licence till then unheard-of among the Jews, whose law (says Josephus) allows men to put away their wives, but does not allow women equal liberty. After this, she accused him of treason against Herod, who put him to death. Joseph. *Antiq. lib.* xv. cap. 9.

She caused much division and trouble in Herod's family, by her calumnies and mischievous informations; and she may be considered as the chief author of the death of the princes Alexander and Aristobulus, and of their mother Mariamne. *Salome* conceived a violent passion for an Arabian prince called Sillæus; whom she would have married, against her brother Herod's consent. She used to see him with so little caution, that every body was offended. And when Herod made her marry one Alexas, she still continued her inclination for Sillæus. *Salome* survived Herod, who left her, by will, the cities of Jamnia, Azoth, and Phasaelis, with 50,000 pieces of money. She favoured Antipas against Archelaus, and died A. D. 9, a little after Archelaus had been banished to Vienne in Dauphiny. A few days before Herod died, he ordered his sister *Salome*, and Alexas, that, directly as he was dead, they should slay the chief men of Judea, then shut up in Jericho, where he lay sick. But they sent them all away. *Salome* had five children by Alexas; Berenice, Antipater, Calleas; also a son and a daughter,

a daughter, whose names are not mentioned. Joseph. *Antiq. lib. xvii. cap. 8.*

II. SALOME, a daughter of Herod the Great and Elpide. She married one of the sons of Pheroras. Joseph. *Antiq. lib. xvii. cap. 1.*

III. SALOME, the *Dancer*, daughter of Herodias, and of Herod-Philip. She first married Philip the tetrarch, her uncle; afterwards Aristobulus, son of Herod, king of Chalcis, by whom she had three sons, Herod, Agrippa, and Aristobulus. Joseph. *Antiq. lib. xviii. cap. 7.*

When Herodias left Philip, her daughter *Salome* accompanied her. As John the Baptist exclaimed against the incestuous marriage of Herodias and Antipas, one day, when this prince was celebrating his birth-day, or the day of his inauguration, *Salome* came into the banqueting room, and danced before the king, and the nobles, his company. Antipas was so delighted, that he promised to give her whatever she should ask, even to the half of his kingdom. She said, Give me in a dish, the head of John the Baptist. The king sent immediately, and had the head of John the Baptist cut off, and given to *Salome*. *Vide FRAGMENTS, Nos. L. CLXXXII.*

Nicephorus, *lib. i. cap. 20.* and Metaphrastes relate that *Salome* accompanied her mother Herodias, and her father-in-law Herod, in their banishment to Vienne in Dauphiny; and that the emperor having obliged them to go into Spain, as she passed over a river that was frozen, the ice broke under her feet, and she sunk in up to her neck; when the ice uniting again, she remained thus suspended by it, and suffered the same punishment she had made John the Baptist undergo. But none of the ancients mention this; and it is contrary to Josephus; who tells us, she first married Philip the tetrarch, son of Herod the Great and Cleopatra, who died about A. D. 33 or 34; and afterwards Aristobulus, son of Herod king of Chalcis, her counsingerman, by whom she had several children. Thus she lived above thirty years after the exile of her father-in-law.

IV. SALOME, mother of the seven brethren Maccabees. The book called *The Government of Reason*, ascribed to Josephus, does not name her. The Greeks, in their calendar, call her *Salome*. Ben Gorion calls her Anne: others name her Maccabæa. Erasmus, in his Paraphrase on the *Government of Reason*, calls her *Salome*.

V. SALOME, wife of Zebedee, and mother of St. James Major, and St. John the Evangelist. One of those holy women who attended our Saviour in his journies, and ministered to him, Matt. xxvii. 56. She requested of Jesus, that her two sons, James and John, might sit one on

his right hand, the other on his left hand, when he should possess his kingdom. Confer. Matt. xxvii. 56, cum. Mark xv. 40. But the Son of God answered, "Ye know not what ye ask; to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared by my Father."

Salome gave a great proof of her faith, when she followed Jesus Christ to Calvary, and did not forsake him, even at the cross, Mark xv. 40. Matt. xxvii. 55, 56. She was also one of those holy women who brought perfumes to embalm him, and who came, for this purpose, to the sepulchre on Sunday morning early, Mark xvi. 1, 2. Entering into the tomb, they saw an angel, who informed them, that the Saviour was risen. Returning to Jerusalem, Jesus appeared to them on the way, and said to them, "Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me." This is what the Scripture informs us of *Salome*, the mother of the sons of Zebedee.

Some give her the name of *Mary Salome*; but there is no good proof of her being called *Mary*: and what some frivolous histories relate of the three Marys, *Mary*, the mother of Jesus, *Mary*, the mother of James, and *Mary Salome*, deserves no consideration. Others make her the daughter of Joseph. Epiphan. *Hæres. lxxviii. cap. 8. Græci recent. Auctuar. Bibl. PP. 3. 481. 1. Menæ. 8. Maii.* The Latin martyrologies place her feast October 22. The Roman martyrology fixes her death at Jerusalem: others say she died in Provence, and that her body is still there.

VI. SALOME, according to some, was the third husband of St. Anne. John Gerson, chancellor of Paris, quotes some verses, which describe him as father to the *Salome* last mentioned. *Vide ANNA.* But as this system of genealogy has no foundation in antiquity, we but little regard it.

SALT, *Sal*; in Greek ἅλς *hals*; in Hebrew, מֶלַח *melach*. God appointed salt to season all sacrifices that were offered to him, Lev. ii. 13. Jesus Christ alludes to this, when, speaking of the sufferings of the damned, he says, "Every one shall be salted with fire, and every sacrifice shall be salted with salt," Mark ix. 49. See also Deut. xxix. 23. "The whole land thereof is brimstone, and salt, and burning."

[There is considerable difficulty in ascertaining the precise allusion of Mark ix. 49. The phrase "salted with fire," is (to us, at least) unusual, especially as it stands in our version. It is probable, that the καὶ should be taken comparatively "as every sacrifice should be salted with salt:" or adversatively, as it often is, "but every

every sacrifice shall be *salted* with *salt*," to render it acceptable, according to the Divine law. Possibly, a phrase used by Ignatius, in his Epistle to the Magnesians, may afford some light on this passage. "Lay aside therefore the old, and sour, and evil leaven; and be ye changed into the new leaven, which is Jesus Christ. *Be ye salted in him*, lest any one among you should be corrupted; for by your savour ye shall be judged." It is evident, that the correct doctrines of the gospel, are spoken of, as giving an agreeable savour to the "living sacrifices" of believers, whose good conduct, in consequence, evinces their entire preservation from corruption.

In Syria, where there are *Salt Lakes*, it is most likely that comparisons, and even proverbs, were taken from the properties of the article they furnished. So we read, "*Salt*, i. e. in its genuine state, is good, but, if it have lost its *saltiness*, wherewith will ye season it? how restore to it any relish?—The surface of the *salt lakes*, also, the thinner crust of *salt*, next the edges of the lakes, after rains, and especially after long continued rains, loses the saline particles, which are washed away and drained off, yet it retains the form and appearance of *salt*, like the most perfect. For this reason, those who go to gather *salt* from the lakes, drive their horses and carts over this worthless matter, (and consequently, trample it into mere mud and dirt) in order to get some distance into the lake, where the *salt* is better: and often they are obliged to dig away the surface from thence, to obtain the *salt*, pure and pungent.]

We see from Ezekiel xvi. 4. that anciently they rubbed new-born children with *salt*:—*Quando nata es aquâ non es lota in salutem, nec sale salita*. Jerom thought, this was meant to dry up the humidity that abounds in children, and to close the pores. Galen, *de Sanit. lib. i. cap. 7.* says, that *salt* hardens the skin of children, and makes them more firm.—Avicenna acquaints us, that they bathed children with water in which *salt* had been dissolved, to close up the navel, and to harden the skin. Others think, it was to hinder any corruption that might proceed from cutting off the navel-string.

The prophet Elisha being desired to sweeten the waters of the fountain of Jericho, required a new vessel to be brought to him, and *salt* therein. 2 Kings ii. 21. He threw this *salt* into the spring, and said; "thus saith the Lord, I have healed these waters; and in future they shall not occasion either death or barrenness." And in reality, the waters became good for drinking.

VOL. II. PART XXV. Edit. IV.

Naturally the *salt* must have increased the brackishness of this fountain; but the prophet purposely selected a remedy that seemed contrary to the effect he would produce, that the miracle might become the more evident. [Compare FRAGMENTS, No. V.]

The Wiseman reckons *salt* in the number of things the most necessary for life, Eccclus xxxix. 31. Job asks if any one could eat that which is not relished with *salt*? [metaphorically, vigour of sentiment, understanding. *Vide* IV. below.]

II. *The Salt of the Earth*, is, probably, marl, with which they manure the land in some countries, instead of dung. See our Commentary on Matth. v. 13.

III. *Mineral Salt*, or *salt* dug out of mines, in form of a hard stone. It is thought Lot's wife was changed into a statue of such *mineral salt*; i. e. that she became as a rock, or stone, of *salt*, Gen. xix. 26. See LOT'S WIFE.

IV. *Salt* is the symbol of wisdom: "Let your speech be always with grace, seasoned with *salt*," says St. Paul, Col. iv. 6. And our Saviour says, "Have *salt* in yourselves, and have peace one with another." [Hence we read of Attic *salt*, i. e. Attic wit, or sharpness, mental intelligence, &c.]

V. *Salt* is the symbol of perpetuity, and incorruption. Thus they said of a covenant, "It is a covenant of *salt* for ever, before the Lord," Numb. xviii. 19. And elsewhere, "The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons, by a covenant of *salt*," 2 Chron. xiii. 5. *Vide* FRAGS. No. CXXX.

VI. *Salt* is the symbol also of barrenness, and sterility. When Abimelech took the city of Shechem, he destroyed it, and sowed the place with *salt*, that it might always remain desert, Judg. ix. 45. Zephaniah, ii. 9. threatens the Ammonites and Moabites, from the Lord; "Moab shall be as Sodom, and the children of Ammon as Gomorrha, even the breeding of nettles, *salt-pits*, and a perpetual desolation." See Job xxxiv. 6. Psalm cvii. 34. Jer. xvii. 6.

VII. *Salt* is likewise the symbol of hospitality; also of that fidelity due from servants, friends, guests, and officers, to those who maintain them, or who receive them at their tables. The governors of the provinces beyond the Euphrates, writing to king Artaxerxes, tell him, "Because we have maintenance from the king's palace," &c. which, in the Chaldee, is, "Because we are *salted* with the *salt* of the palace." *Vide* FRAGMENTS, No. CXXX.

The Salt-sea: the *Dead-sea*, or lake *Asphaltites*. Scripture and profane writers sometimes call *Asphaltus* or *Bitumen*—*salt*; whence

M div 2

Moses,

Moses, speaking of a burning or parching salt, Deut. xxx. 23. (Vulg. *Salis ardore consumuntur*,) means *asphaltus*, *bitumen*, or pitch. Herodotus also mentions certain lamps in Egypt, into which were put salt, i. e. *bitumen*, or such like combustible matter to feed the flame.

• *The Valley of Salt*. Interpreters generally place it south of the Dead-sea, towards Idumea; because it is said, 2 Sam. viii. 13. that Abishai killed there 18,000 Idumeans; that Joab killed there 12,000; 1 Chron. xviii. 12. Psalm lx. title; and long after, Amaziah, king of Judah, killed 10,000, 2 Kings xiv. 7. 2 Chron. xxv. 11. —Galen, *de Simpl. Medicam. Facult. lib. iv. cap. 19.* informs us, that the salt of the lake *Asphaltites* was used to season meat; that it was a stronger caustic, and digested much more than other salts; because (says he) it is more boiled. We see also by Macc. xi. 35. x. 29. that the kings of Syria had brine-pits in Judea. Ezekiel, xlvii. 11. says, that the shores and marshes on the Dead-sea should be assigned for the making of salt. Dr. Halifax, in his account of Palmyra, speaks of a great plain covered with salt, from whence the country round about is supplied. This plain is about a league from Palmyra, and extends toward the eastern parts of Idumea, whose capital city was Bozra. David beat the Idumeans in the *Valley of Salt*, as he returned from Syria of Zobah. It is very probable, that this plain of salt is the *Valley of Salt* of Scripture.

SALU, סָלוּ, סַלֹּו, *basket*, or *treading of feet*, or *elevation*; from סָלוּ *salal*. Father of Zimri, of Simeon. Numb. xxv. 14. 1 Macc. ii. 26. calls him *Saloni*. [*Highly esteemed?*]

SALUMIAS, or SALOMIAS, a village in the country about Scythopolis. The same as *Salem*, where, says Jerom, were seen ruins of the palace of Melchisedec. See SALEM VI.

SALVATION, *salus*. This word is taken in several senses in Scripture.

I. for Eternal happiness and *salvation*, the object of our hopes and desires. Thus it is said, "To give knowledge of *salvation* to his people." Luke i. 77. "The gospel of your *salvation*." Eph. i. 13. "Godly sorrow worketh repentance to *salvation*," 2 Cor. vii. 10. i. e. which leads to eternal life.

II. *Salus* is put for *life*, Gen. xlii. 15, 16. Vulg. *Per salutem Pharaonis*; by the life of Pharaoh. Gen. xlvii. 25. *Salus nostra in manu tua est*; our life is in your hands. [WELFARE.]

III. For *deliverance*, or *victory*. 1 Sam. xi. 9. Vulg. *Cras erit vobis salus, cum incaluerit sol*: you shall be relieved to-morrow, ere the sun be hot, 1 Sam. xiv. 45. "Shall Jonathan die, who hath wrought this great *salvation* in Israel?"

2 Kings xiii. 17. *Sagitta salutis Domini contra Syriam*; the arrow of victory, or deliverance.

IV. *Salvation* is put for *praise* and *benediction* given to God. "Alleluiah, *salvation*, and glory, and honour, and power unto the Lord our God. . . . *Salvation* to our God which sitteth on the throne, and unto the Lamb," Rev. vii. 10. xix. 1.

V. *Salus*, is put for *salutation* given to persons whom we salute, or to whom we write; a salutation of civility and friendship: James i. 1. "To the twelve tribes that are scattered abroad, greeting," or health. 1 Macc. x. 18. "King Alexander to his brother Jonathan sendeth greeting," or wisheth health.

The Hebrews rarely use concrete terms, as they are called, but often abstract. Thus, instead of saying, God saves them, and protects them; they say, God is their *salvation*. Thus, *Vox salutis*, *gaudium salutis*, *rupes salutis*, *scutum salutis*, *sagitta salutis*, *veritas salutis*, *cornu salutis*, *verbum salutis*, *arx salutis*, &c. is equivalent to a voice declaring deliverance; the joy that attends escape from a great danger; a rock where any one takes refuge, and is in safety; a buckler that secures from the attack of an enemy; an arrow that procures safety and liberty to a people; a truth that saves us; a horn or ray of glory, of happiness and *salvation*; the glory that attends deliverance from some great danger, &c.

Thus, to work great *salvation* in Israel, signifies, to deliver Israel from some imminent danger, to obtain a great victory over enemies. Psalm xviii. 50. *Fieri*, or, *esse in salutem*, is to save, to protect any one. *Magnificans salutes Regis*, Psalm cvi. 4. to bring a very powerful succour to the king. Psalm cxlix. 4. *Visita nos in salutari tuo*; visit us and save us. *Exaltabit mansuetos in salutem*; he will replenish them with glory, and bring them out of danger. Psalm xliii. 5. *Salutare vultus mei*; the *salvation* of the face of the Lord; i. e. his favour done us, in beholding us with a kind aspect, or, a merciful countenance; or rather, "the *salvation* of my face," the *salvation* which is before me, in which I hope, which I wait for. Psalm xlv. 4. *Qui mandas salutes Jacob*; who commandest with authority, and sayest, Let Jacob be safe; thou who savest him, and protectest him. Psalm xxii. 1. מִשְׁעֶתִּי דְּבַרִּי שָׁמַעַתִּי. *Longè à salute meâ verba delictorum meorum*; my sins cry against me, and prevent my *salvation*. The Hebrew says, "Thou art far from my *salvation*, and from the words of my crying;" thou refusest to succour me, and to deliver me, or even to hear me. A victim or sacrifice for *salvation*; these were pacific sacrifices offered to God,

God, either to return thanks for his benefits, or to ask favours, protection, or assistance from him. Psalm xxxiii. 17. *Fallax equus ad salutem*; it is in vain that you put your confidence in horses; they cannot save you from danger, without the assistance of God. I preferred wisdom before safety or beauty: Wisd. vii. 10. *Super salutem et speciem dilexi eam*: before life, health, and beauty. *Divitiæ salutis, sapientia et scientia*; the treasures of salvation; or, according to the Hebrew, the strength of safeties, wisdom and knowledge, shall adorn the Messiah. He shall save, protect, defend, and deliver his elect, by his infinite power: he shall enrich them with the gifts of wisdom, knowledge, &c.

The Lord hath clothed me with the *garments of salvation*; Isaiah lxi. 10. These garments of *salvation*, may signify the habits of joy and festivity, worn on festival days, and after receiving a signal favour from God; after deliverance from great danger. *Erit tibi anima tua in salutem*. Jer. xxxix. 18. xlv. 5. The Hebrew says literally, *Erit tibi anima tua in spoliū*; you shall escape danger, and shall save your life, but not without difficulty: your life shall be saved, but as a part of the prey is rescued; or it shall be your part of the booty. Happy, that you are delivered, even on these terms! You shall lose every thing but your life. Ezekiel says, xiv. 4. *Aquā non est lota in salutem*. He speaks of a new-born child, not washed, nor salted, and whose naval-string had not been cut. Probably, they imagined this contributed to health, *ad salutem*. The Hebrew reads; "You have not been washed with water, for solacing, for refreshing, and cleaning you. See SALT.

SAMAEŁ. This name the Rabbins, in their mystical commentaries on the Pentateuch, *Rabboth, in Deuter. cap. ult. fol. 303.* give to the prince of the devils, who expected, with great impatience, the hour of Moses's departure, that he might seize him, and carry him to the place where the dead are detained. But the angel Michael reproved him, and said to him; O wretch! shouldst thou be joyful, while I shed tears? He quotes Micah vii. 8. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." He added; I fell when Moses died; but I rose again when Joshua succeeded him, and led the Hebrews into the Land of Promise. Probably this *Samael* is the same as—

SAMMAEL, an evil angel, of whom the Rabbins say, he deceived Eve, mounted on the old serpent; that he is the angel of the dead, the prince of the air, the chief of the demons. Other Rabbins look on him as the prince of the

angels, and believe he is to preside at the last judgment; for which reason, they make him offerings on the day of solemn expiation, to appease his anger. Buxtorf, *Lexicon. Rabbinic. in Samael*. Comp. SATAN.

SAMARIA, שֶׁמֶרֶן, *Shomeron*, Σομερων. *His lees, his prison, his guard, his thorn, or his diamond*; from שָׁמַר *shamar*, &c. and the pronoun *an, his*. [Strictly guarded?]]

SAMARIA, the capital city of the kingdom of *Samaria*, i. e. of the ten tribes. It was built by Omri king of Israel, who began to reign A. M. 3079, and died 3086, 1 Kings xvi. 24. He bought the hill *Samaria* of *Shemer*, or *Shomeron*, for two talents of silver [£684.]: It took the name of *Samaria*, from *Shemer*. Some think there were already beginnings of a city, because before the reign of Omri mention is made of *Samaria*, 1 Kings xiii. 32. A. M. 3030, ante A. D. 974, and consequently, 49 years before the reign of Omri. Others take this for a prolepsis, or anticipation, in the discourse of the man of God, who speaks of *Samaria* under the reign of Jeroboam.

However, *Samaria* was not considerable, nor the capital of the kingdom of Israel till after the reign of Omri. Before him the kings of Israel dwelt at Shechem, or at Tirzah. *Samaria* was built on an agreeable and fruitful hill, in an advantageous situation, twelve miles from Dothaim, twelve from Merrom, and four from Atharoth. Euseb. in *Dothaim. Merro, et Atharo*. Josephus says, it was a day's journey from Jerusalem. *Antiq. lib. xv. cap. 11.* Besides, though built on an eminence, yet it must have had water in abundance; since we find medals struck in this city, whereon is represented the goddess Astarte, at whose feet is a river. [Comp. PLATES, MEDALS, *passim*.] Josephus, *Ant. lib. xiii. cap. 18*, observes, that when it was taken by John Hircanus, prince of the Jews, he entirely demolished it, and even caused the brook to flow over its ruins, to obliterate all traces of it.

The kings of *Samaria* omitted nothing to render this city the strongest, the finest, and the richest, possible. Ahab built here a palace of ivory, 1 Kings xxii. 39. Amos, iii. 15. iv. 1; 2. describes *Samaria* under Jeroboam II. as a city sunk in excess of luxury and effeminacy:—"I will smite (says he) the winter-house with the summer-house, and the houses of ivory shall perish, and the great houses shall have an end, says the Lord. Hear this word, ye king of Bashan, that are in the mountain of *Samaria*, which oppress the poor, which crush the needy; which say to their masters, Bring, and let us drink," &c.

Ben-hadad, king of Syria, built public places

or streets in *Samaria*, probably, for traffic, where his people dwelt, to promote commerce, 1 Kings xx. 34. *Vide FRAGS. NO. XLII.*; also *PLATES, MEDALS OF PTOLEMAIS.*—His son Ben-hadad besieged this place, under the reign of Ahab, A. M. 3103, *ante A. D.* 901, but was defeated by a handful of young men.

What is very remarkable, and yet very common, is, that the king of Syria's flatterers would ascribe the shame of their defeat, not to the pride and drunkenness of their king, but to the interposition of the gods of the Jews: "their gods are gods of the hills, (say they) therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they."

The following year Ben-hadad brought an army into the field, probably with design to march against *Samaria*; but his army was again destroyed. 1 Kings xx. 26, 27. Some years after this, 2 Kings vi. 24. vii. 1, 2, 3, 4. A. M. 3119, *ante A. D.* 885, Ben-hadad came again before *Samaria*, and reduced it to such extremities by famine, that a mother was forced to eat her own child: but the city was relieved by a striking interposition of divine Providence. It was besieged by Shalmaneser, king of Assyria, in the ninth year of Hoshea king of Israel, which was the fourth of Hezekiah, king of Judah, A. M. 3280. It was taken three years after, A. M. 3283, *ante A. D.* 724. 2 Kings xvii. 6, 7, &c. The prophet Hosea, x. 4, 8, 9. xiv. 1. speaks of the cruelties exercised by Shalmaneser; and Micah says, i. 6. this city was reduced to a heap of stones. The Cuthites sent by Esar-haddon to inhabit the country of *Samaria*, did not think it worth their while to repair the ruins of this city; they dwelt at Shechem, which they made their capital. They were on this footing, when Alexander the Great came into Phœnicia and Judea.

However, the Cuthites rebuilt some part of *Samaria*, since Ezra speaks of the inhabitants of *Samaria*, Ezra iv. 17. Neh. iv. 2. The *Samaritans* being jealous of the favours Alexander the Great conferred on the Jews, revolted from him, while he was in Egypt, and burnt alive Andromachus, whom he had left governor. Q. Curtius, *lib. iv. cap. 21.* Alexander took *Samaria*, and settled Macedonians to inhabit it, (Euseb. *Chronic. Cedrenus*,) giving the country around it to the Jews, and to encourage them to cultivate it, he granted them exemption from tribute. The kings of Egypt and Syria, who succeeded Alexander, deprived them of this country. Hecataeus, *apud Joseph. lib. ii. cont. Appion.*

But Alexander Balas, king of Syria, restored to Jonathan Maccabæus the cities of Lydda, Ephrem, and Ramatha, which he separated from

the country of *Samaria*. And the Jews resumed the full possession of it under John Hyrcanus, who took *Samaria*, and ruined it, according to Josephus, so that the river ran through its ruins. *Antiq. lib. xiii. cap. 18.* A. M. 3995, *ante A. D.* 109. It so continued to A. M. 3947, when Aulus Gabinius, proconsul of Syria, rebuilt it, and named it *Gabiniana*. But it was very inconsiderable, till Herod the Great restored it to its ancient lustre, and gave it the Greek name of *Sebaste*, (in Latin *Augusta*) in honour of the emperor Augustus, who had given him the propriety of this place. Syncell. *Chronic. p. 308.* Usher. *ad An. 3979, ante A. D. 25.* Joseph. *Antiq. lib. xv. cap. 11.*

The New Testament speaks but little of *Samaria*; and when it does mention it, it is rather in respect of the country, than of the city. When it is said, Luke xvii. 11. John iv. 4. He passed through the midst of *Samaria*; the meaning is, through the midst of the country of *Samaria*.—And again, "Then cometh he to a city of *Samaria* called Sychar." Here Jesus had a conversation with a woman of *Samaria*, *i. e.* with a *Samaritan* woman of the city of Sychar. After the death of Stephen, when the disciples were dispersed through the towns of Judea and *Samaria*, Philip the deacon withdrew into the city of *Samaria*, where he made converts. Acts viii. 1, 2, 3. When the Apostles heard that this city had received the word of God, they sent Peter and John thither, to communicate the Holy Ghost. Here Simon Magus offered money to those apostles, in hopes of buying this power of communicating the Holy Ghost. *Samaria* is never called *Sebaste* in the New Testament, though strangers hardly knew it by any other name. Jerom says, *in Abdiam*, 1. it was thought Obadiah was buried at *Samaria*. They also shewed there the tombs of Elisha and of John the Baptist. There are many ancient medals, struck at *Sebaste* or *Samaria*; and some bishops of this city subscribed the Acts of ancient councils.

Kings of Samaria. See *KINGS*, and *CHRONOLOGICAL TABLES*.

[The country of *Samaria* lies between Judea and Galilee. It begins, says Josephus, at a town called Ginea, in the great plain, and ends at the toparchy of Acrabatene. *Samaria*, under the first temple, was the name of a city; under the second of a country. Rabbi Benjamin of Tudela says, "*Sebaste* is *Samaria*, where the palace of Ahab, king of Israel, is still known.—Now that city was on a mountain, and well fortified, had springs, well watered land, gardens, paradises, vine-yards and olive-yards. Distant eight miles is Neapolis, *i. e.* Sychem, in Mount Ephraim. It is seated in a valley between the mountains

mountains Gerizim and Ebal; in it are about a hundred Cuthians, observing the law of Moses only: they are called *Samaritans*; and have priests of the seed of Aaron. They sacrifice in the temple on Mount Gerizim on the day of the Passover, and on feast days on the altar built there of the stones set up by the children of Israel, when they passed over Jordan. Mount Ebal is dry, rocky, and stoney.

Josephus says, the inhabitants of Neapolis called their city *Maabarthā*. The temple flourished about 200 years. He also says, that Herod built in the land of *Sebaste* a city, with a very fine wall of twenty furlongs; and brought into it six thousand inhabitants: in the middle he erected a very great temple to Cæsar, and made a grove about it of three half furlongs: and called the city *Sebaste*: i. e. in Latin, *Augusta*.

The following is the account of this city, as given by D'Arvieux, vol. ii. p. 78.

"Napoli of *Samaria* is certainly taken for the ancient Sichem. This city is situated partly on the declivity of a mountain, and partly on a plain. It has been so often ruined and rebuilt, that the attempt to discover any of its ancient buildings would be fruitless. It is the only city in this province, and of course is the residence of the governor. One thing very remarkable in the mountain on which it is situated is, that half of its surface is covered with trees, shrubs, and verdure, while the other half is arid and waste. There would be nothing extraordinary in this, if the bare division had a northern aspect; many others have that peculiarity; but these two distinctions of this mountain divide the northern aspect equally between them, without any other visible distinction.

"There are gardens all round the city; not on the mountain, but in the plain. These are watered by a little river, and by a number of rivulets, which render this plain of an admirable fertility. The orange-trees, lemon-trees, fig-trees, pear and apple-trees, are in perfection, and produce excellent fruits.

"About a quarter of a league from the city is a fountain, which falls into a basin of white marble. About five hundred paces from the city, toward Jerusalem, is a well, at which, some say, Jacob watered the flocks of Rachel: others say, that at which our Lord met the *Samaritan* woman. The Christians venerate it, and keep it covered with great stones. On lifting up these stones, we descend into a vaulted cave, wherein is the mouth of the well. It appears to be of great antiquity, is well built, and may be thirty to forty feet to the surface of the water.

Tradition affirms that the land around is that

which Jacob gave to his son Joseph." Comp. FRAGS. Nos. DLXVII. DLXVIII. *et seq.*]

SAMARITANS, סַמְרִיטִי, people of *Samaria*, Σαμαριτῶν. Luke ix. 52. See SAMARIA.

SAMARITANS. See *Cuthites*. The *Samaritans* are the inhabitants of the city of *Samaria*; and of that province, of which *Samaria* was the capital. In this sense it should seem, that we might give the name of *Samaritans* only to those stranger people, the *Cuthites*, whom the kings of Assyria sent from beyond the Euphrates, to people the kingdom of *Samaria*, when they carried captive the Israelites who inhabited there before. Thus we may fix the epoch of the *Samaritans*, at the taking of *Samaria* by Shalmaneser. A. M. 3283.

After Shalmaneser, Esar-haddon being informed, that the people sent to *Samaria*, were infested by lions, which he imputed to their ignorance of the manner of worshipping the god of the country, he sent a priest of the god of Israel, to teach them the rites of the Hebrews.—They thought they might blend this religion with that they professed before; so they continued to worship their idols in conjunction with the God of Israel, not perceiving how incompatible these two religions were.

It is not known how long they so continued: but at the Jews' return from the captivity of Babylon, it appears they had quitted the worship of Idols; and when they asked permission of the Israelites to assist in rebuilding the temple of Jerusalem, they affirmed, that from the time that Esar-haddon had brought them into this country, they had always worshipped the Lord, Esr. iv. 1, 2, 3. And, indeed, after the return from the captivity, Scripture does not reproach them with idolatrous worship, though it does not dissemble either their jealousy against the Jews, or the ill offices they did them at the court of Persia, by their calumnies, or the stratagems they contrived to hinder the repairing of the walls of Jerusalem. See Neh. ii. 10, 19. iv. 2, 7, &c. vi. 1, 2, &c.

It does not appear there was any temple in *Samaria*, common to all those people who came from beyond the Euphrates, before Alexander the Great invaded Judæa. Every one had been left to his own discretion, and worshipped where he thought fit. But they presently comprehended, from the books of Moses which they had in their hands, and from the example of the Jews, their neighbours, that God was to be worshipped in that place only which he had chose. Therefore, since they could not go to the temple of Jerusalem, from which the Jews forbade them, they thought of building a temple of their own on mount Gerizim, near Shechem, then

then their capital. Therefore Sanballat, governor of the *Samaritans*, applied to Alexander, and told him he had a son-in-law, called Manasseh, son to Jaddus the high-priest of the Jews, who had retired to *Samaria* with many other persons of his own nation; that he desired to build a temple in his province, where he might exercise the high-priesthood; that this would be advantageous to the king's affairs, because hereby the nation of the Jews, a turbulent and seditious people, would be divided, and by division would be weaker, &c. See MANASSEH. IV.

Alexander readily consented to Sanballat, and the *Samaritans* presently began the temple of Gerizim, which from that time they have always frequented, and still frequent, as the place where the Lord intended to receive the adoration of his people. Of this mountain, and of this temple, the *Samaritan* woman of Sychar said to our Saviour, John iv. 20. "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." See GERIZIM.

The *Samaritans* revolted from Alexander the very next year; Alexander drove them out of *Samaria*, put Macedonians in their room, and gave the province of *Samaria* to the Jews. This contributed not a little to increase the hatred and animosity between these two people. When any Israelite had deserved punishment, for the violation of some important point of the law, he presently took refuge in *Samaria* or *Shechem*, and worshipped at the temple of Gerizim.—When the Jews' affairs were prosperous, the *Samaritans* did not fail to call themselves Hebrews, and of the race of Abraham. But, were the Jews in discredit or persecution, the *Samaritans* immediately disowned them, and acknowledged themselves to be Phœnicians, originally, or descended from Joseph, by Manasseh his son. This was their practice in the time of Antiochus Epiphanes. Joseph. *Antiq. lib. xii. cap. 7.* A. M. 3836, ante A. D. 168.

When this prince would have compelled the Jews to renounce their religion, they withstood him with great resolution. But the *Samaritans* wrote in another strain to Antiochus; that being "originally *Sidonians*" or *Phœnicians*, and being now settled at *Shechem*, they found themselves under the necessity, by reason of many misfortunes, to conform to certain customs and usages of the Jews (as the observation of the Sabbath); that they had built a temple on mount Gerizim, which had not been dedicated to any particular deity; (literally, that it was dedicated to the god without a name; or rather, that the temple was without a name, ἱδρυσάμενοι ἀνόνομον ἱερὸν) that since he had thought

fit to chastise the Jews for their wickedness, they besought him not to confound them with that people; as they were ready to obey his commands, and to consecrate their temple to the Grecian Jupiter. Antiochus admitted their plea, and wrote to the governors of *Samaria*, to give the *Samaritans* no disturbance on account of their religion.

Alexander the Great carried with him into Egypt six thousand *Samaritans*, which Sanballat had sent him from Tyre, as auxiliary troops. He appointed them lands in the Thebais, and trusted them with the security of that province. These *Samaritans* retained their ancient antipathy against the Jews, maintaining that mount Gerizim was the true place where God should be worshipped: as the Jews, on the contrary, maintained that it was the temple of Jerusalem. This dispute was supported with so much heat, that it became a kind of sedition, and king Philometor himself examined the affair. It was argued in his presence; and the contending parties agreed that no proofs should be admitted but from the books of the law; and that the advocates who lost the cause should be put to death. Sabæus and Theodorus defended the *Samaritans*; and Andronicus, son of Messalami, was advocate for the Jews. The Jews gained their suit, and the king condemned to death the advocates of the *Samaritans*.

We do not warrant the truth of this fact; though it is affirmed by Josephus, in a very circumstantial manner. But we give still less credit to what the *Samaritans* relate to their own advantage in their *Chronicon*, which was composed since Constantine's time, and under the Christian emperors. *Liber Jeshue, seu Chronic. Samarit. apud Hottinger. exercit. Antimorin.*

They affirm that Joshua caused a temple to be built on Gerizim, and appointed Rus, one of the house of Aaron, to perform divine service. They produce a succession of high-priests, who, say they, officiated here, quite from the time of Joshua, to the present, without interruption.—They will not admit that Jeroboam son of Nebat, was the first author of their schism; nor do they own the transplantation of the Israelites by Tiglath-pileser and Shalmaneser. They tell us that the kings of Syria in confederacy with the king of Jerusalem, revolted against Bachtnezer, king of the Persians (for so they call Nebuchadnezzar king of Babylon.) This prince brought an army, took Jerusalem, passed from thence to *Shechem*, gave the inhabitants but seven days to quit the country; and threatened with the severest punishment those who should dare to continue in it beyond that time.

Then he sent other people into *Samaria* and Judea,

Judea, to inhabit the cities thus forsaken. But these new inhabitants could not live there, because the fruits, which otherwise appeared fair, contained a poison, mortal to all who ate of them. When Bachtnezer was informed of this, he consulted the original inhabitants; who declared this evil would not be remedied, till the Hebrews were returned, who had been unjustly driven away. They obtained an edict authorizing them to assemble at one place, and depart all together for their own country. Then arose a dispute among the *Samaritans*, sons of Joseph and Aaron, and the Jews, whether they should return to Jerusalem, and rebuild the temple of mount Sion; or to Shechem, to rebuild that of mount Gerizim. Zerubbabel, on the part of the Jews, maintained that Jerusalem was the place expressed in the writings of the prophets. Sanballat, for Gerizim, alleged, that those writings had been corrupted. The determination of this difference was referred to the fire: the copy of Zerubbabel was consumed in an instant; whereas that of Sanballat resisted the fire in three trials. For this reason the king honoured Sanballat, made him presents, and sent him back at the head of the ten tribes to take possession of mount Gerizim and *Samaria*.

We give ourselves no trouble to refute this history, which is inconsistent with itself. The histories of the Kings, the Chronicles, the books of Ezra and Nehemiah, with the writings of the prophets, record the time, the cause, the circumstances of the coming of the Cuthites into *Samaria*; the reason why, and the manner in which they embraced the law of the Jews. Josephus has acquainted us with the history and origin of the temple of Gerizim. The documents produced by the *Samaritans* are too modern, they have too much the appearance of fiction, and are contradicted by accounts of undoubted authority.

The Rabbins have added to the history of Nehemiah, circumstances much to the disadvantage of the *Samaritans*. They affirm that these people, to the number of 180,000 men, going to beset Jerusalem; Ezra and Nehemiah assembled three hundred priests, who excommunicated them, according to the greater excommunication. These priests were attended by three hundred young boys, each carrying a copy of the law in one hand, and a trumpet in the other.—They sounded the trumpet, while the Cuthites were excommunicated by the priests. They cursed whoever should eat bread with them, with as heavy a curse as if they should eat pork. They besought God, to deprive them of all part in the future resurrection, and that they might never be allowed to become proselytes. This so

terrified the Cuthites, that they all betook themselves to flight.

The *Samaritans* having received the Pentateuch, or the five books of Moses, from the priest sent by Esar-haddon, have preserved it to this day, in the same language and character as it was then written in, i. e. the old Hebrew or Phœnician; which we call the *Samaritan*, to distinguish it from the modern Hebrew character, now used in the books of the Jews: which it is wrong to call the Hebrew character; for that belongs properly, only to the *Samaritan* text. Critics have noticed some variations between the Pentateuch of the Jews and that of the *Samaritans*; but these chiefly regard the word *Gerizim*, which the *Samaritans* seem to have introduced, to favour their pretensions, that mount Gerizim was the place in which the Lord was to be adored. The other various readings are of small importance.

The religion of this people was at first Pagan. Each worshipped the deity he had been used to in his own country, 2 Kings xvii. 25. The Babylonians worshipped *Succoth-benoth*; the Cuthites, *Nergal*; the Hamathites, *Ashimah*; the Avites, *Nibhaz* and *Tartak*; the Sepharvites, *Adrammelech* and *Anammelech*. If we would enumerate all the false gods, to whom the *Samaritans* paid a sacrilegious worship, we should have enough to do. This matter is sufficiently perplexed, on account of the different names by which they were adored among different nations; insomuch, that it would be almost impossible to clear up the whole. We content ourselves with mentioning those only which are recorded in Scripture, and of which we find something in ancient monuments. 2 Kings xvii. 30, 31, *et alibi*. Vide their Articles: also FRAGMENTS, Nos. CCXII. CCXIII. and others.

All the gods worshipped by the *Samaritans*, are included in these four verses:

Numina, quæ Samaria colat, vis scire? tuere,
Semi-hominemque *Asinum*, semi-hominemque *Canem*,
En *Capriceps*, *Gallina*, *Pavo*, saxumque *Trigonum*,
Et *sidus cœli*: Numinis illa loco.

Afterwards, to this profane worship the *Samaritans* added that of Jehovah, the God of Israel. 2 Kings xvii. 29, 30, 31, 32. but evinced their little regard to his worship, when under Antiochus Epiphanes, they consecrated their temple at Gerizim to Jupiter. Joseph. *Antiq. lib. xi. cap. ult.* In the time of Alexander the Great, they celebrated the Sabbatical year, and consequently the year of Jubilee, also: but we do not know whether they did this at the same time with the Jews. Under the kings of Syria they followed the epoch of the Greeks, or that
of

of the Selucidæ, as other people did who were under the government of the Selucidæ. Petit. *Eccl. Chronol. lib. ii. cap. 4.* After Herod had re-established *Samaria*, and had given it the name of *Sebaste*, the inhabitants, in their medals, and public acts, took the date of this new establishment. But the greater part of these being Pagans or Jews, were no rule to the other *Samaritans*, who probably reckoned their years according to the reigns of the emperors they were subject to, till they submitted to the arms of the Mahometans, under whom they live at this day; and they reckon their years by the *Hegira*, or, as they speak, according to the reign of Ishmael, or the Ishmaelites.

Some of the ancients, as Epiphanius, *Hæres. ix.* and St. Austin, *lib. de Hæres.* have ranked the *Samaritans* as heretics; but they were rather schismatics in respect to the Jews. They have no more relation to the Christian religion than the Jews have, since they do not acknowledge Jesus Christ as the Messiah, but expect another. It is objected to them, that they receive only the Pentateuch, and reject all the other books of Scripture, especially the prophets, who have more expressly declared the coming of the Messiah. However, they say, in their letter to Ludolph, that they admit the book of Joshua; but probably, by this name they mean their own *Chronicon*. They have also been accused of believing God to be corporeal, of denying the Holy Ghost, and the resurrection of the dead. Epiphanius, *Hæres. ix.* Greg. Mag. *Moral. in Job, lib. i. cap. 6. ii. 19, &c.* Jesus Christ reproaches them with worshipping what they know not, John iv. 22. Epiphanius says, they worshipped the teraphim that *Rachel* stole from Laban, and which Jacob hid under ground. Lastly, it is said, they paid a superstitious worship to a pigeon, or to the representation of one, and that they even gave circumcision in the name of a pigeon. *Ita. Rabb. quidam in Talmud. Ganz, Tzemach David. p. 106.* Reland, in his letter to M. Basnage, maintains, that they deny the existence of angels; and Leontius among the ancients, asserted, that they denied angels, and the immortality of the soul. [Comp. *SADUCEES. Add.*]

The *Samaritan* woman, John iv. 25. is sufficient testimony that the *Samaritans* expected a Messiah, who, they hoped, would dissipate all doubts. Several of the inhabitants of Shechem believed at the preaching of Jesus Christ, and many *Samaritans* believed at that of Philip; but it is said, they soon fell back to their former errors, being perverted by Simon Magus: Vide Lightfoot on Matt. x. 5.

Josephus informs us, *Antiq. lib. xviii. cap. 5.*

A. D. 96. that a certain impostor having persuaded the *Samaritans*, that he would make a discovery of some sacred vessels which Moses [this is a gross error, because Moses never entered the Land of Promise; the *Chronicon* of the *Samaritans* says, that Oziz, the fifth high-priest from Aaron, concealed some sacred vessels.] hid in a hollow place of the mountain; the credulous people followed him, and in a pretty large town called Tirataba, staid for the rest of the nation, who were to be spectators of this discovery. But Pilate, jealous of some intended insurrection, sent troops against them, and the ringleaders of this assembly were punished with death.

As to the present *Samaritans*, we may see by their letters written to their pretended brethren of England, and to Scaliger, that they believe in God, in his servant Moses, the holy law, the mountain Gerizim, the house of God, the day of vengeance and of peace; that they value themselves on observing the law of Moses, in many points, more rigidly than the Jews. They keep the Sabbath with the utmost strictness; never stirring from the place they are in, but to the synagogue. They go not out of the city, and they abstain from marriage, on that day.— They never delay circumcision beyond the eighth day. They still sacrifice in a temple on mount Gerizim, and give to the priest the dues enjoined by the law. They do not marry their own nieces, as the Jews do, nor allow themselves a plurality of wives.

Their hatred for the Jews may be seen throughout Josephus, and in several places of the New Testament. The Jewish historian informs us, *Antiq. lib. xviii. cap. 3.* that under the government of Coponius, one passover-night, when the gates of the temple were opened, some *Samaritans* scattered the bones of dead men there, to insult the Jews, and to interrupt the devotion of the festival. The evangelists shew sufficiently that the Jews and *Samaritans* held no intercourse, John iv. 9. And the *Samaritan* woman of Sychar was much surprized, that Jesus talked with her, and asked drink of her. When our Saviour sent his apostles to preach in Judea, he forbade them from entering *Samaritan* cities, Matt. x. 5. One day when he sent his disciples to provide him a lodging in a *Samaritan* town, they would not entertain him, "because his face was as though he would go to Jerusalem," Luke ix. 52, 53. And when the Jews were provoked at Jesus Christ, they called him a *Samaritan*, thinking they could call him nothing worse, and connecting this with demoniacal possession. John viii. 48. Josephus relates, that some *Samaritans* having killed several

veral Jews who were going to a festival at Jerusalem, this occasioned a kind of war between them. The *Samaritans* continued their fealty to the Romans, when the Jews revolted; yet they did not escape some of the calamities of their neighbours. See Josephus, *de Bello*, lib. iii. cap. 22.

The *Chronicon Samaritanum*, apud Hotting. p. 116, says, that the emperor Adrian having razed Jerusalem, passed on to Naplouse, otherwise Shechem, and took all their books from them, not leaving so much as their genealogies and histories. They were forbid to circumcise their children; but they sent them directly as they were born, into the caverns of the earth, where they received the sign of the covenant, and they did not return till they were cured.—The Romans mingled swine's flesh in the feasts of the *Samaritans*, who were forced to use great industry to avoid eating of it. They placed a pigeon on mount Gerizim, to hinder them from going thither to worship; and they posted troops at the foot of the mountain, to stop those who attempted to elude the prohibition. Some of them were bold enough to attempt going up, and cunning enough to escape the watch; but the bird discovered them, and cried out, *The Hebrews!* The guards at this awoke, and slew those who were coming up.

This calamity continued till Babar-raba sent one of his nephews, called Levi, to follow his studies at Constantinople. This young man made so great a progress in learning, that he became patriarch, and obtained of the emperor the liberty of returning to Gerizim. His design was to deliver his nation from the yoke of the Romans, and to restore its former liberty. We are not told what became of him afterwards, for here ends the *Chronicon* of the *Samaritans*.—What it says of the city of Constantinople, is a sufficient proof that this *Chronicon* cannot be ancient. Justin Martyr assures us, that when the emperor Antoninus Pius granted the Jews liberty to circumcise their children, he excepted the *Samaritans*. This holy man being himself of Shechem, might be well informed of this fact. Symmachus, the famous translator of the holy Scriptures out of the Hebrew into Greek, was a *Samaritan*. He left his country, and became a Jew; and for this purpose received a second circumcision.

Under the empire of Zeno, the *Samaritans* elected a king in the city of Naplouse, and killed many Christians. But Zeno punished them severely, and put their king to death. They revolted again under the empire of Justinian, burnt the churches of the Holy Land, and massacred many Christians; among others the

VOL. II. PART XXV. Edit. IV.

bishop of Naplouse. Justinian was forced to send regular troops against them, who destroyed most of the rebels.

The *Chronicon* of the *Samaritans*, called *Tarik Sumari*, intimates that the *Samaritans* separated from the ancient Jews after the death of Samson, under the pontificate of Eli; because, they say, at that time, the presence and favour of the Lord, which they call *Red-hat*, and *Red-honan*, departed from them; darkness expelled the light, and involved all in Palestine, except those who then withdrew to mount Gerizim, where they have constantly had priests since that time, and kings of their own. D'Herbelot, *Bibl. Orient.* p. 753.

There are at this day *Samaritans* at Shechem, otherwise Naplouse. They have priests, who say, they are of the family of Aaron. The high-priest at Shechem, or at Gerizim, offers sacrifices there; and announces the feast of the passover, and all other feasts, to the dispersed *Samaritans*. Some are found at Gaza, some at Damascus, and some at Grand Cairo. Scaliger received a letter from the *Samaritans* of Shechem, printed in 1676. They have also written since to their pretended brethren in England, and M. Ludolf printed a letter in 1688, which he received from them.

SAMARITAN PENTATEUCH. The five books of Moses written in *Samaritan* characters, or Hebrew characters used before the captivity of Babylon. See **PENTATEUCH**, and **SAMARITAN**. Copies of the *Samaritan Pentateuch* were unknown in Europe till the sixteenth century. The famous archbishop Usher was the first, or at least one of the first, who procured it out of Syria. This learned man having observed, that Eusebius of *Cæsarea*, Diodorus of *Tarsus*, Jerom [of *Bethlehem*] Cyril of *Alexandria*, Procopius of *Gaza*, Georgius Syncellus, and others, had quoted the *Samaritan Pentateuch*; he could not rest till he had procured five or six copies out of Syria or Palestine. By examining these copies carefully, he thought he could discover that they had been corrupted by one Dositheus, mentioned by Origen in his first book against Celsus: an opinion in which the learned do not agree with him.

Pietro della Valle bought a very neat copy at Damascus, A. D. 1616, for M. de Sanci, then ambassador of France at Constantinople, and afterwards bishop of St. Maloes. This book was presented to the Fathers of the Oratory, *Rue St. Honoré*, where it is preserved. From this copy Father Morinus printed the *Samaritan Pentateuch* in 1632, which is in M. le Jay's *Polyglot*, which was the first printed copy. It has been since printed more correctly in Walton's *Polyglot*,
N div. 2 glot,

glot, from three *Samaritan* manuscripts that belonged to Usher.

Critics are much divided about the *Samaritan Pentateuch*. Father Simon in his *Critical History of the Old Testament*, lib. i. cap. 10. is of opinion, that the priest sent by Esar-haddon, to the Cuthites, did not carry with him the books of the law of Moses, which would have been useless to a people that did not understand Hebrew, and to himself also, since without this book, he could practise the ceremonies of the law, to which he had been inured from his infancy. Therefore, it was long after this, viz. when Manasseh undertook to build a temple on mount Gerizim, that they carried thither the copy of the law, as edited by Esdras, and which the Jews read in their temple at Jerusalem.

M. Vandale maintains, *Epist. ad Morin. in tract. de Idolatr.* that we must distinguish between the *law* and the *Pentateuch*. The volume of the law, contained only such ordinances, the observation of which was necessary for securing the people from the anger of God; but the *Pentateuch* comprehended the history of the creation of the world, of the bondage of the Jews in Egypt, of their deliverance, of their wanderings in the wilderness, with the rituals compiled by Moses. The priest sent by Esar-haddon, brought to the *Samaritans* only that *law* which was necessary for the observation of the rites of the Hebrews; but the *Pentateuch* that was lost or buried under the ruins of Jerusalem, was restored and reformed by Esdras, and could not be communicated to the *Samaritans* till a long time afterwards.

Another critic (understood to be Le Clerc) thinks, that he has discovered in the *Pentateuch* of the Jews and the *Samaritans*, traces of an author who had lived beyond the Euphrates, who was acquainted with that country, and who mentions some particulars of it, which Moses could not know. He therefore imagines, that the *Pentateuch* was composed by the priest sent to the Cuthites or *Samaritans*. This man, who came from Chaldea to instruct those idolaters, thought proper to write them a history of the creation of the world, and of Hebrew affairs, till the delivery of the law: to establish the doctrine of one God. As he wrote this in the eighteenth year of Josiah, in which the copy of the law was found in the temple, he inserted this piece into his own work, as being very essential to it. He wrote the whole in Hebrew, because he had not had time to learn the Chaldee. The Jews made no difficulty of receiving this work; because the author was not suspected by them, and because the book contained only their history and their law. Surely this is choosing difficul-

ties, in order to avoid supposed inconveniences!

—The generality of divines believe, that the *Samaritan Pentateuch*, and that of the Jews, are but the same work, written in the same language, but in different characters; and, that the variations between them proceed only from the copiers; or from the affectation of the *Samaritans*, who have added some things favourable to their own pretensions; that the additions were inserted afterwards; but that, originally, these two copies were the same. According to this opinion, it may be said, that the *Pentateuch* of the Jews is preferable to that of the *Samaritans*, because exempt from the alterations made in the latter. But, on the contrary, others prefer the *Samaritan Pentateuch*, as an original, preserved in the same character, and the same condition, in which Moses composed it.

Dr. Prideaux, *Connect. tom. ii. lib. vi. ante A. D. 409.* who espouses M. Simon's system, maintains, that the *Pentateuch* of the *Samaritans*, is only a copy, in other characters, from the text revised by Esdras; that even this copy has been altered by variations, transpositions, and remarkable additions. To prove that the *Samaritan* code is only a copy, he says (1) It has all the interpretations of the edition of Esdras; which it would not have, if it were more ancient. (2) There are several variations in the *Samaritan Pentateuch*, which evidently proceed from mistaking one Hebrew letter for another which is like it; though, in the *Samaritan* alphabet, those two letters have no resemblance. This incontestably proves, says he, that it was Manasseh, son-in-law of Sanballat, who brought the *Pentateuch* with him, when he took refuge among the *Samaritans*. And as the *Samaritans* were then accustomed to the Phœnician letters, the *Pentateuch* was written in those characters, for their use.

As to the variations, the additions, and transpositions found in the *Samaritan Pentateuch*, when compared with the Hebrew, they are all carefully collected, with the utmost exactness, in the book written by Hottinger against Father Morinus, and in the confronting of the two texts, which are inserted in the last volume of the English Polyglot. Of these interpolations, some are insertions for the better understanding of the text; others are a kind of paraphrase, expressing more distinctly what was only hinted at in the original: others are such changes as the *Samaritans* have purposely made, to favour their pretensions against the Jews; as when, for example, they put Gerizim instead of Ebal.—Other variations are pure lapses of transcribers.

Beside the *Hebrew Pentateuch* in Phœnician characters, of which we have been speaking, the *Samaritans*

Samaritans have another, in the language which they spoke at the time when Manasseh took shelter among them. This language is a mixture of the Chaldee, the Syrian, and the Hebrew, or Phœnician. And, just as the Jews were obliged, in favour of those who did not understand the pure Hebrew, to make versions or paraphrases in Chaldee; so the *Samaritans* had their *Pentateuch* in the vulgar *Samaritan* tongue. This is called the *Samaritan Version*, which differs from the Jewish paraphrases, they being glosses and explications; whereas the *Samaritan Version* is literal, and expresses the text word for word: it is printed with the *Samaritan* text in the Polyglot of Paris, and also in that of London; and because of its great conformity with the text, they have only given one Latin version for both.

[Where such evident marks of determined hostility exist, as between the Jews and *Samaritans*, it is difficult to know what to receive as unmingled truth. It is likely that the schism occasioned by the idolatry of Jeroboam, son of Nebat, may be justly considered as the most ancient origin of this animosity, the transplantation of the Cuthites may be a later cause, by which the former was not only continued, but invigorated; then followed the various favours conferred on the *Samaritans* by later princes, whose jealousy of Jewish revolutionary principles was seldom completely tranquillized.—While therefore, each party appears resolved to say all that is bad of the other, we cannot confide our credence to either. But, this must be admitted,—that, as the Lord had prophets in Israel, it is likely that country was not wholly destitute of copies of the law before the days of Ezra;—that pious individuals, also, would study it, for their conformity,—and not the less for its being prohibited, if it were so, which does not appear: and certainly copies of any writing in the characters of that writing, are much less liable to error than if transcribed into a different character. Subsequent insertions prove but little. But the chief argument, in favour of the *Samaritan copy* is derived from the medals and coins of the Jewish community under the government of the Maccabees. What could induce these priests to adopt *Samaritan characters* on these public tokens, unless much of antiquity, and somewhat of sanctity, too, were attached to them? It must also have been coincident with the feelings, or prejudices, of the people, at large. And moreover, it is possible, that other public inscriptions were in this character: perhaps all referring to the priesthood; as the names on the high-priest's pectoral; the inscription on his mitre, &c. We have but very im-

perfect accounts of the ritual of the present *Samaritans*, as no traveller has resided a whole year among them to observe their feasts and ceremonies; and they have communicated very little respecting themselves, by writing. They have been noticed (as by Mr. MAUNDRELL, and a few others,) but their confidence has not been obtained by any. Notwithstanding the destruction of their books, by Adrian, their colonies in Damascus, and other foreign cities, might preserve some, not unworthy of attention. See further in Dr. ADAM CLARKE's edition of the Abbé FLEURY's *Manners of the antient Israelites*, pp. 351—365. Manchester, 1805.]

SAMEGA, a city of Judea, taken by Hyrcanus. Joseph. *Antiq. lib. xiii. cap. 17*. He calls it *Samæa*, *de Bello, lib. i. cap. 2*. Perhaps it is the *Shema*, Josh. xv. 26. שמש *Shemesh*.

[SAMIR, custody, or a briar, or thorn: otherwise, a diamond, or dregs. Well-kept. שמיר, 1 Chr. xxiv. 24. where the *ketib* has שמור. See SHAMIR.]

SAMLAH, שמלה, Σμαδ, raiment; from שמלה *simlah*: otherwise, his left-hand; from שמאל *shemel*: otherwise, his name, his astonishment, or what has been put to him; from שם *shem*, a name, or שמו *shamam*, astonishment, or שום *shum*, to put, to place, and the preposition ל *l*, to, and the pronoun ה *ah*, his.

SAMLAH, or SEMLA, king of Masrekah, in Idumea. Gen. xxxvi. 36.

SAMOS, Σάμος, sand; from ἄμμος, sand.

SAMOS, an island of the Archipelago, on the coast of Asia Minor. The Romans wrote to the governor of *Samos* in favour of the Jews, in the time of Simon Maccabæus, A. M. 3865, ante A. D. 139. 1 Macc. xv. 23. St. Paul went ashore in this island, when going to Jerusalem, A. D. 58. Acts xx. 15. Isaiah, xlv. 9. speaks of the vessels of clay of *Samos*; according to the Vulgate, *Væ qui contradicit fictori suo, testa de Samiis terræ*; Woe to the man who disputes against him that has formed him, man, who is but a potsherd of an earthen vessel of *Samos*. But the Hebrew reads, a vessel of clay in the midst of vessels of clay

SAMOTHRACIA, Σαμοθράκη, an island in the Egean sea; so called because it was peopled by *Samians* and *Thracians*. St. Paul, departing from Troas, for Macedonia, arrived first at *Samothracia*, Acts xvi. 11.

SAMSON, שמשון, his [bright] sun; from שמש *shemesh*, the sun, and the pronoun ה *an*, his: according to the Syriac, his service, or his ministry; from שמש *shemesh*. [but, according to Josephus, *Antiq. lib. v. cap. 10. the robust*; the Arabic has a similar signification, a strong and bold man. See Goliath, *Arab. Lex.*]

SAMSON, son of Manaoth, of the tribe of Dan, and of a mother whose name is not recorded in Scripture, Judg. xiii. 2, 3, 4, &c. A. M. 2848, ante A. D. 1156. This woman had been long barren; when an angel of the Lord appeared to her, telling her she should have a son; but she must take care, not to drink intoxicating liquor, or to eat any impure food: that she must use the same care, with regard to her son: and must consecrate him to God from his infancy, as a *Nazarite*, and not let a razor come upon his head; for, says the angel, he shall begin to deliver Israel from the hands of the Philistines.

Samson was born the year following; and the spirit of God gave him extraordinary strength of body. One day as *Samson* went to Timnath, a Philistine city, he saw a young woman, whom he desired his father and mother to obtain for his wife. They remonstrated—that she was not of their own nation; but he persevered; and the young woman was contracted to him.

When going to Timnath, he saw a young lion, which he seized, and tore in pieces, as if he had been a kid. Some time after, returning thither, to celebrate his marriage, he stepped aside to see the carcase of the lion. He found it dried up, and a swarm of bees lodged in it, which had there formed a honey-comb, of which he took a part. At his wedding-feast, the inhabitants of Timnath provided thirty young men as companions for *Samson*, to do him honour. To these he proposed a riddle, to this effect:

["The greedy eater yields to others meat,
And savage strength now offers luscious sweet."]

They continued to the seventh day, lost in conjecturing the meaning of his riddle. Then, partly by threats, partly by entreaties, they urged the bride to get the secret from her husband; which she told again to them. Before sun-set on this day, they came to *Samson*, saying,

["What sweeter flows than honey o'er the tongue?
Whose strength exceeds a lion's, wild and young?"]

He told them, that if they had not ploughed with his heifer, they could never have expounded his riddle. Meaning, that they had abused him, by too intimate familiarity with his wife, and that she had been unfaithful to him. [Comp. *MARIAMNE*, for a similar instance of jealousy, the consequence of a secret obtained.] We have a similar phraseology in the poets,

Ἐχθαίρω . . . ἄνδρατε μαργόν,
Ὅς τὴν ἀλλοτρίην βελεῖ ἄρῳραν ἄρῳν.

THEOCENID. *Sent.* 58.

Milo domi non est, peregrè ac Milone prefecto,
Arva vacant, uxor non minus inde parit.

MARTIAL, *lib.* vii.

He paid the fine expected on account of the riddle, but left his wife, and returned to his father. Some time after, the woman married the principal bride-man, who had been *Samson's* companion, at his wedding. *Samson's* anger being subsided, he returned to see his wife, bringing a kid with him, as a present. But her father would not admit him, saying, I thought you had hated her, and therefore I have given her to another. Thus refused, he went and caught three hundred foxes (*Jackalls*, vide FRAGMENTS, No. CCIX.) which he tied tail to tail, and between each pair he put a fire-brand: to these he set fire, and turned them into the corn-fields of the Philistines; the flames made a great havoc, not sparing even the vines and the olive-trees. When the Philistines knew it was *Samson* who had done this, to revenge the affront received from his father-in-law at Timnath, they burned that man and his daughter.

In a combat *Samson* slew a great number of Philistines. The Heb. says, יָד אֹתָם שֹׁק עַל יָד. He beat them, the thigh upon the leg. As we say, *hip and thigh*, or *back and belly*. The *Vulgate* says, "He made so great a slaughter of them, that putting the leg upon the thigh, they remained quite slain." Vide FRAGMENTS, No. CXLIII. He then retired into the rock Etam, in Judah. The Philistines hearing this, came in great numbers into the land of Judah; and the people of Judah bound him, and brought him by his sufferance, to the Philistines. No sooner did they see him thus bound, but they set up loud shouts, and were about to seize him. But the spirit of the Lord animating *Samson*, he snapt the cords which bound him, and happening to find the jaw-bone of an ass, he, with this weapon, slew a thousand Philistines.—Throwing away the jaw-bone, he gave that place the name of *Ramath-lehi*, i. e. the lifting up of the jaw-bone. Being overcome with extreme thirst; and crying to the Lord, the Lord opened a rock which was in that place (called *Maktesh*, i. e. the jaw-tooth) from whence water gushed out to assuage his thirst. Vide LEHI, and MAKTESH: also FRAGS. No. CCCXLIV.

After this *Samson* went to Gaza, a city of the Philistines: having there seen a harlot, or a woman who kept a public house, he went to lodge with her. The Philistines set a guard about this house, and another at the gates of the city, to kill him as he went out in the morning. But *Samson* rising at midnight, went off, and took away the two gates of the city, and the gate-posts,

gate-posts, bar and chain, and carried them up the hill which is towards Hebron. See PLATES, MEDALS of GAZA.

Some time afterwards, he fell in love with a woman called Dalilah, who dwelt in the valley of Sorek. Many of the ancients thought, that *Samson* took her as his wife; but most maintain, that she was never married to *Samson*, but was a public woman. The Philistines bribed this woman, to discover in what his extraordinary strength consisted. He amused her for a considerable time, pretending his strength consisted sometimes in one thing, and sometimes in another; and when the Philistines were ready to seize him, he burst his bonds asunder. At last his mistress teized him so much, that he told her his strength lay in his hair, which had never been shorn, because he was a Nazarite from his mother's womb. Dalilah then cut off his hair as he lay sleeping in her lap; and the Philistines instantly seizing him, bound him, and put out his eyes. They took him to Gaza, shut him up in prison, and made him grind at the mill, as a base and contemptible slave. Some take the word here rendered *grinding*, in an obscene sense; as also in Job xxxi. 10. and Lam. v. 13. Vide Jerom, in *Isai.* xlvii. also, FRAGS. No. CIX.

It is inquired, whether *Samson's* hair was the natural and physical cause of his strength; or only the moral cause, and, as it were, a pledge of the assistance of the Holy Spirit, who thought fit to endue him with this prodigious strength, as a permanent quality, so long as he should observe the laws of Nazariteship, and should keep his hair untouched, which was the visible token of it. This last opinion, seems to be the most probable: for though a strong and thick head of hair, may be a token of natural strength, yet that strength will not be the less after the hair is cut off. But it was not so with *Samson*; therefore his hair was neither the cause, nor the natural sign, of his great strength; his strength was supernatural and miraculous, and God thought fit to connect it with *Samson's* hair; or with his due observance of the Nazariteship that had been enjoined him.

[The preservation of his hair was a sign of OBEDIENCE maintained on his part, and his constant compliance with the Divine orders: while his compliance lasted unbroken, God's fulfilment of his part, i. e. the communication of supernatural strength, continued unbroken also: but when *Samson* had, by the loss of his hair, *evidently* betrayed his trust, and forfeited his distinction, God thought proper to suspend his conditional donation, because the condition was

violated by *Samson*: he had lost the visible pledge of it on his part, and had now nothing to shew in proof of his obedience, or to allege, as any reason to expect, or cause to hope, wherefore that gift should be continued to him.]

Samson continued in prison at Gaza about a year. His hair growing again, [Judg. xvi. 22. the Hebrew says literally, "The hairs of his head began to put forth as they were shaved:" which some explain, as if they were restored to the same condition they were in before. Vat. Jun.] God restored to him his strength. The princes of the Philistines met in a general assembly, in the temple of their god Dagon, to return him thanks for having delivered to them this their formidable enemy. After they had ended their feast, they ordered *Samson* to be brought that they might make sport with him; when they had insulted him as long as they thought fit, he desired his guide, to let him rest himself against the pillars that supported the temple; which was then full of people, both above and below the galleries. Vide FRAGMENTS, No. CCIV. *Samson* calling on the name of the Lord, and laying hold of the two pillars, by which the temple was supported, one in his right-hand and the other in his left, he said; let me also die with the Philistines. Then violently shaking the pillars, the temple fell on the princes and people, and killed about three thousand persons. He lived in the whole about thirty-eight years; and was judge of Israel about twenty years. Judg. xvi. 20. A. M. 2867 to 2887.

Ought *Samson* to have put himself to death? And should he have sought revenge for the loss of his eyes? St. Bernard maintains, that if he had not a particular inspiration of the Holy Ghost to actuate him, he could not without sin be the author of his own death. St. Austin also, does not excuse him, but on the supposition, that he was urged by the inward motions of him, who is master of life and death. Others maintain, that this action of *Samson* might be vindicated from his office, as being judge and defender of Israel; and therefore, without considering the danger he exposed himself to, he might have nothing in view but the deliverance of his people. St. Paul places him among those whose faith was commended and recompensed, Heb. xi. 32.

SAMUEL, שמואל. See SHEMUEL.

SAMUEL, son of Elkanah, and of Hannah, of the tribe of Levi, and of the family of Kohath; he was a prophet and judge of Israel for many years, 1 Sam. i. 1, 2, 3, &c. 1 Chron. vi. 23. His father dwelt at Ramathaim-Zophim, or

or the city of Ramatha, inhabited by Levites of the family of Zophai or Zuph, a descendant of Kohath. *Samuel* dwelt there himself the greater part of his time. See RAMATH. It is disputed whether he was a priest or no. Some of the ancients believed, he was of the race of Aaron, and exercised the function of high-priest. He wore the ephod, 1 Sam. ii. 18.; he consecrated two kings, Saul and David; he offered sacrifices, and that out of the tabernacle. The Psalmist, xcix. 6. places him in the rank of priests; "Moses and Aaron among his priests, and *Samuel* among them that call upon his name." Josephus, *Antiq. lib. vii. cap. 15.* says, that *Samuel* appeared to Saul in a sacerdotal habit. We find no one of the family of the high-priest Eli, after the death of Hophni and Phinehas, who could exercise the high-priest's office. It is therefore very probable, that *Samuel* performed the duties of this office, till the grandsons of Eli were of age to take it.

It is replied, that *Samuel* not being of the race of Aaron, it is unlikely he should have been high-priest. His wearing an ephod, his anointing kings, and even his sacrificing in extraordinary cases, will not prove him to be a priest.—David wore the ephod; Gideon and Saul sacrificed; some of the prophets consecrated kings; *Samuel* is put in the number of those who call upon the Lord, i. e. the Levites.—As to the age of the children of Hophni and Phinehas, we have nothing certain; and if any deputy was employed to perform the functions of the high-priest, they chose rather a priest than a mere Levite. On the whole, therefore, it is best to consider *Samuel* as an extraordinary prophet, but not as intruding into an office which did not appertain to him.

Elkanah, father of *Samuel*, had two wives, Peninnah, and Hannah. Peninnah had children; but Hannah was barren. Elkanah loved Hannah tenderly, and was much concerned that she had no children. One day when he went with his family to Shiloh, where the ark of the Lord then was, he there offered peace-offerings, and made an entertainment for his wives and children. Hannah seeing herself alone, while Peninnah was surrounded with a troop of children, began to weep; rising from table, she went to the tabernacle, where she poured out her heart before the Lord, and made a vow, that if God would give her a son, she would dedicate him to his service all his life; that she would make him a Nazarite, and would suffer no razor to come on his head.

Hannah had a son, whom she named *Samuel*, saying: "Because I have asked him of the

Lord." [*Samuel* is put for *Saul-me-el*: שמואל שאל *asked of the Lord.*] When the child was somewhat grown, she brought him to Shiloh, to the house of the Lord, with an offering, &c. See HANNAH. Young *Samuel* officiated in the temple, and was clothed with a linen ephod, 1 Sam. ii. 18, 19, 20.

The high-priest Eli was very old, and his eyesight was so dim, that he could hardly see. He had heard of the irregularities of his two sons Hophni and Phinehas, but had not courage to restrain them, nor power to remove the scandal they caused in Israel. One night, very early, when *Samuel* was in bed, near the tabernacle of the Lord, he heard a voice, calling him by his name. Thinking it was Eli, he ran to him, and said, "here am I." Eli bid him return, and lie down to sleep, for he had not called him. The same thing happened three times. The third time Eli, judging there must be something extraordinary in the incident, directed him, if called any more, to say; "Speak, Lord, for thy servant heareth."

Samuel obeyed: and received a threatening prophecy against Eli, and his house. When day was come, Eli called *Samuel*, and obliged him to disclose what the Lord had said: to which Eli answered, it is the Lord, let him do what is pleasing in his own eyes.

The battle in which the ark of the Lord was taken by the Philistines; the death of the high-priest Eli, and of his two sons Hophni and Phinehas; the manner in which the ark was sent back to Beth-shemesh, and from thence to Kirjath-jearim: may be seen at length in the first book of *Samuel*, chap. iv. v. vi. Vide also the articles ELI, HOPHNI, and PHINEHAS, ARK, DAGON, and BETHSHEMESH.

After the death of Eli the high-priest, *Samuel* was acknowledged as judge and governor by all Israel. He insisted on the reformation of the people; and they renounced their strange gods, and applied themselves wholly to serve the God of their fathers. Afterwards, *Samuel* convened another assembly at Mizpeh, where the people met in arms. *Samuel* prayed for them; they fasted and prayed, poured out water before the Lord; confessed their sins, and *Samuel* judged them. The Philistines hearing that Israel was assembled at Mizpeh, took the alarm, and came into the field against them, but were defeated so signally, that for a long time they durst not appear on the frontiers of Israel; but were obliged to restore such cities as they had taken.

Samuel was about forty years of age when he began to judge Israel. He judged them all his life; for under the reign of Saul he preserved a great

great share of authority, as well in respect of Saul himself, as of the whole people. He went yearly to Bethel, to Gilgal, and to Mizpeh; whence he returned to his house at Ramah, and so distributed justice to all Israel. He also built an altar at Ramah, as well for his private devotion, as for that of the people, who flocked to him from all parts, to consult him, and to have their causes decided. When he grew old, he appointed his sons judges over Israel, and they discharged this office in Beer-sheba, a city lying on the southern limits of the land of Canaan. But, instead of walking in the steps of their father, they suffered themselves to be corrupted by bribery.

Then the elders of Israel came to *Samuel*, and said, "set a king over us, as all other nations have, who may judge us." This proposal was painful to *Samuel*, and he addressed himself to God by prayer. The Lord answered; hear the voice of the people, and give them what they ask for; for it is not you, but me, they have rejected, that I may not reign over them. But declare to them what they may expect under a king; that they may commit this folly after full information.

A little while after, Saul, son of Kish, of the tribe of Benjamin, being sent by his father to seek some asses, which had strayed, came to advise with *Samuel* about them; the prophet told him, that God had appointed him king over his people; and he gave Saul the royal unction. *Vide SAUL*. After which *Samuel* held an assembly of the people at Mizpeh, that they might elect a king. The lot was cast, and fell on Saul, son of Kish. He was sought for immediately, but was not to be found: They ran therefore, to where he had hid himself, and brought him forth among the people. *Samuel* then said, you see the man whom the Lord hath chosen. After this he wrote down the laws and constitutions of his new kingdom, and published them.

A month was scarcely passed after Saul's election, when the Ammonites attacked the city of Jabesh, in Gilead. Saul, with all Israel, marched against the Ammonites, and relieved Jabesh. At their return from this expedition, *Samuel* incited the people to go to Gilgal, and confirm the election of the king. They did so; offered peace-offerings, and made great rejoicings. Then *Samuel* addressing the assembly, asked them, whether they had any fault to find with his conduct? The people answered, no. He proceeded to say, the Lord is therefore my witness to day, and so is also the king he has appointed, that you have nothing to reproach me with. To which the people answered, they

are witnesses. *Samuel* then exhorted them to loyalty and obedience. To which he added, is it not now wheat-harvest? (A season in which rain is very rare in Palestine)—yet I shall call on the Lord, and he will send out his thunder, and shower down his rain, that you may know how great an evil you have committed in the eyes of the Lord, in presuming to ask for a king. After this tempest every one returned to his own house.

In the second year after his election, Saul being in arms against the Philistines, waited at Gilgal six days, expecting *Samuel*, but seeing he did not come, on the seventh day, he had the victims brought to him, and offered a burnt-sacrifice.

Scarcely was his sacrifice ended when *Samuel* came; and enquired, what have you been doing? Saul replied, that seeing himself pressed by the Philistines, and almost abandoned by his soldiers, he had offered a burnt-offering. *Samuel* told him, that he had committed folly. If, says he, you had obeyed the commandment of the Lord, the Lord would have confirmed your kingdom over Israel for ever; but now your reign will not long continue." Then *Samuel* went to Gibeah, and Saul followed him.

After this, *Samuel* by order from God, sent out Saul to war against the Amalekites. Spare none, says he; they are all devoted to the curse of extirpation, man, woman, and child, even those that suck the breast, oxen, camels, sheep, and asses. Saul therefore marched against Amalek, and ravaged the whole country; but he thought fit to preserve the better part of their goods and cattle. Then God said to *Samuel*, I repent that I have made Saul king. *Samuel* was much afflicted at this, and cried to the Lord all night. The day following he visited Saul at Gilgal, where he was offering a sacrifice of the flocks taken from Amalek. Saul saluted him, and told him, he had performed the commands of the Lord. Whence then, says *Samuel*, is this lowing of oxen, and bleating of sheep, in my ears? Saul answered him, the people brought away the prime, to offer in sacrifice to the Lord. *Samuel* upbraided him vehemently with his want of obedience.

Saul threw all the blame on the people, and said to *Samuel*, "I have sinned in having had too great complaisance for the people; but come with me, that we may worship the Lord." *Samuel* refused, and turned hastily away from him to be gone; and Saul taking hold of *Samuel's* garment, it was torn in his hands. On which the prophet said to him; "thus has the Lord torn the kingdom out of your hands, to give

“give it to another, who is better than you.” Saul replied, “I confess I have sinned, but, however, do me the credit of appearing with me before the elders of the people, and before all Israel: and let us worship the Lord.” *Samuel* complied, and they returned to the camp at Gilgal. There *Samuel* caused Agag, king of the Amalekites, whose life had been spared, to be brought out, and hewed to pieces; observing, that as his sword had made many mothers childless, so likewise, should his mother be rendered childless among women. [*Vide* FRAGMENTS.]—*Samuel* returned to Ramah; and from this time saw Saul no more; nevertheless, he continually bewailed him.

Some years after this, the Lord said to *Samuel*, “how long will you mourn for Saul? Arise, and go to Bethlehem, and give the royal unction to one of the sons of Jesse, whom I have chosen to be king over my people.” *Samuel* answered, Saul will be informed of it, and will put me to death.” The Lord said, “go thither as if to sacrifice; invite Jesse to partake of the sacrifice, and there I will shew you the person whom you are to anoint.” *Samuel* went therefore to Bethlehem: the elders of the place came to shew their respect to him, and he invited them to the solemnity of the sacrifice. When he went into Jesse’s house, all the sons of this venerable old man came to salute him. Seeing Eliab the eldest, *Samuel* said within himself, surely this is he whom the Lord hath chosen! But the Lord replied, “have no regard to a good appearance, or an advantageous stature; for this is not he whom I have chosen.” Jesse caused his seven sons, one after another, to pay their respects; but *Samuel* found that neither of these was chosen. Jesse said, he had still a younger son, but he was keeping the sheep. Send for him, says *Samuel*, for we will not sit down to table till he comes. The eighth son of Jesse was David, who was fetched out of the field; and when he came in, the Lord said, “anoint him, for this is he.” *Samuel* poured on his head the oil he had brought with him; and from that time the spirit of the Lord departed from Saul, and rested on David.

Samuel returned to Ramah, and dwelt there the rest of his life, among the prophets, who lived under his conduct in a kind of community. Several years after, when David was in disgrace with Saul, and had with difficulty escaped his vengeance, he took refuge with *Samuel* at Ramah. He related Saul’s behaviour towards him; and they went together to Naioth. Saul had intelligence of this, and sent a party to surprise David. But the messengers finding Sa-

muel prophesying in the midst of the prophets, they were also seized by the spirit, and began to prophesy among them; i. e. they were surprized with certain irregular motions and agitations, and pronounced certain words, as the prophets were used to do in their fits of enthusiasm.—[Perhaps, rather—finding these prophets at their devotions, they were seized by a spirit of devotion, and united their praises, worship, &c. with those of the prophets.] Saul sent a second, and a third, company of messengers, who were seized in like manner. Lastly, he came himself, and was seized with the spirit of God [rather—of devotion, for the time being], and prophesied among the rest. This delay gave David an opportunity to escape.

Samuel died at the age of ninety-eight, about two years before Saul; A. M. 2947, ante A. D. 1057. All Israel mourned for him, and he was buried at his own house at Ramah, 1 Sam. xxv. 1. The author of Ecclesiasticus, has an eulogy to his memory, chap. xlv. 13, 17, 20.

About two years after the death of *Samuel*, the Philistines having invaded the territories of Israel with a powerful army, Saul, with his troops, took a position on the eminences of Gilboa. Overcome by consternation at the multitude of his enemies, he resolved to consult some witch or sorceress, to foreknow the event of this war. His servants discovered an enchantress at *En-dor*, about two or three leagues from Gilboa.—He disguised himself, and visited her, with a small attendance, that the witch might not know him; because, some years before, he had banished all of her profession.

This woman he desired to raise the ghost of *Samuel*. She had recourse to her charms, and when she saw the ghost appear, she screamed violently, and said, “why have you deceived me, for you are Saul?” Saul encouraged her, and asked her, what she saw? “I see (said she) gods [*elohim*, in the sense of magistrate, chief, or prince, &c.] coming out of the earth.” He asked her what sort of a man? She said, an old man covered with a mantle. By this description, Saul recognized *Samuel*, and bowed himself to the earth. *Samuel* said, why have you disturbed me? Saul answered, that being in great straits, and not knowing whom to address, because God gave him no answer, he found himself necessitated to have recourse to him, by magic. *Samuel* told him, that the Lord would deal with him as he had already predicted, that the kingdom should be taken from him, and given to David his son-in-law; that Israel should be delivered into the hands of their enemies the Philistines. To which he added,

added, to-morrow you shall be with me,—you and your sons,—and the Lord shall abandon Israel to the Philistines.

On this history, a question has been moved, that has divided both ancients and moderns, *i. e.* whether the ghost of *Samuel* did really appear to Saul? or, whether this were only a trick of the sorceress, who herself spoke to Saul, and feigned the voice of *Samuel*? It is asked also, whether it was effected by the power of the devil, by art magic; or, whether God permitted that *Samuel* should appear, by a miraculous effect of his power. Justin Martyr, *Dial. cum Tryphon*. Origen, Anastasius of Antioch, believed that demons had some power over the souls of the saints, before Jesus Christ descended into hell, and delivered them out of the hands of the prince of darkness. St. Austin finds no greater inconvenience in saying, that the devil caused the soul of *Samuel* to appear, than in supposing him to present himself before the Lord among the children of God, *Vide* FRAGMENTS, No. CLIII. or in supposing him to place our Saviour upon a pinnacle of the temple. [Comp. PINNACLE of the TEMPLE, *Add.*]

Manasseh-ben-Israel, *de Resurrect. Mort. lib. ii. cap. 6.* according to the principles of the book *Zohar*, believes, there are demons which have so much power over the souls of the dead, during the first year after their death, that they do with them almost what they please, and oblige them to take whatever bodies they think fit. However, we cannot agree that this happened the same year as *Samuel* died, but think it was about two years after his death: and besides, the principles of this Rabbi are by no means supportable. On the other hand, it is hard to oppose the Scripture, which expressly affirms, that *Samuel* appeared, that he spoke, foretold the death of Saul, &c.

Those who maintain that *Samuel* did not really appear to Saul, are divided among themselves. Some think that a demon assumed the form of *Samuel*, and spoke to Saul. *Auth. Qu. ad Orthodox. qu. 52.* Tertull. *de Anima. cap. 57.* Basil, *in cap. 8. Isai.* Nyssen, *Epist. ad Theodos. Episc.* Others affirm, that the witch saw nothing, but pretended to see the true *Samuel*, imitated his voice, and spoke in his name, and so imposed on Saul. Eustat. Antioch. *de Engast.* Hieronym. *in cap. 7. Isai. et in Matt. vi.* Cyril. Alex. *lib. vi. de adorat. in Spirit. et Alii plures.* Others maintain, that God, of his own will and power, and independently of the art of magic, took occasion from this invocation of the enchantress, to make the figure of *Samuel* appear to the eyes of Saul, to pronounce to this

VOL. II. PART XXV. Edit. IV.

prince the sentence of his death, and destruction. *Vide* Aug. *lib. xv. de cura pro mort.* Ambros. *in Luc. cap. 1.* Zeno Veron. *serm. de Resurrect.* D. Thom. 2. 2. q. 174. art. 5. ad 4. *alii plures, ad 1 Sam. xxviii.* Rabbi Levi-ben-Gerson insists, that all this passed only in the imagination of Saul: He says, that this prince being struck with apprehension of his present danger, and of the threats God had made to him, believed he saw *Samuel* appear to repeat these threats, and to foretel his approaching destruction.

Of all these opinions, the most probable is, that *Samuel* really appeared to Saul: not by the magical charms of the sorceress, or by the power of the devil; but by the Almighty power of God, who, to punish Saul, might permit the real *Samuel* to appear, and discover to him his last and greatest calamity. Consult Allatius, Notes on the Treatise of Eustathius, *de Engastrimytho*, &c. [The Editor differs from father CALMET: for his reasons, see PYTHONESS OF ENDOR.]

To *Samuel* are ascribed the book of *Judges*, that of *Ruth*, and the first book of *Samuel*.—There is, indeed, great probability that he was author of the first twenty-four chapters of the first of *Samuel*, since they contain nothing but what he might have wrote, and in which he was not a principal agent. However, in these chapters, there are some small additions, probably inserted after his death. We read, 1 Chron. ix. 22. that he assisted in regulating the distribution of the Levites made by David for the service of the temple. This may be explained, by saying, that David pursued the order settled by *Samuel*, during his administration, after the death of the high-priest Eli. [Or, that he left in MS. some plan for such a purpose.] We read also, 1 Chron. xxvi 28. that *Samuel* enriched the tabernacle of the Lord, by magnificent presents, and by valuable spoils, taken from the enemies of Israel. Also 1 Chron. xxix. 29. that he wrote the history of David, in conjunction with the prophets Nathan and Gad. Probably he might write the beginning of his history, which the other prophets continued and concluded; for *Samuel* was dead before David came to the throne. The first two books of Kings bear the name of books of *Samuel*; but, it must be allowed that he could not be the author of the second of these books, which contains transactions after his death. Neither could he write the latter end of the first, since his death is mentioned in chap. xxv. It is said, chap. x. 25. of the first book of *Samuel*, that this prophet wrote in a book, “the manner of the kingdom,” describing the rights, prerogatives, and

O div. 2

revenues

revenues of the king, and the extent of his power and authority: a repetition of what he had proposed, *vivâ voce*, a little before to the people. Rabbi Levi-ben-Gershon affirms, that when he had finished it, he put it into the ark; and Bodin, *de Repub. lib. i. cap. 10.* assures us, on the credit of the Rabbins, that the kings destroyed and suppressed this book, that they might reign afterwards with less restraint.

Samuel began the chain of the prophets, which was never broken from his time, to that of Zechariah and Malachi. See Acts iii. 24. "All the prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise foretold of these days." The body of *Samuel* was transported from Palestine to Constantinople, in the time of the emperor Arcadius.—Jerom says, *cont. Vig.* they carried the remains of this prophet in a golden vessel, wrapped up in silk: that the bishops and people every-where received them in multitudes, with a joy beyond expression, and with honours almost infinite.—The Roman martyrology places his festival August 20.

Besides the true history of *Samuel*, there are many traditions concerning this prophet, among the Orientals, D'Herbelot, *Bibl. Orient. p. 735*, and 1021. They relate, for example, that *Samuel* having made his report to God, that the Hebrews were resolved to have a king; God gave him a vessel or horn full of oil, and a staff, revealing to him, that the man in whose presence the oil should boil in the vessel, and whose stature should be equal to that staff, was appointed for their king. No sooner was this determination published among the people, but all the chiefs of the tribes came with great eagerness to measure themselves by the staff, and to try if the oil would boil in their presence; but in vain.

Saul also, otherwise called *Sharek*, and sur-named *Thalout*, *i. e. the Tall*, who was no more than a carrier of water, or dresser of leather, came to the prophet among the rest, and immediately the oil began to boil in the vessel, and he was found just to be the height of the miraculous staff. On these tokens, *Samuel* declared him king; but the heads of tribes, especially that of Judah, to whom the royal dignity had been promised, expostulated, saying; how can this man be our king, who has no estate? how can he support the expence and dignity of the royal state? *Samuel* replied, the Lord has chosen him, who disposes of kingdoms without controul, to whomsoever he pleases.

The Israelites would not yet submit, but insisted on having a sign from *Samuel*, that they

might be assured from God, that this was his will. *Samuel* answered them, this is the miracle that God gives you to confirm this choice, the ark of the Lord, which was taken away by the Philistines, shall be brought back to you by angels.

When therefore, the election of Saul was proclaimed, the Philistines being resolved to conceal the ark of the Lord, which had caused them so many misfortunes by its presence, they hid it in a dunghill. But they were smote with a shameful disease in their secret parts, which determined them to send it back to the confines of the land of Israel. It was no sooner arrived at this place, but the angels of the Lord took it up, and carried it to the tabernacle at Shiloh; and this miracle secured Saul in his kingdom.

It is convenient sometimes even to know such things that deserve neither esteem nor credit, if it were only by that, to obtain a right of contemning them. *Vide FRAGS. No. XXXIV.*

SANBALLAT, סַנְבַּלַּט, *bush in secret*; from סֵנֶה *sene*, a bush, and the preposition בֵּה *be*, in, לִטְוִי *lut*, to hide: according to the Hebrew and Syriac, *the enemy in secret*. This name is foreign from the Hebrew language. [Simon thinks, *hatred in secret, i. e. envy*; from the Chaldee.]

SANBALLAT, chief, or governor of the Cuthites, or Samaritans; a great enemy to the Jews. He was a native of Horon, or Horonaim, a city beyond Jordan, in the country of Moab. When Nehemiah came from Shushan to Jerusalem, Nehem. ii. 10, 19. A. M. 3550, ante A. D. 454. and began to rebuild the walls of Jerusalem, *Sanballat*, Tobiah, and Geshem taunted him, and sent to enquire on what authority he undertook this enterprize? whether it was not a revolt against the king? &c. But Nehemiah proceeding with vigour in his undertaking, *Sanballat* was extremely provoked, and said, What are these poor Jews a-doing? Will the people let them go on? Will they finish their work, and dedicate it one day? Will they build with these stones that the fire has destroyed and reduced to dust?—Nevertheless, at last, the walls of Jerusalem were completed.

Then *Sanballat*, Tobiah, and Geshem, sent to Nehemiah, to desire him to meet them in the field, that they might make an alliance, and swear inviolable friendship. A. M. 3550, ante A. D. 454. But Nehemiah perceived this was only a stratagem; and declined it. At last, *Sanballat* wrote to him, saying, "There is a report spread among the people, and Geshem confidently affirms it, that you and the Jews intend a revolt, &c. Now as all these things are to be represented to the king, it will be convenient for you

you to give us a meeting, that we may confer together about them." *Sanballat* also gained over to his interest a certain false prophet called *Shemaiah*, who would have intimidated *Nehemiah*. But *Nehemiah*, by prudent boldness, avoided the snare.

Nehemiah being obliged to return to king *Artaxerxes* at *Shushan*, *Neh. xiii. 6, 28. A. M. 3563, ante A. D. 441.* in his absence, the high-priest *Eliashib* married his grandson *Manasseh*, son of *Joiada*, to a daughter of *Sanballat*, and he allowed one *Tobiah*, a kinsman of *Sanballat*, an apartment in the temple. But *Nehemiah* at his return to *Jerusalem*, (the exact year of which is not known,) drove *Tobiah* out of the temple, and would not suffer *Manasseh*, the high-priest's grandson, to continue in the city, nor to perform the functions of the priesthood. *Manasseh* being thus expelled, retired to his father-in-law *Sanballat*, who provided him the means of exercising his priestly office on mount *Gerizim*, on the following occasion. See *GERIZIM*.

When *Alexander the Great* came into *Phoenicia*, and invested *Tyre*, *Sanballat* abandoned the interests of *Darius* king of *Persia*, and went at the head of 8,000 men, to offer his service to *Alexander*. This prince readily entertained him, and gave him leave to erect a temple on mount *Gerizim*, where he constituted his son-in-law *Manasseh* the high-priest. *Sanballat* must at this time be very old, for one hundred and twenty years before, *A. M. 3550*, he was governor of the *Samaritans*. Indeed, some have been of opinion, that the *Sanballat* who lived in the time of *Alexander*, was different from that *Sanballat* who so eagerly opposed *Nehemiah*; but we see no absolute necessity of admitting this. However, *Josephus* makes *Sanballat* a *Cuthite* originally, and does not mention him who withstood *Nehemiah*. The wife of *Manasseh* he calls by the name of *Nicaso*, and says, that *Sanballat* died nine months after he had submitted to *Alexander*.

[*Dr. PRIDEAUX* in his *Connection of the Histories of the Old and New Testament*, rejects the solution of this difficulty, by two *Sanballats*, and endeavours to reconcile the history to truth and probability, by shewing a mistake in *Josephus*. This author makes *Sanballat* to flourish in the time of *Darius Codomannus*, and to build his temple upon mount *Gerizim* by licence from *Alexander the Great*; whereas it was performed by leave from *Darius Nothus*, in the fifteenth year of his reign. This removes the difficulty arising from the great age of *Sanballat*, and allows him to be contemporary with *Nehemiah*, as the Scripture history requires.]

SANCTIFY. To sanctify often signifies to prepare. Thus *Joshua* says to the people, *iii. 5.* "Sanctify yourselves, for to-morrow the Lord will do wonders among you." Prepare yourselves to pass over *Jordan*. In *Isaiah xiii. 8.* the Lord calls the *Medes* his sanctified. I have appointed, and, as it were, consecrated them to be the executioners of my vengeance against *Babylon*. See also *Numb. xi. 18.* "Sanctify yourselves against to-morrow, and ye shall eat flesh." And *Joshua vii. 13.* "Up, sanctify the people, and say, sanctify yourselves against to-morrow, for thus says the Lord God of *Israel*, there is an accursed thing in the midst of thee, O *Israel*." *Jer. vi. 4.* "Prepare ye war against her, or sanctify the war against *Jerusalem*; prepare yourselves to make war against her." And *xii. 3.* "Pull them out like sheep for the slaughter, and prepare them for the day of slaughter." *Heb. sanctify them.* And *li. 27, 28.* "Assemble the troops against *Babylon*, prepare the nations against her—sanctify them." And *Joel i. 14.* "Sanctify a fast." *Mich. iii. 5.* "The false prophets sanctify (or prepare) war against those who will not give them something: they declare war, or denounce evils against them." *Zeph. i. 7.* "The Lord hath prepared his victims for the day of vengeance, he hath bid his guests:" *Heb. sanctified them.* *Comp. HOLY, Add.*

We desire of God, that his name may be sanctified, or hallowed; *i. e.* honoured, praised, and glorified throughout the world; especially by those who have the happiness of knowing him. Let them sanctify it by their good lives, their fidelity, their submission, to his orders; and they that know him not, that they may obtain the knowledge of him, may hear his word, may become obedient to his instructions, &c. We may apprehend yet better what is meant by sanctifying the name of God, by the opposite to it; *i. e.* profaning the name of God, by vain swearing, blaspheming, ascribing his name to idols; by furnishing wicked men and infidels with occasion of blaspheming it by our bad lives, and scandalous conversation, &c.

It is said, "I will be sanctified in them that come nigh me," *Lev. x. 3.* in his priests, when by the terrible and exemplary punishment of *Nadab* and *Abihu*, the Lord shewed what purity he required in his servants, what punctual exactness he expected in his service. The Lord complains in another place, that *Moses* and *Aaron* did not sanctify him before *Israel*. "Because ye believed me not, to sanctify me in the eyes of the children of *Israel*, therefore ye shall not bring this congregation into the land which

I have given them," Numb. xx. 12. And how did they *not sanctify* him? By shewing some distrust in his words.—"Because ye believed me not." God *sanctified* the seventh day, i.e. consecrated it to his service, Gen. ii. 3. He *sanctified* all the first-born, Exod. xiii. 3. he commands that they should be offered to him; as it were, consecrated to his service. Moses *sanctifies* the Israelites, and by bathing, by abstinence from the use of the marriage-bed, by the purity of their clothes, he prepares them for appearing before the Lord, for entering into a covenant with him. Exod. xix. 10. xiv. 12.

Those who approach to holy things are *sanctified*; for example, it is allowed to the priest, only, to offer sacrifices at the altar, Exod. xxix. 37. If one of the laity should approach thereto, he would contract an uncleanness, which must be expiated. So that to *sanctify* here is equivalent to *defile*, or to contract a pollution, which would require to be purified by sacrifice, or, at least, by bathing and washing of the clothes. See also Exod. xxx. 29. Levit. vi. 18, 27. Compare Levit. xxii. 15, 16. where God expressly forbids that the laity should eat of the *sanctified* things. Vide SAINT.

[We have in Haggai, ii. 12, a remarkable instance of the contrariety between the communication of holiness or *sanctification*, and that of pollution. The prophet is bid to ask the priests concerning the law,—“if one bear *holy flesh* in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be *holy*?” And the priests answered, No.—But, said Haggai, if any one who is *unclean* by a dead body, touch any of these, shall it be unclean? They said, *it shall be unclean*.” So that the principle of pollution was much more readily communicated than that of *sanctification*;—for instance, to persons and to things which were in the same apartment, or house, with a dead body; though they had not touched it: but, holy flesh did not communicate *sanctification*, beyond that which it touched: it might *sanctify* the skirt of the garment that carried it, but it communicated no virtue to any thing beyond it.]

SANCTUARY. By this name was called that part of the temple of Jerusalem, which was the most secret and most retired: in which was the ark of the covenant, and wherein none but the high-priest might enter; and he only once a year, on the day of solemn expiation. The same name was also given to the most sacred part of the tabernacle, set up in the wilderness, which remained till some time after the building of the temple. Vide TABERNACLE, and TEMPLE, also, the PLATES, PLANS, &c.

Sometimes the word *sanctuary* is used generally for the temple, or the holy place, the structure appointed for public worship of the Lord. It should seem also, that Moses uses it instead of the Holy Land. Exod. xv. 17. “Thou shalt bring them in, and plant them in the mountain of thy inheritance, in the place, O Lord, which thou hast made for Thee to dwell in; in the *sanctuary*, O Lord, which thy hands have established.”

And Levit. xx. 3. of those who offer their children to Moloch, he says, they “defile my *sanctuary*, and profane my holy name.” He forbids the high-priest to go out of the temple, to mourn for his relations, Levit. xxi. 12. “Neither shall he go out of the *sanctuary*, nor profane the *sanctuary* of his God.” The temple is here denoted by its principal part. It is believed that *sanctuary* is put for heaven, Deut. xxvi. 15. Look from the dwelling of thy *sanctuary*, from the high-heaven.

SAND. A similitude taken from the aggregate *sand* of the sea is often used, to express a very great multitude, or a very great weight; or from a single *sand*, something very mean and trifling. God promises Abraham and Jacob to multiply their posterity as the stars of heaven, and as the *sand* of the sea. Gen. xxii. 17. xxxii. 12. Job, vi. 3. compares the weight of his misfortunes to that of the *sand* of the sea. Solomon says, Prov. xxvii. 3. that though *sand* and gravel are very heavy things, yet the anger of a fool is much heavier. And Ecclesiasticus says, that a fool is more insupportable than the weight of *sand*, lead, or iron, Ecclus. xxi. 15.

We have noticed under the article GLASS, that the *sand* of Palestine was used for making glass. See Deut. xxxiii. 19.

The prophets magnify the omnipotence of God, who has fixed the *sand* of the shore for the boundaries of the sea, and has said to it; “Hitherto shalt thou come; but here thou shalt break thy foaming waves, and shalt pass no further.” Jer. v. 22.

Our Saviour tells us, Matt. vii. 26. that a fool lays the foundation of his house on the *sand*; whereas a wise man founds his house on a rock.

Ecclesiasticus says, xviii. 8. that the years of the longest life of man are but as a drop of water, or as a grain of *sand*. And Wisdom says, vii. 9. That all the gold in the world, compared to wisdom, is but as the smallest grain of *sand*.

SANDALS. We find *sandals* in three passages. When Judith went to the camp of Holofernes, she put *sandals* on her feet, Judith x. 4. And xvi. 9. “Her *sandals* ravished his eyes.” They were a magnificent kind of buskins, proper only to ladies of condition, and such

as dressed themselves for admiration. They had generally slaves to carry their *sandals*, which were sometimes of gold; and they had often cases or boxes to put them in. These cases in Menander are called *sandalotheca*; and the slaves that carried the *sandals* are called *Pueri sandali-geruli*, or *Puella sandali-gerula*. Plaut. in *Trinum. Act. ii. scen. 1.* John the Baptist says of himself, that he was not worthy to be *sandali-gerulus* to our Saviour, "whose shoes I am not worthy to bear." Matt. iii. 11. Writers say, that when Hercules became slave to Omphale, she used to give him correction with her *sandal*. Lucian. *lib. de scribenda historia.* Terent. *Eunuch. Act. v. scen. 8.*

[This was the most degrading and effeminate kind of correction; so Lucian makes Venus say of Cupid, "Already I have given him some correction; and taking him on my knee, have chastized him with my *sandal*." Dial. Venus and Luna. But Mr. Morier, in his *Second Journey to Persia*, p. 8. mentions a servant of the ambassador who was "abundantly beaten on the back with a stick, and on the mouth with a shoe heel," which he further explains, p. 95. The king of Persia examined some of his officers, who not answering as he desired, he exclaimed, "Call the Ferashes, and beat these rogues till they die." The Ferashes came and beat them violently; and when they attempted to say any thing in their own defence, they smote them on the mouth with a shoe, the heel of which was shod with iron." He adds in a note, "This use of the shoe is quite characteristic of the Eastern manners described in Scripture.—The shoe was always considered as vile, and never was allowed to enter sacred or respected places; and to be smitten with it, is to be subjected to the last ignominy. Paul was smitten on the mouth by the orders of Ananias." Acts xxiii. 2.—whether this were *with a shoe*, may deserve consideration; such ignominy, if that were the case, might well excite Paul's anger, and excuse his threat.]

But there were *sandals* also belonging to men, and of mean value. Jesus Christ allows the use of them to his disciples, Mark vi. 9. and whole nations wore them, as the Nabatheans: Strabo, *Geograph. lib. xvi.*

At first *sandals* were only soles tied to the feet with strings, or thongs; afterwards, they were covered, and at last they called even shoes *sandals*. In authors that speak of ecclesiastical rites and ornaments, we find the word *sandals* to signify a valuable kind of shoe, worn by the prelates at solemnities. Benedictus Baudouinus, *de Calceo antiquo.* M. Du Cange, *Glossar.*

Sandalia, Saumaise on *Tertullian de Pallio*, &c.

SANHEDRIM, or *Sanhedria*, a corrupted word, from the Greek Συνδριον, *Synedrion*, which signifies *an assembly*,—such as a parliament, or a sovereign court, where many judges and counsellors meet, to consult on, and to determine, great affairs. The Jews call *Sanhedrim*, or *Beth-din* (the house of judgment) a council of seventy senators, who assembled in a hall of the temple at Jerusalem, and there determined the most important affairs of the nation. The chief of this assembly was called נשי, *Nasi*, or Prince; his deputy was called אב בית דין, *Ab-beth-din*, Father of the House of Judgment, and the sub-deputy was called חכם, *Chacam*, the Wise. The rest were called זקנים, *Tzekanim*, elders, or senators. The room they met in was a *rotunda*, half of which was built without the temple, and half within; i. e. one semi-circle of the room was within the precincts of the temple, and as it was never allowed to sit down in the temple, they tell us this part was for those who stood up; the other half, or semi-circle, extended without the holy place, and here the judges sat.

The *Nasi*, or prince, sat on a throne at the end of the hall, his deputy at his right-hand, and sub-deputy at his left. The other senators were ranged in order on each side. This hall was called לשכת חכמים, *Lishcath-Haggazith*, or the hall paved with stones; and some think it to be the same called Λιθόστρωτος, *Lithostrotos*, or paved with stones. John xix. 13.—They also suppose, what seems to me very improbable, that when the Jews accused Jesus Christ before Pilate, they would not enter the *Prætorium*, that they might not be defiled, but prevailed with Pilate to come into the *Sanhedrim*, there to hear their accusations against our Saviour. Casaubon, in *Sueton. lib. i. cap. 46.* Selden, *de Synedriis, lib. ii. cap. 13, § 4.* Lightfoot, *Hor. Hebr. in Joan.*

The Rabbins pretend, that the *Sanhedrim* subsisted in their nation, constantly, from the time of Moses, to the destruction of the temple by the Romans. They date the establishment of it from what happened in the wilderness, some time after the people departed from Sinai, Num. xi. 16. when seventy men were chosen as judges of lesser matters. The *Sanhedrim* was composed of seventy counsellors, six out of each tribe, and Moses, as president, made up the number seventy-one. Six senators out of each tribe make in all seventy-two persons, which, with the president, constitute a council of seventy-three; and accordingly, the *Sanhedrim* consisted of seventy-three counsellors, according to some.

some. To prove the uninterrupted succession of the judges of the *Sanhedrim*, there is nothing unattempted by the partisans of this opinion. They find a proof where others cannot so much as find any appearance, or shadow, of it. Grotius may be seen in many places of his commentaries, *De jure belli et pacis*, lib. 1. cap. 3. art. 20. and Selden, *de Synedriis veterum Hebræorum*.

As to the personal qualifications of the judges of this court; their birth was to be untainted; they were often of the race of the priests or Levites, or of the number of the inferior judges; or from the lesser *Sanhedrim*, which consisted of twenty-three judges. See JUDGES. They were to be skilful in the law, as well traditional as written. They were obliged to study magic, divination, fortune-telling, physic, astrology, arithmetic, and languages. The Jews say, they were to know to the number of seventy tongues, i. e. they were to know all the tongues, for the Hebrews acknowledged but seventy in all, and perhaps, this is too many. Eunuchs were excluded from the *Sanhedrim*, usurers, decrepid persons, players at games of chance, those who had any bodily deformity, those who had brought up pigeons to decoy others to their pigeon-houses, and those who made a gain of their fruits in the sabbatical year. Some also exclude the high-priest and the king, because of their too great power; but others insist, that the king always presided in the *Sanhedrim*, while there was a king in Israel. Lastly, it was required, that the members of the *Sanhedrim* should be of mature age, rich, of good countenance and body. Such are the notions of the Rabbins: we pretend not to warrant their opinions.

The authority of the great *Sanhedrim* was very extensive. This council decided causes brought before it by appeal from inferior courts. The king, the high-priest, the prophets, were under its jurisdiction. If the king offended against the law, e. gr. if he married above eighteen wives, if he kept too many horses, if he hoarded up too much gold and silver, the *Sanhedrim* had him stripped and whipped in their presence. But whipping, they say, among the Hebrews, was not ignominious; and the king bore this correction by way of penance, and himself made choice of the person who was to exercise this discipline. Also, the general affairs of the nation were brought before the *Sanhedrim*. The right of judging in capital cases belonged to this court; and this sentence could not be pronounced in any other place, but in the hall called *Lishcath-haggazith*; from whence it came to pass, that the Jews were forced to quit

this hall, when the power of life and death was taken out of their hands, forty years before the destruction of their temple, and three years before the death of Jesus Christ.

In the time of Moses this council was held at the door of the tabernacle of the testimony. When the people were in possession of the Land of Promise, the *Sanhedrim* followed the tabernacle. It was kept successively at Gilgal, at Shiloh, at Kirjath-jearim, at Nob, at Gibeon in the house of Obed-edom; and lastly, at Jerusalem, till the Babylonish captivity. During the captivity it was kept at Babylon. After the return from Babylon, it continued at Jerusalem, to the time of the *Sicarii*, or *Assassins*. Then, finding that these profligate wretches, whose number increased daily, sometimes escaped punishment by favour of the president of the judges, it was removed to Hanoth, which were certain abodes situated, say the Rabbins, on the mountain of the temple. From thence they came down into the city of Jerusalem withdrawing themselves by degrees from the temple. Afterwards they removed to Jamnia, thence to Jericho, to Uzzah, to Shepharvaim, to Bethsanim, to Sephoris, last of all to Tiberias, where they continued till their utter extinction. This is the account the Jews give of their *Sanhedrim*.

But the learned do not agree with them: father Petau, *de Doctrin. Temp.* lib. ii. cap. 26. fixes the beginning of the *Sanhedrim* when Gabinius was governor of Judea, who erected tribunals in the five principal cities of Judea; at Jerusalem, at Gadara, at Amathus, at Jericho, at Sephora or Sephoris, a city of Galilee, Joseph. *Antiq. lib. xix. cap. 10. de Bello*, lib. i. cap. 6. Grotius places the beginning under Moses, as the Rabbins do, but he makes it determine at the beginning of Herod's reign.

M. Basnage, in his history of the Jews, at first thought that the *Sanhedrim* began under Gabinius; but afterwards he places it under Judas Maccabæus, or his brother Jonathan.—We see indeed, 1 Macc. xii. 6, under Jonathan Maccabæus, A. M. 3860, that the senate with the high-priest sent an embassy to the Romans. The Rabbins say, that Alexander Janneus, king of the Jews, of the race of the Asmoneans, appeared before the *Sanhedrim*, and claimed a right of sitting there, whether the senators would or no. Josephus informs us, that Herod when governor of Galilee, was summoned before the senate, where he appeared. It must be, therefore, acknowledged, that the *Sanhedrim* was in being before the reign of Herod: and afterwards, as we find from the gospels, and the Acts. Jesus Christ, in Matt. v. 22. distinguishes

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two tribunals. "Whosoever is angry with his brother without a cause, shall be in danger of the judgment." i. e. they say, the tribunal of the twenty-three judges. "And whosoever shall say to his brother *Raca*, shall be in danger of the council:" i. e. of the great *Sanhedrim*, which had the right of life and death, at least generally, and before this right was taken away by the Romans. Some think that the jurisdiction of the council of twenty-three extended to life and death also; but it is certain that the *Sanhedrim* was superior to that council. See also Mark xiii. 9. xiv. 55. xv. 1. Luke xxii. 52, 66. John xi. 47. Acts iv. 15, 21, where mention is made of the *Synedrion*.

From all this it may be concluded, that the origin of the *Sanhedrim* is not without obscurity; for the council of the seventy elders established by Moses, was not what the Hebrews understood by the name of *Sanhedrim*. Nor can we perceive this establishment under Joshua, the Judges, or the Kings. We find nothing of it after the captivity, till the time of Jonathan Maccabæus. The tribunals erected by Gabinius were very different from the *Sanhedrim*.—This was the only court of its kind, and fixed at Jerusalem; whereas, Gabinius established five tribunals at five different cities, which tribunals do not appear to be subordinate one to another. Lastly, it is certain, that this senate was in being in the time of Jesus Christ, and when St. Matthew, Mark, Luke, and John wrote their gospels; since it is mentioned in their writings: But the Jews inform us themselves, that they then had not the power of life and death. John xviii. 31.

SANSANNAH, סנסנה, Σανσαννά, *provinces, branches, bush of the bush*; [*bramble of bramble*] from סנה *senah*, a bush; or, according to the Syriac and the Hebrew, *bramble*, or *bush of the enemy*. A city of Judah, Josh. xv. 31.

[Repeated purifications, says Simon, either of the citizens, or of the place. "Very clean town."]

SAOSDUCHINUS. We think him to be the *Nebuchodonosar* of the book of Judith. He succeeded Esar-haddon, A. M. 3336, ante A. D. 668. He reigned twenty years. His successor was Chinaladanus, or *Saracus*. Vide NEBUCHADNEZZAR I. and HOLOFERNES.

SAPH, שפ rushes, or sea-moss, end, consumption; from שפ *suph*: otherwise, vessel, flat, threshold; from שפ *saph*.

SAPH, or SIPPAT, of the race of the giants: killed by Sibbechai the Hushathite. 2 Sam. xxi. 18. 1 Chron. xx. 4. In Samuel it is said, the battle in which Sippai was killed, was fought at

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Gob: in the Chronicles it is said to be fought at *Gezar*.

SAPHEC: perhaps it should be APHEK. This city is mentioned in the Greek of 1 Sam. xxx. 29.

SAPHIR. The Greek of Joshua xv. 48. places a city called *Saphir* in the mountains of Judah: but the Hebrew reads *Shamir*. Micah, i. 11, speaks also of the inhabitants of *Saphir*, שפיר ישיב. *Pass ye away, into a strange country, thou inhabitant of Saphir*. Perhaps the prophet intends the city of *Sephoris*, or *Sephora* in Galilee. Eusebius mentions a city named *Saphir*, between Eleutheropolis and Askalon.—[The name should seem to import *fair, lovely, pleasant*.]

SAPPHIRA, Σαπφίρα, *that relates, or tells: otherwise, that writes or composes books*; from ספר *sephar*, or *sepher*, according to different readings; otherwise, *handsome*; from שפר *shaphar*: or reading it *saphora*, a hen, a bird; from שפרה.

SAPPHIRA, a Christian woman, wife of Annanias. They having conjointly sold a field, which was their property, brought a part of the price, and laid it at the feet of the apostles, as if it had been the whole price; reserving the rest. For this prevarication they were both struck with sudden death. Acts v. Vide ANNANIAS.

SAPPHIRE, Σάπφειρος, a precious stone.

SAPPHIRE, שפיר, *Saphir*. Exod. xxviii. 18. xxxix. 11. The Greeks and Latins write it *Sapphirus*, and it is often mentioned in Scripture. Job says, xxviii. 6. there are places whose stones are *Sapphires*; i. e. *Sapphires* are very common in some countries. Pliny says, lib. xxxvii. cap. 9, that the best come out of Media; perhaps out of the country of the *Sapires*, or from the Mount of *Sephar* mentioned by Moses. Gen. x. 30. Ezek. i. 26. x. 1. The oriental *Sapphire* is of a sky blue colour, or a fine azure; hence, the prophets describe the throne of God, as the colour of a *Sapphire*; i. e. of a celestial blue or azure. Exod. xxiv. 10. *Shaphir*, in Hebrew, also signifies *Beauty*.

To express the beauty and value of the tablets of Moses, and of the wonderful rod of this legislator, the Hebrews say they were of *Saphir*. The orientals had an extraordinary esteem for this stone; those who wore it about them, thought it to be a talisman of happiness and good fortune.

SARABATHA, or ΣΑΒΑΘΑΘΑ. Epiphanius, *de Vita et Morte Prophetæ*, says, that this was the country of the prophet Zephaniah.

SARAC, otherwise *Chinaladanus*, succeeded Saosduchinus,

Saosduchius, in the kingdom of Assyria, A. M. 3356. *ante* A. D. 648 : he reigned twenty-two years. His reign is famous in history, because in his time Nabopolassar and Astyages, (the first a Babylonian general of *Saracus's* army, the latter, son of Cyaxares, king of the Medes) conspired against him, besieged Nineveh, took it, dethroned *Saracus*, and divided his dominions. Astyages reigned in Media, and Nabopolassar in Assyria. This event is a famous *Epocha* among chronologers. We place it with Usher, A. M. 3378, *ante* A. D. 626.

SARAH, שרה, *lady*, or *princess*; from שר *shar*, a *prince*.

SARAH, שרה, *lady of scent*; from שרר *sharar*, to *rule*, and the Chaldee ריח *riac*, a *scent*: otherwise *song*; from שור *shur*: otherwise *the morning, the morning-star*; from the inverted word שחר *shacar*.

I. SARAH, or SARIA, wife of Abraham, daughter of Terah, father of Abraham, but by another mother; since Abraham asserts, Gen. xii. 13. xx. 12, that she was really his sister, the daughter of his father, but not the daughter of his mother. Terah might have had several wives at once, according to the custom of the country; or he might have married again, after the death of Abraham's mother, by which latter wife he might have had *Sarai*, *Ita* Eutyc. Alex. in *Chronic*. This opinion seems to us better than that which makes *Sarah* the same as *Iscah* daughter of Haran, niece of Abraham, and grand-daughter of Terah, Gen. xi. 29. However, this is the opinion of Josephus, *Antiq. lib. i. cap. 8.* of Jerom, *quest. Heb. in Genesin*, of Austin, *contra Faust*, lib. ii. cap. 35. of Tostat, of Genebrard, and of very many commentators.

Sarai was born A. M. 2018, *ante* A. D. 1986. She married Abraham before this patriarch left Ur; and when they quitted that country, he agreed with *Sarah*, that she should call herself his sister. For, being a woman of exquisite beauty, he was afraid she should be taken away from him, and that he might be put to death on her account, if she were known to be his wife. During a famine in Canaan, the year after Abraham settled there, he was obliged to withdraw to Egypt, where the famine did not reach, Gen. xii. 10. A. M. 2084, *ante* A. D. 1920. In that country, *Sarah* was taken from him, and carried to Pharaoh's palace. But the Lord visited this prince, and his family, with great plagues, because of *Sarah*: and Pharaoh at length knowing that she was Abraham's wife, reproved him very sharply. He restored her to Abraham, and sent them away.

This conduct of Abraham and *Sarah* has occasioned many speculations among the learned. Abraham seems to expose *Sarah* to the danger of adultery; and she seems too easily to consent, by passing for the sister of Abraham, and not his wife. In Abraham, there seems to have been lying, disguise, and too great easiness, in hazarding his wife's chastity; and in her, too great forwardness of compliance. Origen, *Homil. 6. in Gen.* speaking of what happened to Abraham, in respect of Abimelech King of Gerar, under the same circumstances, says, that this patriarch not only told a lie, but even betrayed and exposed his wife's chastity. Faustus the Manichean, *apud August. lib. xxii. cap. 33. contra Faust.* calls Abraham an infamous barterer of his wife's modesty, which he sold to two kings, to gratify his own avarice and gluttony. St. Chrysostom, who seriously endeavoured to excuse Abraham and *Sarah*, acknowledges, however, that this patriarch exposed *Sarah* to the danger of adultery; and that *Sarah* consented to this danger, to save the life of her husband. Lastly, Some moderns have very loudly declared their disapprobation of the conduct of Abraham and *Sarah*.

St. Austin makes an apology for Abraham, saying, 1st, That he did not lie, by describing *Sarah* as his sister, as indeed she was: He concealed a truth which he was not obliged to discover, by not calling her his wife. 2dly, That being exposed at the same time to two dangers, one of losing his life, the other of having his wife taken from him, and not being able to avoid either, by owning her as his wife, but thinking it at least probable that he should escape death, by acknowledging her for his sister; of two evils he chose what seemed to him the least, depending on Providence for the care of his wife's chastity, and her virtuous disposition. *Vide ABRAHAM III.*

Sarah, knowing that God had promised a numerous posterity to Abraham, yet finding herself barren, she thought, that, possibly the promises of God were to be accomplished by the medium of some other woman; she therefore desired Abraham to take her servant Hagar, that, by her means, she might see issue from Abraham. He complied, and took Hagar as a wife of the second order. But when Hagar found herself pregnant she despised her mistress; who, in consequence, used her harshly. Hagar fled from her; but returned some time after.

Some years after, God appeared to Abraham, made a covenant with him, instituted circumcision; changed his name; and changed the name of *Sarai*, or *My Princess*, into that of *Sarah*.

Sarah, or Princess; and promised Abraham a son by *Sarah*. The same year three angels, whom he entertained in his tent, in the form of men, repeated the promise of a son, and assured him, that a full year should not expire, before he saw the completion of this promise. *Sarah* was behind the door of her tent, and hearing this, began to laugh within herself, saying, "After I am now become old, and my Lord is old also, shall I receive pleasure?" Then the Lord said to Abraham, "Why did *Sarah* laugh? Is any thing impossible to God? *Sarah* shall indeed have a son within a year's time." *Sarah* denied that she had laughed; but the Lord said to her, "It is not so, for you surely did laugh."

Shortly after, Abraham went to dwell at Gerar, a city of the Philistines; and Abimelech, king of this city, took *Sarah*, who, though now fourscore and ten years old, and then with child of Isaac, was still a handsome woman. But the Lord appeared to Abimelech in a dream, and threatened to punish him, if he detained another man's wife. The next day, early in the morning, this prince came to Abraham, and brought him his wife, reproaching his dissimulation, in pretending she was his sister. Abraham excused himself, by explaining that she was indeed his sister, by the same father, though not by the same mother. Abimelech made great presents to Abraham, and to *Sarah*, that she might veil herself.

The year following she brought forth a son, whom she named *Isaac*, i. e. *Laughter*; in allusion to her laughing, when she overheard the promise, and to express the great joy his birth produced in her: She suckled the child herself; and when it was to be weaned, after three years, as the most probable opinion is, Abraham made a great feast for his friends. *Sarah* saw Ishmael at play with Isaac, (or, according to St. Paul, Gal. iv. 29. Ishmael then persecuted or teased Isaac,) and she said to Abraham, Cast out this bond slave, with her son, for Ishmael shall not inherit with Isaac. Abraham was vexed at this request, but God ordered him to comply.

Scripture tells us no more of *Sarah* till her death, Gen. xxiii. 1, 19. which happened some years after the famous trial that God made of Abraham's faith, by commanding him to sacrifice Isaac. *Sarah* was a hundred and twenty-seven years old when she died: She was then in the valley of Hebron, and Abraham came to Beersheba to mourn for her. We know not the occasion of this absence of Abraham; but Scripture says expressly, he went into this valley to mourn for her; and that after he had paid this last duty to her, he bought a field of Ephron the

VOL. II. PART XXVI. Edit. IV.

Ammonite, in which was a cave hewn into the rock, where were new tombs. The Vulgate calls this cave *double*; but the Hebrew calls it *Machpelah*, מַכְפֶּלֶת, *duplex*; which perhaps, might be the name of the field where this cave was. See MACHPELAH, and HEBRON.

Some have thought, that *Sarah* knew nothing of Abraham's intention of sacrificing his son, nor was acquainted with it till after they returned from Moriah. Others have maintained, that she died with grief, when told that Abraham had really sacrificed Isaac, which was a false report made to terrify her. Josephus says, she died soon after this event: But, according to his calculation, she must have lived twelve years after it;—since, he says, Isaac was five-and-twenty years old, when his father would have sacrificed him, and *Sarah* was ninety years old when she bore Isaac, and one hundred and twenty-seven when she died. Usher also puts eleven or twelve years between Abraham's trial, and the death of *Sarah*. The Talmudists and Epiphanius, put *Sarah* in the catalogue of prophetesses of the Old Testament.

Sarah, according to the Orientals, was daughter of Nahor, and grand-daughter of Terah, consequently she was niece to Abraham. *Sarah's* mother was another *Sarah*, daughter of Terah by Tahouiah, his second wife; for his first wife, named Jounah, was mother to Abraham.—D'Herbelot. *Bibl. Orient.* p. 759.

II. SARAH, daughter of Asher. Numb. xxvi. 46.

III. SARAH, daughter of Raguel and Anna, of the tribe of Napthali, and of the kindred of Tobit. *Sarah* was an only daughter:—her father had married her to seven husbands, successively; but these all died, before they consummated their marriage. Tob. iii. 7, 8, 9.—About A. M. 3322, ante A. D. 682. It was said, that an evil spirit, called Asmodæus, hindered them from coming near her. One day, when *Sarah* was reproving one of her maids for some fault, she upbraided *Sarah*, saying, let us never see either son or daughter from you! you that have murdered your husbands! *Sarah* went up into a chamber at the top of the house, and there continued in prayer three days and three nights, fasting.

This prayer of *Sarah* was offered to the Lord at the same time with that of Tobit, whom God had afflicted by the loss of his sight; and the Lord sent the angel Raphael to relieve them both. Vide TOBIT.

Young Tobias being on his journey to Rages, under the conduct of Raphael, in a human shape, arrived at Ecbatana. The angel told him,

P div. 2

him, here is a man called Raguel, who is one of your relations; he has an only daughter named *Sarah*; you being his nearest kinsman, according to the law, ought to marry his daughter: Tobias demanded *Sarah* in marriage, and obtained her without difficulty. See **TOBIAS**.

In the evening, Tobias was introduced into the nuptial chamber; expelled the demon Asmodeus, whom the angel Raphael seized, and chained him down in Upper Egypt. *Vide* **ASMODEUS**; also **FRAGS.** No. **CCLXXI**.

Tobias having taken *Sarah* to wife, brought her with him to Nineveh, where his father Tobit dwelt: she was there the mother of a numerous posterity; and after the death of old Tobit, Tobias took her back to her kindred at Ecbatana, with all their children and grand-children; because his father Tobit, before his death, had announced the destruction of Nineveh as at hand, and charged them to leave it as soon as possible, that they might not be involved in its calamity. The year of *Sarah's* death is unknown; but she lived after A. M. 3363, *ante* A. D. 641.

SARAMEEL, שרמל, Σαραμὲλ. *The prince from the Lord. Happiness of the people of God; from* אֲשַׁר *ashar, to be happy, and* אֱלֹהִים *om, people, and* אֵל *el, God: otherwise, footstep of circumcision; from* אֲשֹׁר *ashor, footstep, and* מוֹל *mul, to cut off, to circumcise.*

SARAMEL, or **ASAMAREL**. 1 Macc. xiv. 28. We think it to be the *Millo* of 2 Sam. v. 9. *Ashar-millo* signifies the court of *Millo*. Others, as Vatablus and Tirinus, have imagined, that *Saramel* was put for *Jerusalem*. Serrarius translates this word *the prince of the Lord*, or, the prince of the people of the Lord; and he explains it by the high-priest, Simon, who then governed.

SARAPH, *Burning*. See **SERAPH**.

SARAPH, the name of a man, 1 Chron. iv. 22. which the Vulgate translates *Incendens*, *Burning*; *Securus et Incendens, qui fuerunt principes in Moab*. The Hebrew says, Joab and *Saraph*, who have ruled in Moab. It is thought these two persons are the same as *Chilion* and *Mahlon*, sons of Elimelech, who married in the country of Moab; one Ruth, and the other Orpah. See Ruth, i. ii. iv.

SARAPH also signifies a kind of serpent, which God sent among the Hebrews, to punish them: Numb. xxi. 6. *Vide* **SERPENT**.

SARDANAPALUS, king of Assyria, is not known in Scripture under this name; but there is great probability that it is he who repented at the preaching of Jonah, chap. iii. 6. and who was overcome by Arbaces governor of Media,

and Belesus, governor of Babylon. We think that Pul, king of Assyria, who assisted Menahem, king of Israel, 2 Kings xv. 19. 1 Chron. v. 26. was father to *Sardanapalus*: as if it were said *Sardan-pul*; see **PUL**. Belesus governor of Babylon is probably the *Baladan* of Isaiah xxxix. 1. and 2 Kings xx. 12. in profane authors called Nabonassar. Usher places the first year of the reign of *Sardanapalus*, A. M. 3237, *ante* A. D. 767. He reigned twenty years at Nineveh, according to Eusebius and Julius Africanus. The wealth, the luxury, and the effeminacy of this prince were excessive, to a proverb. Being shut up with his women in his palace, he hardly ever appeared in public, but neglected the affairs of his kingdom, says Justin, *lib. i.* Diodor. Sicul. *lib. ii.* Ctesias, Athenæus, *lib. xii.* Two of his nobles, Arbaces and Belesus, ashamed of his weakness, revolted against him, A. M. 3254, *ante* A. D. 750. They attacked him with 400,000 men, composed of Medes and Persians, Babylonians and Arabians.

This army was beat in three engagements; but in the fourth, the Bactrian troops deserting to their side, it became victorious. *Sardanapalus* left the command of his army to his brother-in-law Salæmen, and he himself retired to Nineveh. Salæmen was defeated in two battles, and lost almost his whole army. Then the confederates prepared to besiege *Sardanapalus* in Nineveh. Not caring to trust to the events of war, he sent his three sons and two daughters for safety into Paphlagonia, to Cotta the governor of that province: He made great levies of soldiers, and collected stores of provisions in Nineveh, to sustain a long siege. The city was besieged three years, and might have held out much longer, if the Tigris had not overflowed its banks, being swelled by an extraordinary fall of rain, which overthrew the city wall for twenty stadia: or three thousand five hundred paces.

Sardanapalus finding he could resist no longer, made a funeral pile in the midst of his palace, wherein he gathered his immense riches; then setting fire to the whole palace, he burnt himself, with his concubines, and eunuchs. Thus ended the Assyrian empire. Arbaces was proclaimed king of the Medes; and Belesus, or Nabonassar, or Baladan, was made king of Babylon.

SARDIS, Σαρδεις, *prince of joy, or song of joy; from* שָׂרַר *sharar, to rule, or from* שִׁיר *a song, and* דָּוַס *duts, to leap for joy: otherwise, that which remains; from* שָׂרַד *sharad, to remain: from the Syriac, a pot, a kettle. [curtain? Perhaps, Prince's joy.]*

SARDIS, a city of Asia Minor, formerly the capital

capital of Croesus, king of the Lydians. St. John, Rev. iii. writes in behalf of Jesus Christ, to the angel or bishop of *Sardis*.

We know not the name of the then bishop at *Sardis*. Some moderns have thought it was Melito, a famous bishop of this city, and apologist for our religion, who wrote in the time of Marcus Aurelius, about A. D. 170, or 175. If this were correct, we must allow him to have been bishop above seventy-five years; which is not easy to believe: for none of the ancients have said that he was a disciple of the apostles, or that he attained so great an age. We ought not therefore to affirm this without proof; which besides is not very honourable to him, since St. John speaks of the angel of *Sardis* in terms not at all advantageous.

SARDIUS, or **RUBY**: *Sardius Lapis*; Hebrew **אֶדֶם**, *Odem*. This word signifies *redness*; wherefore some translate it by *Ruby*, or by *Pyropus*. The *Sardius* is reddish, approaching to white, as a man's nail. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13. Rev. xxi. 20.

SARDONYX; *q.* a *Sardius* united to an *Onyx*. The *Onyx* is a precious stone often called *Carnelian*. The basis of the *Carnelian* is white, as the nail growing under the flesh. The Hebrew **שֹׁהֶם**, *Shohem*, has been translated *Sardonichus lapis*; which rather signifies an emerald.

[**SAREPTA**, *vide* **ZAREPHATH**.]

SARERA. Epiphanius says, that Ezekiel was of the country of *Sarera*.

SARGON, **שָׂרְגֹן**, *who takes away protection*; from **סָר** *sur*, to take away, and **גָּן** *gan*, protection: otherwise, *that takes away the garden*: from **גָּן** *gan*: according to the Syriac, *nets, snares*. This word is not Hebrew. [Rather, a prince, just and clement; from **סָר**, prince, and the Syriac **גֹּנוֹ**, *gono*, justice, clemency.]

SARGON, king of Assyria. We believe him to have been *Esar-haddon*. Isaiah xx. 1. See **ESAR-HADDON**.

SARID, **שָׂרִיד**, *refreshed, or rested*; from **שָׂרַד** *sharad*: otherwise, *hand of the prince, or song of the hand*; from **שָׂרַר** *sharar* to govern, and **שֹׁר** *shur*, a song, and **יָד** *jad*, the hand. [The residue, or remnant, of a people, or of a city.]

SARID, a boundary city of Zebulun. Josh. xix. 10, 12. We read of *Saridim*, Joel ii. 32. and Theodotion has taken it for a proper name. But Jerom translates it by *relique*, a remnant.—He owns, however, that the Jews take it for the name of a place. [Eng. Tr. *the remnant*.]

SARSECHIM, **שָׂרֵשְׁכִים** *Naβσαρεαχιμ*, from **שָׂרַר** *sharar*, to rule, and **סָךְ** *sacac*, to

cover: otherwise, *of the perfumes*; from **סָךְ** *sac*, ointment, or perfume. This word being Babylonish its true etymology is not in the Hebrew. [A chief of eunuchs, or officers of the court; a bowl or jug, being called in Persian, *sacas*.]

SARSECHIM, a chief of the Babylonian army. This is a name of dignity, and signifies, chief of the cup-bearers; *princeps pincernarum*. Jer. xxxix. 3.

SARTHAN, **צָרְתָן**, *pain, or tribulation, or chaining, or what is placed*; otherwise, *figure*; from **צָרַר** *tsarar*, pain, trouble, snares, chains, and from **צָרָה** *tsurah*, to place, to put: or from **צֹר** *tsur*, to figure; otherwise, giving, or lying in ambush; from **נָתַן** *nathan*, to give, and **זֹר** *zur*, ambush.

[The narrow dwelling: of the same import as *Zereda*. Josh. iii. 16. 1 Kings vii. 46. Written **ZARTANAH**, 1 Kings iv. 12.]

SARTHAN, or **SARTHANA**, a city which some place east of Jordan; but it was rather on the west. The waters retired as far as *Sarthan*, or *Zaretan*, when Israel passed over Jordan. Josh. iii. 16. Between *Succoth* and *Zarthan* king Solomon had the great brazen vessels cast, which were for the temple. 1 Kings vii. 46. *Sarthan* is the same as *Zeredathah*, 2 Chron. iv. 17. perhaps also the same as *Zereda*. 1 Kings xi. 26. the country of Jeroboam, son of Nebat.

SATAN, **שָׂטָן**, *Satanās*, *Διάβολος*, *contrary, adversary, a contrary party in a process, an enemy, an accuser*.

SATAN. This Hebrew word is often translated *adversary*, in the Septuagint, and in the Vulgate. 1 Samuel xxix. 4, the princes of the Philistines say to Achish, send back David, "lest in the battle he be an adversary (*Satan*) to us, and turn his arms against us." And "the Lord stirred up adversaries (*Satans*) to Solomon, in the persons of Hadad and Rezon." 1 Kings xi. 14, 23, 24.

Sometimes Jerom has preserved the word *Satan* in the sense of an adversary; as 1 Kings v. 4. *non est Sathan, neque occursus malus*. I have neither enemy nor misfortune. 2 Sam. xix. 22. *Cur efficiamini mihi hodie in Sathan?* Ye children of Zeruiah, why are ye become my enemies? At other times *Satan* is put for the devil; Job i. 6, 7, 11, &c. *Satan* presented himself among the sons of God. Psalm cix. 6. "Let *Satan* stand at his right hand." And Zechariah, iii. "Satan standing at his right-hand. And the Lord said unto *Satan*, the Lord rebuke thee, O *Satan*."

In the New Testament, the word *Satan* is taken, both in the sense of an adversary, and for the devil; Jesus Christ says to Peter, "Get thee

thee behind me *Satan*, thou art an offence unto me; Matt. xvi. 23. Mark viii. 33. i. e. begone O my adversary, you that withstand what I most desire." But commonly *Satan* is taken for the devil. Matt. xii. 26. Mark iii. 23. "If *Satan* cast out *Satan*, he is divided against himself." And Revelations, xx. 2. "He laid hold on the dragon that old serpent, which is the devil and *Satan*, and bound him a thousand years. Vide FRAGMENTS, Nos. CLIII. CCLXXXIII. DII.

The word *Satan* in Scripture often denotes an accuser, a plaintiff in a suit, and I think this to be the most literal signification of the word. Zechariah says, iii. 1. "he shewed me Joshua the high-priest standing before the angel of the Lord, and *Satan* standing at his right-hand, to resist him. The Septuagint have translated this word by *Diabolus*, which also signifies an adversary, a slanderer, an accuser. *Satan*, or the accuser, stood at the right-hand of Joshua: (also, Psalm cix. 6. "let *Satan* stand at his right-hand." Heb. *Sathan stet à dextris ejus*.) Zechariah goes on; "And the Lord said unto *Satan*, The Lord rebuke thee, O *Satan*." Let him despise thy accusations, let him condemn and reprove thy malice.

To this passage is referred what is said, Jude 9, "Yet Michael the arch-angel when contending with the devil, he disputed about the body of Moses (which the devil would have discovered to the children of Israel, in order to seduce them to pay it a superstitious worship) durst not bring against him a railing accusation, but said, the Lord rebuke thee." *Diabolus* in this passage is the same as *Satan* in Zechariah.

Angel of Satan. See ANGEL VIII. Add.

Kingdom of Satan. In the gospel, Matt. xii. 26. Mark iii. 23. Jesus Christ represents *Satan* as a monarch, who has subordinate devils obedient to him. If Beelzebub, says he, expells devils, his kingdom is divided against itself; he labours for his own ruin: which is not credible. St. Paul acknowledges, Acts xxvi. 18. that all who are not true subjects of Jesus Christ, are under the empire and power of *Satan*. St. John in the Revelations says, that after a thousand years *Satan* should be unbound, should issue from hell, and seduce the nations, Rev. xx. 7.

The Synagogue of Satan, Rev. ii. 9, 13. probably denotes the unbelieving Jews, the false zealots for the law of Moses, who at the beginning were the most eager persecutors of the Christians. They were very numerous at Smyrna, where Polycarp was bishop, to whom St. John writes.

The heights, or the depths of Satan. St. John writing to the Christians of Thyatira, says, Rev. ii. 24. "which have not known the depths of *Satan*; τὰ βάθη τοῦ Σατάν, i. e. the mysteries of the Nicolaitans, and of the Simonians, who concealed their errors under deep abstruseness; they spoke of certain intelligences which created the world, but were in opposition to the Creator. They taught a profound knowledge of the nature of angels, and their different degrees. They had secret books written in an abstruse and mysterious manner; and these St. John calls *Depths of Satan*.

To be delivered up to Satan, is to be excommunicated and surrendered to the devil for a season, who visibly possessed people, that had deserved this punishment. St. Paul delivered up to *Satan*, Hymeneus and Alexander, that they might learn not to blaspheme. 1 Tim. i. 20. He also surrendered up to him the incestuous person of Corinth, "for the destruction of the flesh, that the spirit may be saved in the day of the Lord." 1 Cor. v. 5. Vide FRAGMENTS, No. CLIII. "of SATAN."

When Jesus Christ sent his disciples to preach in the cities and villages of Judea, they returned back with joy, saying, "Lord, even the devils are subject unto us through thy name." Luke x. 17, 18. Jesus tells them, "I beheld *Satan* as lightning fall from heaven."—He seems to allude to that passage of Isaiah xiv. 12. "How art thou fallen from heaven, O Lucifer, son of the morning!" By which he insinuated, that the kingdom of the devil was coming to a period. [See LUCIFER, and FRAGMENTS, No. DII.] He says, Luke xxii. 31, to Peter, "*Satan* hath desired to have thee, that he may sift thee as wheat, but I have prayed for thee, that thy faith fail not," shewing thereby what efforts the devil would make to destroy him; as also the church.

We have observed elsewhere, that the Hebrews ascribed to the operations of *Satan*, great part of bodily distempers. Thus, Luke xiii. 16. "Ought not this woman, being a daughter of Abraham, whom *Satan* hath bound, lo these eighteen years, to be loosed from this bond on the Sabbath-day?"

By collecting all the passages where *Satan* (or the devil) is mentioned, it may be observed, that he fell from heaven, with all his company; that God cast him down from thence as a punishment of his pride; that by his envy and malice, death, with all other evils came into the world; that by the permission of God he exercises a sort of government in the world over his subordinates, apostate angels like himself;—that

that God makes use of him to prove good men, and to chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that he, or some of his, torment, obsess, or possess men, inspire them with evil designs, as he did David, when he suggested to him to number his people, and Judas to betray Jesus Christ, and Ananias and Sapphira to conceal the price of their field. That he roves about full of rage, like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness.

That his power and malice are restrained within certain limits, and controuled by the will of God; that he sometimes appears to men to seduce them; that he can transform himself into an angel of light; that he sometimes assumes the form of a spectre, as he appeared to the Egyptians while they were involved in darkness in the days of Moses; that he inflicts several diseases on men; that he chiefly presides over death, and bears away the souls of the wicked to hell; that at present he is confined to hell, as in a prison, but that he will be unbound and set at liberty in the time of Anti-Christ; that hell-fire is prepared for him and his; that he is to be judged at the last day. But I cannot perceive very clearly from Scripture, that he torments the souls of the wicked in hell, as we generally believe.

[SATYR, *vide* GOATS; also FRAGMENTS, No. DXCVII. Mr. RICH, on BABYLON.]

SAVARAN, Σαῦρα or Saura. A Greek word, signifying *Salamander*, a kind of Lizard.

SAVARAN, or SAURA. The surname of Eleazar, brother of Judas Maccabæus. 1 Macc. vi. 43. Ἐλεάζαρ ὁ Σαυράν. Some think that *Saura*, or *Savarán*, was the surname of Mattathias father of Eleazar, because the Vulgate reads, *Eleazar filius Saura*. But the Greek has *Eleazar surnamed Savaran*; and the Syriac, *surnamed Horam*. It is not known whence he had the surname of *Saura*. In Macc. xi. 5. he is surnamed *Avaran*, *Avaron*, or *Aharon*.

SAVIOUR, Σωτήρ, *Salvator*. This name is appropriated to our Lord Jesus Christ, the Saviour of the world, who was prefigured by those to whom the Old Testament gives the name of *Saviour*, as Joshua, the Judges of Israel, the kings David, Solomon, Josiah, and the great men raised up to deliver the people of God, as Mattathias, Judas Maccabæus, and the rest. The prophets had described Jesus Christ, under the name of *Saviour*; *e. gr.* Isaiah xii. 3. "With joy shall ye draw water out of the wells of salvation, or of the *Saviour*. The Lord shall send them a *Saviour*, even a great one, and he shall

deliver them." chap. xix. 20.—"I, even I am the Lord, and beside me there is no *Saviour*." chap. xliii. 11. The apostles and sacred writers of the New Testament, generally give to Jesus Christ the name of *THE Saviour*, by way of eminence. When the angel foretold his birth, he said he should be called *Jesus*, *i. e.* a *Saviour*; "for he shall save his people from their sins." Matth. i. 21. See also John iv. 42. Acts xiii. 23. Philipp. iii. 20., &c.

[It is worth while to trace, in a few words, the application of this title to the great Mediator. He is announced, Luke ii. 11, as *A saviour*, who is *A Christ*, *A Lord*;" where the absence of the article before all the nouns, deserves notice; and seems to imply that his character was not fully described on this occasion. Much stronger is the expression of the Samaritans, John iv. 42. "We know that *this is indeed THE CHRIST, THE Saviour of the world*," στος ἐστιν ἀληθῶς Ὁ Σωτήρ τοῦ κόσμου Ὁ Χριστός, where the articles prefixed to the nouns have a special force in them, together with a general import. Perhaps, it is somewhat unhappy that the term *prince* has been adopted in connexion with *Saviour*, Acts v. 31. since it suggests the notion of temporal priority, not to say, of temporal authority. It is rendered in the margin *author* (Vulg. *Autorem vitæ*, iii. 15.) and seems to denote properly a *leader*, the first of a company, or body of followers. Him (Jesus) hath God exalted to be *leader*, precursor of his followers into heaven, also *Saviour*, by giving repentance to Israel, and remission of sins." Christ is called the *saviour* of the body," Eph. v. 23. where the comparion is to the head, which is the protector, the guardian of the whole person; that which completes, governs, and superintends the entire man. The *Saviour* is said to be expected from heaven, Phil. iii. 20. Titus ii. 13. and in short, the title of *Saviour* is so connected with Deity, that it seems to be impossible to separate them, and to draw the line of distinction between them; Titus i. 3. ii. 10. iii. 4. 2 Pet. i. 1. Jude 35. *et al.* and this, independent of the late Mr. Granville Sharpe's rule of construction; though strongly corroborated by it.]

SAVIOUR, *to save*, *Salvation*. We have noticed several acceptations of the word *Salvation* under its article. The name *Saviour* is given to the patriarch Joseph. Pharaoh changed his name, when he took him into his service, and called him in the Egyptian tongue, *Saviour of the world*. Gen. xli. 45. פַּרְעֹה פִּנְחָס, *Zaphnat Phaenach*. LXX. Ψονδομ-φανηχ. Sym. Σαφθφανή. The Hebrew reads *Zaphnath-phaenah*; and these words are rather Hebrew than Egyptian

Egyptian [but, *q.?*]. Jerom acknowledges, in his *Hebrew Questions on Genesis*, that they signify in Hebrew, *he that discovers secrets*. But in Egyptian they may have another signification. And those who were consulted by Jerom on this point, might probably tell him, that they signified *Saviour of the world*. Nevertheless, Philo, Josephus, and others, who thought them to be Egyptian, maintain, that in this language *Zaphnath-phaneah* signifies, *one that discovers secrets*, or that interprets dreams. The Syriac or Chaldean paraphrasts, and two or three ancient Greek interpreters, are quoted for this: who explain it in the same sense. See ZAPHNATH-PAANEAH.

God often takes to himself the name of *Saviour of Israel*, 1 Sam. xiv. 39. David also calls him his strength and his *Saviour*. 2 Sam. xxii. 3. "There is no *Saviour* beside me," says the Lord, in the prophet Hosea, xiii. 4. And Isaiah, xvii. 10. "Thou hast forgotten the God of thy Salvation," or thy *Saviour*. And in truth, God is the *Saviour* of *saviours*, the God of gods; without him there is neither salvation, nor deliverance, nor succour. He raises up *saviours* to his people: he raised them a *saviour* in the person of Othniel, son of Kenez, against the king of Mesopotamia, who oppressed them: Judges iii. 9. Another in Ehud, son of Gerah, against Eglon, king of the Moabites. Judg. iii. 15. Obadiah, 21, promises that the Lord will send *saviours* on the mountain of Sion, to judge the mountain of Esau. Probably he means the Maccabees, who subdued the Idumeans.

To *save* is commonly taken for defending any one when in danger; also for flying. *Save yourself* (or escape) on this mountain. I cannot *save myself* (or escape) upon the mountain. Gen. xix. 17, 19. To *save* is also put for preserving, *e. gr.* those who have avoided any danger, who have fled from a rout or defeat, those who have escaped the sword of the conqueror. *Salvatae sunt reliquiae populi*, says Deborah in her song, Judg. v. 13. God has preserved his people, and defended them from the hand of king Jabin. David fled, and was saved. 2 Sam. xvii. 22, xii. 18.

To *save* one's soul, to *save* one's life. "The seed of the righteous shall be delivered, or saved." Prov. xi. 21. To *save* the souls, is to *save* and *preserve* the persons. "Thou hast kept me alive (or saved me) that I should not go down to the pit." Psalm xxx. 3. thou hast not suffered me to be reduced to the condition of the dead. "Save me from bloody men;" Psalm lix. 2. deliver me out of their hands. "I will *save* thee from afar." Jer. xxx. 10. I will bring thee back from a distant country, I will

deliver thee out of captivity. "Thou preservest (or savest) man and beast," Psalm xxxvi. 6. Thou givest them their subsistence; thy providence is exerted over both, though after a different manner. "Save thyself. He saved others, himself he cannot save," Matth. xxvii. 40, 42. Thus said the Jews to Jesus Christ. Let him deliver himself out of this danger; let him deliver himself from death, as he has delivered others.

[There is some difficulty in restraining the term *save* (and *salvation*) to its primitive import, in certain passages of S. S. When Peter exhorts the Jews, Acts ii. 40, *Save yourselves* from this untoward generation," he means, from the calamities with which their nation would soon be visited; and this expectation he authorizes by the declaration of the prophet Joel, of the wonders in heaven, &c., who adds, "whosoever shall call on the name of the Lord, shall be saved;" as in fact, all Christians were, by withdrawing from Jerusalem, at the time of its siege. Comp. Matt. x. 22. xxiv. 13. Mark xiii. 13.—Yet St. Paul quotes this passage in a different sense, Rom. x. 13, implying that *whoever*, whether Jew or Greek, "shall call on the name of the Lord, shall be saved;" certainly not from the miseries of Jerusalem; but from the consequences of sin.

Nor is it less difficult to say in what sense *all Israel shall be saved*, Rom. xi. 26. It cannot mean all the nation that ever existed; since thousands of them were marked by misery, within a few years from the date of this Epistle; neither can it mean eternal *salvation*, since not *all Israel* was worthy of that felicity. Perhaps, it may refer to that happy time, when the Jews, as a nation, shall acknowledge the gracious Deliverer come out of Sion; and shall be brought into a state of grace, leading to *salvation*, unless frustrated by personal transgression, &c. Comp. chap. ix. 27. "a remnant shall be saved," &c.

When we read, 1 Tim. ii. 15, that women shall be *saved* in child-bearing," we must take the term in a qualified sense; since all women are not so happy. And when we are told, 1 Cor. iii. 15. that if any man's work be burned—he himself *shall be saved*;" it is necessary to avoid the sense of certainty in the English term *shall*, and to consider the expression as importing *may be saved*, not *must be saved*. It comes, therefore, all students of the Bible, to examine carefully the intention of the writer, in passages where this term, (or its cognates) occurs; and not to quote at random, as if *to be saved* always intended *eternal salvation*, since it may intend only *temporal salvation*, or a state of

of offered *salvation*, or a state of grace leading to *salvation*, or *salvation* begun, but not yet completed, &c. It may refer to personal safety, to spiritual deliverance, to national prosperity, &c. Some may believe to the *saving of the soul*, Heb. x. 39. others, as Noah, in his ark, may effect the *saving*, i. e. the *preservation of their families*. chap. xi. 7.]

SAUL, שָׂאֻל, DEMANDED, or *lent*; ditch, sepulchre, death, or hell; from שָׂאֻל *shaal*, or *sheol*, according to different ways of reading. [So we have among the Roman names *Desideratus*, *Exoratus*, *Optatus*, *Rogatus*, &c. the Arabic *Murad*, has the same import. It is written in Greek Σαῦλ, Acts ix. 4. and Σαῦλος, viii. 1.]

I. SAUL, king of Idumea, Gen. xxxvi. 37. This *Saul* was of Rehoboth, and succeeded Samlah of Masrekah.

II. SAUL, son of Kish, of the tribe of Benjamin, the first king of the Israelites. Kish having lost certain asses, sent his son *Saul* to seek them. After he had in vain travelled over a considerable country, and was on the point of returning to Gibeah to his father, a servant who was with him said, Here is a very famous prophet, hard by, let us consult him; so they went to Ramah, where they learned that the prophet Samuel was. *Saul* asked him where the seer or prophet, lived? Samuel answered, "It is I who am the seer;" he introduced *Saul* and his servant into the room where a feast was kept, placed them at the head of the table, and by way of distinction, served up to *Saul* the shoulder of a sacrifice. After supper Samuel conducted *Saul* to his lodging on the terrace of the house, and on the morrow morning he brought him down, and came with him below the city of Ramah.

Afterwards he anointed him, kissed him, and told him of the kingdom to which he was divinely appointed; of the certainty of which he gave him several signs, which were fulfilled that day; and God changed him into another man. All who saw him, said with wonder, What has happened to the son of Kish? Is *Saul* among the prophets? and this afterwards became a kind of proverb.

Some time after this, Samuel assembled the people at Mizpeh, to give them a king, as they had desired. He cast lots on all the tribes of Israel, and the lot fell on the tribe of Benjamin. He cast them on all the families of this tribe, and it fell on the family of Matri. Lastly, he cast them on the family of Kish, and the lot fell on the person of *Saul*. He was immediately sought for, but could not be found: they took him, however, from his concealment, and when

he was among the people, he appeared taller than the rest by the whole head. The people shouted, and cried, "God save the king!" and Samuel declared before the assembly, the laws and conditions of the kingdom, and then dismissed the assembly. *Saul* returned to Gibeah, accompanied by a part of the army, consisting of men whose hearts the Lord had inclined to his interests. Others despised *Saul*, and said, How shall this man save us? But *Saul* affected not to hear them.

About a month afterwards, Nahash, king of the Ammonites, besieged the city of Jabesh-Gilead; and messengers were sent from Jabesh to Gibeah, to acquaint the people, that the king of the Ammonites had attacked the city, and threatened to put out every man's right eye, as a reproach to Israel. *Saul* happening to return from the field with his oxen, at that moment; seeing the people weep, he asked the cause. —Then he took his oxen and cut them in pieces, and sent them throughout Israel, saying, Thus shall it be done to the oxen of whoever will not follow *Saul* and Samuel. He attacked the Ammonites in three places at once, killed a great number; and so dispersed them, that hardly two could be found together. After this, the people returned to Gilgal where they renewed the inauguration of king *Saul*. This happened in his first year. 1 Sam. xiii. — The Vulgate has it, *Filius unius anni erat Saul cum regnare cœpisset, duobus autem annis regnavit super Israel*. But the Hebrew is, "*Saul* was the son of a year in his kingdom; and he reigned two years over Israel, and he chose," — or, in the second year of his reign over Israel, he chose, — The commentators *in loc.* may be consulted, for the different senses given to this passage. Vide YEAR.

Two years afterwards *Saul* chose three thousand men out of Israel, of which he gave one thousand to his son Jonathan, and kept two thousand about his person. Jonathan defeated the Philistines at Gibeah: on the news of which the people took courage, and thought of shaking off their yoke. They assembled in great numbers, in arms, before *Saul*, in Gilgal. The Philistines having intelligence of this, with a prodigious army, encamped at Michmash, east of Bethel. When the Israelites saw themselves thus inclosed, they began to desert their king, who continued seven days at Gilgal, expecting the arrival of the prophet Samuel: but seeing he did not come, he offered sacrifices to God, which he had barely finished when Samuel arrived, and told him he had done ill: So that, (added he) your reign will not continue long,

Samuel

Samuel and *Saul*, with six hundred men, went from Gilgal to Gibeah; and the Philistines from Michmash came and encamped at Gibeah. One day as Jonathan and his armour-bearer approached the camp of the Philistines, (*Vide JONATHAN*,) suddenly that camp was in confusion, and the centinels of *Saul* saw the ground covered with dead bodies. *Saul* with his people then began to pursue the enemy; and the Israelites who had deserted, rallying, they killed a great number of the Philistines.

Saul on this day had denounced a malediction, and said, "Cursed be he that shall eat any thing till evening." Now Jonathan being absent, knew nothing of this; but as he went through a wood he found honey, and taking some on the end of his staff, he ate it. In the evening, when the people were gathered together after the victory, *Saul* discovered that God was offended by some crime committed among them; he ordered the lot to be cast on all the army; and the lot fell on Jonathan. *Saul* sentenced him to die for his inadvertence; but the people delivered him.

When *Saul* had strengthened himself in the kingdom, he carried his arms abroad, among the enemies of his nation; against Moab, Ammon, Edom; against the kings of Zobah in Syria, and against the Philistines; and which way soever he turned himself, he remained victorious. The times and circumstances of these wars are not known.

After this, Samuel brought him orders from the Lord, to exterminate the Amalekites; that he should spare neither man nor beast, nor any valuable thing whatever. *Saul* therefore took the field against the Amalekites, and defeated them; but he saved their king, with the best of the cattle, and of the booty. Afterwards, he returned to Gilgal; but as he passed Mount Carmel, (south of Judah, and very different from Carmel on the Mediterranean) he there erected a triumphal arch. *Vide FRAGMENTS*, No. CCXVIII. and 1 Sam. xv. 12. *Et exerecit sibi manum.* Comp. 2 Kings xviii. 18. *Absalom erexit sibi manum.* "He set him up a hand, or monument." (Eng. Tr. "He set him up a place.") Samuel coming to Gilgal, *Saul* went to meet him, and said, I have fulfilled the word of the Lord. Samuel replied, Whence then is this lowing of oxen, and bleating of sheep, that echoes in my ears? *Saul* answered him, The people have brought of the best of the flocks of Amalek, to offer sacrifices to the Lord. But Samuel told him, It is not sacrifice that the Lord requires, but implicit submission to his commands: Obedience is better than burnt-offerings, &c.

Samuel was about to leave *Saul*, but *Saul*, laying hold of his garment, it tore in his hands. Then Samuel said to him, Thus hath the Lord torn away the kingdom from you. "The strength (or victory) of Israel will not lie nor repent." (Some apply these words to *Saul*; as if Samuel, by a bitter irony, should say, that a prince like him that could erect triumphal arches, was not a man to repent: But it seems most eligible to refer them to God, who would not revoke the sentence pronounced against *Saul*.) However, Samuel returned with him to Gilgal.

Some years afterwards, Samuel, by order of the Lord, gave the royal unction to David; the spirit of the Lord withdrew from *Saul*, and God suffered an evil spirit to take occasion from the bad state of the humors of this prince, and his melancholy temperament, to actuate, or possess him. *Ita Rabb. et Interpret. plures.*—David was called in to attend him, to soothe his distemper by music, in which he excelled. He took an affection for David, and made him his armour-bearer. About eight years afterwards, the Philistines came and encamped between Shocoh and Azekah. *Saul* with the army of Israel took their station in the vale of Elah.—Now in the army of the Philistines was a giant named Goliath, who came daily to insult Israel, by a challenge. *Saul* had promised his daughter in marriage to any man who should overcome him. David, who had retired from court, and lived with his father at Bethlehem, being sent by him to the camp about this time, offended at these insults, undertook to fight Goliath; which he did, and slew him. *Vide DAVID*.

But *Saul* envied David, because, at his return, the women who sung and danced, before the victorious army, chanted, that *Saul* had killed his thousands, and David his ten thousands. He several times attempted the life of David. He afterwards gave him the command of a thousand men, and promised him Merab, his eldest daughter;—not intending to fulfil his promise: He only sought occasion of putting him to death by the hand of the Philistines. He afterwards married his daughter Merab to another, but offered him his second daughter, Michal; demanding as a dowry, only a hundred foreskins of the Philistines. David soon performed this condition, and married Michal.

Saul seeing that David acquired reputation every day, resolved on his death. Jonathan at a time averted his purpose; but afterwards, *Saul* relapsed into his usual melancholy, and attempted again to pierce David with the lance he held in his hand. David escaped this also, and retired to his own house, which *Saul* ordered to be beset. In the night-time Michal let him

him down out of a window, and he withdrew to Samuel at Naioth. *Saul* sent messengers thither to apprehend him, but they were seized there by a prophetic spirit, and when *Saul*, at last, came thither himself, he also began to prophesy. *Vide* SAMUEL.

David then passed to Nob, where he received a sword and refreshments from the high-priest Ahimelech. *Saul* being informed of this some time afterwards by Doeg the Idumean, who happened to be there at the time, immediately sent to Nob, to fetch all the priests before him; he severely reproached them with having supported his enemy; and had them slaughtered before his face, to the number of fourscore and five persons. He went himself afterwards to Nob, and put all the inhabitants to the sword, man, woman, and child; not so much as sparing infants, or cattle.

Saul afterwards pursued *David*, who retired into the wilderness of En-gedi, and *Saul* followed him with troops; but finding himself constrained by a necessity of nature, he entered a cave, where *David* and his people were hid. *David* coming softly behind him, cut off the lappet of his coat without his perceiving it. When he went out, and was at a distance, *David* went after him, shewed him the lappet of his coat, which he had cut off, and told him it had been in his power to have killed him, but that he would never lift his hand against the Lord's anointed. *Saul* moved with this generosity, could not forbear shedding tears; acknowledging himself to be unjust. After this, he went back to his own house, and *David* retired into the wilderness of Ziph. When the Ziphites knew it, they presently gave *Saul* notice, who came with his army on the hill of Hachilah. While he was encamped in this place, *David* went by night into his camp, and penetrated even into the king's tent, where having found every body asleep, he took the king's lance and cup, and withdrew: and thus he again reproved *Saul*, whom he forced to justify his integrity.

Some years after this, the Philistines invaded Israel. *Saul* and his troops took the field also, and encamped on the mountains of Gilboa. But when *Saul* saw the army of the Philistines, which was very formidable, his heart began to fail. He consulted the Lord by his priests and prophets, but received no answer; in this uncertainty, he found out a witch, or enchantress at Endor.

Some time before, *Saul* had banished all wizards and magicians out of his dominions; and that he might not be known by this witch, he disguised himself, and went with two servants. He desired her to raise up Samuel:—bid

VOL. II. PART XXVI. Edit. IV.

her fear nothing, and asked, who she saw ascending? She answered, I see gods, i. e. a great man, a prince, a judge of Israel. (1 Sam. xxviii. 13. אֱלֹהִים רַאֲתִי. *Elohim*, which name is given to princes, and great men.) *Saul* fell down at his feet; and Samuel said to him; The Lord is withdrawn from you, and to-morrow you shall be with me, you and your sons, and the Lord will deliver Israel into the hands of the Philistines. *Saul* sunk immediately, extended on the earth, for he had eat nothing all that day.

In the next day's battle, Israel was put to flight before the Philistines; and the sons of *Saul*, Jonathan, Abinadab, and Malchishua, were slain. *Saul* himself was pressed very hard, the archers shooting at him, and wounding him dangerously. Seeing his state was desperate, he said to his armour-bearer, draw thy sword and kill me: but his armour-bearer refused. He then took his own sword and fell upon it; and his armour-bearer followed his example. Thus died *Saul* the first king of Israel, after a reign of forty years.

An Amalekite, who by chance was near, took off his crown and bracelet, brought them to *David*, and reported that he himself had slain *Saul*, but we think he boasted falsely. *Vide* FRAGMENTS, No. CCXIX.

The day after the battle, when the Philistines came to take the spoils of the dead, they found the king and his three sons extended upon the plain. They cut off *Saul's* head, and took away his armour, which was carried to the temple of Ashtarothe; and they hung his body against the walls of Beth-shan, probably opposite to the chief street, because it is said 2 Sam. xxi. 12. that his body was hung up in the street of this city: and 1 Chron. x. 10. that his head was fastened in the temple of Dagon. When the inhabitants of Jabesh-Gilead were informed of these indignities, they went by night and took down the bodies, and brought them into their city beyond Jordan, where they burnt the remains of the flesh and buried the bones. They fasted and mourned for the king seven days, in commemoration of the service their city had received from him, at the beginning of his reign. Several years afterwards *David* had these bones removed from Jabesh, into the sepulchre of Kish the father of *Saul*, at Gibeah. 2 Sam. xxi. 12, 13, 14. Ish-bosheth, the fourth son of *Saul*, succeeded him in the kingdom, and reigned at Mahanaim beyond Jordan, over eleven tribes; for *David* then began to reign over the tribe of Judah.

It has been matter of inquiry, whether *Saul*, on this occasion, could put himself to death, Q div. 2 without

without being guilty of a crime? The Rabbins commend *Saul* for his submission to the orders of God, and exalt the obedience of this prince, who notwithstanding the terrible denunciations of Samuel, and the certainty of his own and his sons' deaths in the battle, yet did not endeavour to avoid it. They add, that what induced him to put himself to death was, his fear that the name of God should be blasphemed by the Philistines, if the king of his people fell into their hands alive. But, in the last actions of *Saul*, equally as in the first, there appears no mark of certain and solid repentance. We do not see that he had recourse to God, or any view to his glory, when he put himself to death. St. Paul tells us, that we must not do evil that good may come of it. But self-murder is certainly a very great evil. Besides, *Saul* by his death could not prevent the blasphemy of the Philistines, since they would equally blaspheme the name of the Lord, whether he fell into their hands dead or alive. Lastly, the Scripture says, "So *Saul* died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; and also for asking counsel of one that had a familiar spirit, to enquire of it: and enquired not of the Lord. Therefore he slew him, and turned the kingdom unto David the son of Jesse." 1 Chron. x. 13, 14. Vide RAZIS; also SAMUEL, DAVID, &c.

II. SAUL, surnamed *Paul*. See PAUL.

SAW. The punishment of the *saw* was not unknown among the Hebrews. I imagine this punishment came originally from the Persians, or the Chaldeans. I am assured that it is not unknown among the Switzers, and that they practised it not many years ago, on one of their countrymen, guilty of a great crime, in the plain of Grenelle near Paris. They put him into a kind of coffin, and sawed him at length, beginning at his head, as a piece of wood is sawn. Parisatis, king of Persia, caused Roxana to be sawn in two alive. Ctesias, in *Persia*. Valerius Maximus says, that the Thracians sometimes subjected living men to this torture. The laws of the twelve tables, which the Romans had borrowed from the Greeks, condemned certain crimes to the punishment of the *saw*. But the execution of it was so rare, as Aulus Gellius says, *Noct. Att. lib. xii. cap. 2.* that none remembered to have seen it performed. Herodotus *lib. vi.* relates, that Sabacus, king of Egypt, received an order in a dream, to cut in two all the priests of Egypt. Caius Caligula the emperor, often condemned people of condition to be *sawn* in two through the middle; *aut medio terrâ discrevit*. Sueton. in *Caio*.

St. Paul, speaking of the calamities suffered by saints of the Old Testament, says, some were "*sawn* asunder." Heb. xi. 37. (*Ἐσφραγίσθησαν. Serrâ secti sunt.*) Origen, Justin Martyr, *Dial. cum Tryphone*, Jerom, in *Isai. lib. xv. ad finem*, the author of the poem against Marcion, printed under the name of *Tertullian*, and several other ancients, explained this passage of the death of Isaiah, who is said to have been put to death by king Manasseh, with a wooden *saw*. This circumstance of a *saw* of wood is perplexing; for no *saws* are made of wood; and besides a man could not be cut in two with such a *saw*.—Our conjecture on this matter is by supposing this *saw* of wood was a sledge loaded with stones and iron spikes, with which they threshed the ears of corn, to get out the grain. Or might it not be understood more simply of a wood-saw, i. e. a *saw* for cutting wood, there being *saws* of several kinds, for stone, for iron, for wood, &c.

Daniel also speaks of the punishment of the *saw*. Susan. 55. "Even now the angel of God hath received the sentence of God, to cut thee in two." St. Matthew says that the wicked servant shall be cut in two, and thrust among hypocrites. Matt. xxiv. 51. Luke xii. 46. The Old Testament alludes to this custom, when it uses the word, "to cut in two, to divide," for putting to death.

SCANDAL. This word, in ancient Greek authors, according to Pollux, signifies that part of a mouse-trap, which is suspended; or, the bended piece of wood that supports what they call the hammer, according to the scholiast of Aristophanes. In general, according to Hesychius, *scandalum* signifies a snare, an incumbrance. In Scripture, and in ecclesiastical authors, *scandal* is put for any thing that a man finds in his way, which may occasion him to trip. Thus Moses, Levit. xix. 14. *apud LXX.* "forbids to put a stumbling block (or *scandal*) before the blind; i. e. neither wood, stone, nor any thing else, that may make him stumble or fall. Exod. xxiii. 33. he forbids the Israelites to make a covenant with the Canaanites; for fear they should be perverted to idolatry, which would be a great snare, or *scandal* to them. Saul gave David his daughter Michal in marriage, hoping this match might prove a snare and *scandal* to him. 1 Sam. xviii. 21. The Lord shall be the happiness and the sanctification of those that fear him; "but for a stone of stumbling, and for a rock of offence (a *scandal*) to both the houses of Israel; for a gin, and for a snare to the inhabitants of Jerusalem." Isaiah viii. 14. Jesus Christ replies to St. Peter, who would persuade him against his passion;—

"Get

"Get thee behind me Satan, thou art an offence unto me." Matt. xvi. 23. Lastly, he says of himself; "Blessed is he whosoever shall not be offended (scandalized) in me;" Matt. xi. 6. or to whom I shall not be an occasion of *scandal*; to whom my life, my poverty, my birth, my death, my cross, shall not give or administer *scandal*.

The Greek word *Scandal*, Σκάνδαλον, or Πρόσκομμα, or Σκῶλον, answers to the Hebrew מַשְׁכָּל, *Mashkul*, which signifies fall, ruin, sin, what hinders from walking, and makes one fall: which comes from the root *shacal*, to fall, to tumble; and in the conjugation *Hiphil* signifies, to cause to fall, to overthrow, to lay snares, &c.

In a moral sense there is active and passive *scandal*. The first is that which our words or actions may occasion to others; from their evil tendency, or their pernicious influence. Jesus Christ affirms, "It must needs be that offences come;" or, *scandals* must of necessity arise.—But he adds, "Woe to that man by whom the offence cometh.—If your hand or foot is a cause of *scandal* to you, cut it off, and cast it from you; you had much better enter the kingdom of God without hand or foot, than be cast into outer darkness with all your limbs entire." Mark ix. 43. He says, "moreover, have a care of offending (*scandalizing*) one of these little ones that believe in me; it were better for him who occasions a *scandal* to such, that a mill-stone were hung about his neck, and he were cast into the sea." Jesus Christ, was to the Jews, a *scandal*, and a rock of offence, against which they struck; on which they have fallen, against which they are broken.

[There can be no doubt, but what the term *scandal* signifies that which causes a person who is walking, to fall. So, 1 John ii. 10. He who loveth his brother abideth in the light, and no *scandal*, no impediment, or obstacle against which he might strike his foot, occurs to him, because he sees and avoids such things: whereas, he who walketh in darkness may strike himself against an impediment, a tree, or a post, or may fall into a ditch, or, at least, may kick his foot against a log of wood, or against a stone, because he does not discern those causes of injury which lie in his way.

Very observable here is the truly humane precept, Lev. xix. 14. "Thou shalt not put a stumbling block (*scandal*, LXX.) before the blind, but shalt fear thy God," who can dispense a similar affliction to thee, at his pleasure.—Comp. Rom. xiv. 13.

Nevertheless, it should seem as if the notion of a snare, of a net, or of toils, was legitimate in

the term *scandal*. The cautions given by the writer of Ecclesiasticus imply this:—"Meet not with a harlot, lest thou fall into her snares. Frequent not the company of a singing woman, lest thou be *taken* with her performances. Gaze not on a maid, that thou *scandalizest* not by her pleasing accomplishments." chap. ix. 4, 5, 6. From the company, and the consequences, cautioned against in this passage, and its connection, it is evident, that to be *scandalized*, is equivalent to being *snares*, or *taken*, or caught at last, as wild animals, birds, fishes, &c. Perhaps both these ideas may meet in a pit-fall, or trap, dug for the purpose of catching wild creatures, as a Wolf-trap, in Europe, an Elephant-trap, in Asia, and others of a like nature.

The reader will observe in the instances quoted, an erroneous self-persuasion of safety, a delusive contempt of danger; hence mistake seems to belong to the term. So Psal. lxxix. 20. Rom. xi. 9. "Let their table—a good thing in their esteem—be made a snare, and a trap, and a *scandal* to them." So Deut. vii. 16. "Thou shalt not serve their gods—however beneficial such service might seem to thee—lest it become a snare (*scandal*, LXX.) to thee." When we read, that, the Jews were *scandalized* at the mean family of Christ, Matt. xiii. 57. Luke viii. 13. it implies mistake, since his family was truly Royal;—at the doctrine of the cross, Gal. v. 11. it implies mistake, since the resurrection had removed that cause of *scandal*.—at the persecutions suffered by Christians,—since that was really their glory, &c.

The reader will also observe that the natural consequence of detecting delusion, is indignation; hence our Lord says to Peter, thy mistake is a cause of indignation—a *scandal*, to me. Comp. Rom. xvi. 17. Mark them who mislead their brethren, and thereby cause divisions, and misunderstandings—*scandals*—mutual indignation, bickerings, among you. Moreover, Christ shall remove out of his kingdom every thing that causeth indignation, *scandals*, Matt. xiii. 41.

Scandals may be either natural, or fabricated on purpose. So we read Isaiah lvii. 14. "Prepare the way, take up the stumbling-blocks (*scandals*, LXX.) out of the way of my people." But, Judith v. 1. "Holofernes was informed that the children of Israel had shut up the passages, fortified the hills, and had laid impediments—*scandals*—in the champaign countries;" they had cut up the roads by deep pits, trenches, ravines, inundations, had felled trees, &c. to render them impassable.

From these passages the reader will easily infer the true import of the word to which our

English word *scandal*, *scandalous*, is not always equivalent.]

The Mountain of Scandal, Mons Offensionis, was the Mount of Olives, upon which Solomon built temples and erected altars to his false gods, to please his strange wives, 1 Kings xi. 4. 2 Kings xxiii. 13.

SCEPTRE, Greek, *Skeptron*, Heb. שֶׁבֶט, *Shebet*. This word properly signifies,

I. A Rod of command, a staff of authority, a *sceptre*; it is placed in the hand of gods, of kings, of governors of a province, of the chief of a people. Jacob foretold that "the *sceptre* should not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Gen. xlix. 10. And Balaam, foretelling the coming of the Messiah, says, "A *sceptre* shall rise out of Israel." Numb. xxiv. 17. Baruch speaks of the *sceptre* put by the Babylonians in the hands of their gods. chap. vi. 13. *Sceptrum habet ut homo, sicut Judex regionis*. It is given also to scribes, to commissaries, who keep a list of troops. Judges v. 14. The prophets often speak of the *sceptre* of dominion; Isai. xiv. 5. xix. 11, 14. And Amos represents sovereign power by—him that holds the *sceptre*. Amos i. 5, 8. Ahasuerus carried in his hand a golden *sceptre*, &c. Esther viii. 4. Vide FRAGMENTS, No. CXXIII.

II. The *sceptre* is put for the rod of correction, for the sovereign authority that punishes and humbles. Psalm ii. 9. "Thou shalt break them with a rod of iron," i. e. an iron *sceptre*. The wise man often uses the Hebrew word *Shebet*, to express the rod with which the disobedient son, and the intractable servant, are disciplined. Prov. xxii. 15.

III. The *sceptre* is very often taken for a tribe; probably, because the princes of each tribe carried a *sceptre*, or a wand of command, to mark their dignity. The LXX. and Vulgate, generally translate this Hebrew word by *tribe*; but sometimes they preserve the word *sceptre*. LXX. 1 Sam. ix. 21. x. 19, 20, 21. xv. 17. 1 Kings viii. 16. xi. 13, 32, 35. xii. 20, 21.—Vulgate, see Numb. xviii. 2. Jerem. li. 19.

IV. The *sceptre*, or the Hebrew *Shebet*, signifies a shepherd's wand, Levit. xxvii. 32. the truncheon of a warrior, or any common staff; 2 Sam. xxiii. 21. the dart, javelin, or lance of a soldier, 2 Sam. xxviii. 14. the rod or staff with which they thresh the smaller grain. Isaiah xxviii. 27.

SCEVA, Σκίβα, *disposed, prepared*: from σκενάζω, *I dispose, I prepare*.

SCEVA, chief of the priests; Acts xix. 14,

i. e. chief of the synagogue at Ephesus, according to some, or rather, chief of one of the twenty-four sacerdotal families, who waited each in their turn, in the temple at Jerusalem. 1 Chr. xxiv. 7, 8, &c. Lastly, they gave the name of chief of the priests to a high-priest who had been deposed, although no longer in office. Josephus, *Antiq. lib. xvii. cap. 15*. speaks of the high-priest, Jesus son of Siah, who lived nine or ten years after the birth of Jesus Christ: in another place, (*de Vita sua, cap. 1008, 1009, 1020, 1021. et de Bello, lib. ii. cap. 25.*) of another priest called Jesus son of Sapha, or Saphia, who had a great share in the affairs of the Jews, during the last war against the Romans. This might be the son of one, or the other, of those priests, who went from city to city, as several Jews did, to exorcise demoniacs. These exorcists being at Ephesus, pretended to invoke the name of Jesus over the possessed; saying, "we conjure thee by Jesus, whom Paul preaches." But the evil spirit answered, "Jesus I know, and Paul I know, but who are ye?" at the same time the possessed person, threw himself upon two of these exorcists, and handled them so rudely, that they were forced to run out of the house naked and wounded.

SCHISM, from Σχίσμα, which signifies rupture, or division. St. Paul exhorts the Corinthians, 1 Cor. i. 10. to live in union together, that there be no *schisms*—no divisions among you. St. John says, chap. ix. 16. that the Jews were divided among themselves concerning Jesus Christ, some affirming, that he was a true prophet, others, that he was a deceiver; "And there was a division (*schism*) among them."—When Jeroboam revolted against Rehoboam, and was acknowledged king by the ten tribes, he made a *schism*, separated from the religion of the Lord, forsook the communion of Judah, and no longer frequented the temple, which was the chosen and appointed place, to offer worship to the Lord. The Cuthites settled in Samaria, who came from beyond the Euphrates, continued in *schism*. The Jews at this day look on the Caraites as *schismatics*, because they do not receive their traditions.

We have several *schisms* in the history of the Christian church. The difference made between *schism* and *heresy*, is, that heresy is founded on capital errors, which the heretic maintains obstinately, and in contempt of the censures of the church. *Schism*, is not merely founded on the errors of him who separates from the church, but on his obstinacy in continuing separate from its communion. [Matt. ix. 16. says, the rent—*schism*—in an old garment, is made worse by the

the insertion of harsh new cloth. It therefore signifies a fissure, or division of any kind: not merely a great and notorious *division* of opinion, proceeding to the extremes of party spirit, in public bodies; but lesser feelings, contradictions, and controversies about minor matters, and, in short, whatever may produce the unhappy effect of a house—a family—*divided* against itself.]

SCHOOLS, of the Jews. The Hebrews always diligently taught and studied the laws received from Moses. The father of a family studied, and taught them in his own family: the Rabbins taught them in the temple, in the synagogues, and in the academies. They pretend that even before the deluge there were *schools* of which the patriarchs had the direction. They place Adam at their head, then Enoch, and then Noah. Melchisedec, say they, kept a *school* in the city of Kiriath-sepher, otherwise Hebron, in Palestine. Abraham, who had been instructed by Heber, taught in Chaldea and in Egypt. Joseph. *Antiq. lib. i. cap. 8.* Jacob succeeded Abraham in the office of teaching. In Gen. xxv. 27. we read that he was “a plain man dwelling in tents;” which according to the Chaldee paraphrast, is, “that he was a perfect man, and a minister of the house of doctrine.”

All this indeed, must needs be very precarious. It cannot be doubted, but that Moses, Aaron, and the elders of Israel, instructed the people in the wilderness; and that many good Israelites very diligently instructed their families in the fear of God. But all this does not prove, that there were such *schools* as we are now enquiring after. Under Joshua we see a kind of academy of the prophets, where the sons of the prophets, i. e. their disciples, lived retired, in study, meditation, and reading the law of God. There were *schools* of the prophets at Naioth in Ramah. David and Samuel withdrew thither. 1 Sam. xix. 19, 20, &c. Saul sent messengers thither to apprehend David, &c.

We find others also under the prophets Elijah and Elisha at Bethel, 2 Kings ii. 3. and in the plain of Jericho: and a great number in the kingdom of Israel, 2 Kings ii. 5. Some have thought, that Elijah had also a society of them on mount Carmel, 1 Kings xviii. 4, 13. xix. 1. xx. 35, &c. These prophets were consulted on affairs of importance: people went to hear their lessons, as appears from the hostess of Elisha. Her husband asks her, why she went to see the prophet, seeing that day was neither the Sabbath, nor the new-moon? Lightfoot, *Centur. p. 661.* 2 Kings iv. 23. These *schools* continued down to the captivity of Babylon; and it should

seem, that the captives resorted to such establishments, to hear the prophets, when there were any, in the places where they resided. Ezekiel relates sundry conversations with the elders of Israel, who came to see him, and to consult him. The people also assembled about him, as if to hear him, and to be instructed by him; but they were not very careful to reduce his instructions to practice. Ezekiel viii. xiv. xx.

These *schools* or societies, of the prophets were succeeded by synagogues. It is doubted whether there were any such before the captivity of Babylon. Yet we read in the Psalms that Nebuchadnezzar burnt all the synagogues of the country. The elders of Israel passed the night in prayer in the place of assembly, Judith vi. 21. 22. intreating the assistance of the Lord against Holofernes. The Greek of Esther, iv. 16. insinuates, that there were also synagogues at Susa, in the time of Esther and Mordecai. We are assured, that they became so numerous in Judea, after the return from the captivity, that in the city of Jerusalem only, there were four hundred. Every trading company had its own, and the strangers had several, also. Vitringa, *de Synagog. veter. lib. i. p. 2. cap. 10.* Franc. Burman.

It was only after the return from the captivity that there was in Israel that distinction of sects, Pharisees, Sadducees, Essenians, &c. Each sect had its particular *school*.

The method of teaching in the synagogues and in the *schools*, is plainly observable in the gospels, and in the Acts. When Jesus Christ was twelve years of age, he was found in the temple, in the midst of the doctors, hearing them, and asking them questions. Luke ii. 46. Entering one day into the synagogue at Nazareth, his own country, they presented to him the volume of the prophet Isaiah. Luke iv. 16, 17. He unrolled and opened it, and having read a passage out of the prophet, he rolled it up again, and sat down to speak. He read it therefore standing, just as we now read the gospel. St. Paul says, Acts xxii. 3. that he had studied at the feet of Gamaliel. Philo, (*quod omnis probus liber*) relates, that among the Essenes, the children sat at the feet of their masters, who interpreted the law, and explained the figurative and allegorical sense of it, after the manner of the ancient philosophers. The author published under the name of St. Ambrose, on the epistles of Paul, says, on 1 Cor. xiv. that among the Hebrews the Rabbins sat on chairs that were raised, scholars of the greatest proficiency, sat on benches just below their masters, and the younger sort sat on the ground, on hassocks.

But

But the authors of the Talmud, *tit. Megillah*, teach us, that anciently the masters sat down, and the scholars stood up. But this custom was changed before the destruction of the temple by the Romans; and from that time, the master sat in the first place, and the scholars sat round about him, in chairs on the ground. The master taught either by himself, or by an interpreter. If he used an interpreter, he spoke Hebrew to him, and the interpreter explained it in the vulgar tongue. If the scholars desired to ask any question of the master, they addressed themselves to the interpreter, who proposed it to the Rabbins, and reported his answer to the scholars. [*Vide* 1 Cor. xiv. 27.]

Jerom, on Isaiah, *lib. iii. cap. 8.* says, that a little before the birth of Jesus Christ, two famous Rabbins, Shammai and Hillel, the heads of two celebrated schools, formed two parties among the Jews; and were the masters of the Scribes and Pharisees. Akiba succeeded them, and was master to the famous Aquila, the translator of the Scriptures of the Old Testament.—Akiba had Meir for his successor, after whom appeared Johanan, son of Zachai, then Eliezer, afterwards Delphon, Joseph the Galilean, and lastly Joshua, who presided over this school at the taking of Jerusalem. Thus the Jews made out the succession of their doctors in the time of Jerom.

The Rabbins affirm, that after the destruction of Jerusalem, they established a school at Japhne in Galilee, called afterwards Iveline, and another at Lydda, or Diospolis. Akiba first professed at Diospolis, then at Japhne. Gamaliel succeeded him at Diospolis, and he succeeded Gamaliel at Japhne. But the most famous academy, was that of Tiberias in Galilee. There Judah the holy, a disciple of Meir, Chinina, and Johanan, were professors, successively. After some time, Judah withdrew from Tiberias, and opened a school at Sephoris, where he professed for seventeen years. But it is proper to observe, that all this succession of masters and schools is very uncertain. See F. Morin, *Exercitationes Biblicæ, lib. ii. Exer. 2. cap. 1, 3.*

After the fall of the schools in Palestine, about the middle of the third century, the Jews are constrained to seek the succession of their doctors beyond the Euphrates, at Sora, at Pumbedita, at Nahardea, and at Perutzshibbur; places little known, and whose very situations are doubtful. They think it was the doctors Rab and Samuel, disciples of Judah the holy, who founded them about A. D. 220. They subsisted; they say, 800 years, till about A. D. 1030, when they were destroyed by the Saracens.

On the ruins of these schools were formed those of Egypt and Europe. See RABBINS.

SCOPAS, an Etolian, general of the armies of Ptolemy Epiphanes, king of Egypt, Joseph. *Antiq. lib. xii. cap. 3.* Polyb. *Hist. lib. xvi.* He was sent by the king his master into Judea, and Cæle-Syria, A. M. 3806, ante A. D. 198. to recover the cities and provinces conquered from him, by Antiochus the Great. Scopas had at first the advantage, probably because his expedition was in the winter; but the summer following he was beat by Antiochus near Paneas, about the sources of Jordan. Jerom, on Daniel xi. says, that Scopas retiring into the city of Sidon, was there besieged by Antiochus; that Ptolemy Epiphanes attempted to deliver him, and sent three very experienced captains, Æropus, Menocles, and Damoxenus; but, they being unable to raise the siege, Scopas was forced to surrender, happy enough in saving his life, with the remainder of his troops. He returned into Egypt, but did not long remain quiet; for, two years afterwards, he affected to be made king of Egypt, with the assistance of the Etolians whom he commanded; but his irresolution ruined him. Polyb. *lib. xvii.* Aristomenes and Polycrates accused him of high treason; and he was become so stupified, that not knowing what defence to make, he was unanimously condemned to die, by all present. The following night Aristomenes put him to death in prison, by poison.

SCOPOS, a place seven furlongs, or eight hundred and seventy-five paces north of Jerusalem, where Titus posted two legions, when he attacked Jerusalem. Joseph. *de Bello, lib. vi. cap. 3.*

SCORPION. The Scorpion is a small animal which emits a dangerous poison. The head appears to be joined and continued to the breast: it has two eyes in the middle of its head, and two towards its extremity, between which project two arms, like the claws of a lobster. It has eight legs, hairy, proceeding from its breast, each divided into six parts, at the end of which are six pincers. The belly is divided into seven rings, from the last of which the tail proceeds. Some have six eyes, others eight. The tail is long, and formed after the manner of a string of beads (seven) tied end to end, the last bigger than the others, and longer, at the end of which are, sometimes, two stings, which are hollow, and filled with a cold poison, which it ejects into the part which it wounds.

The scorpion is of a blackish colour, like soot; it waddles as it goes, and fixes violently with its snout, and by its feet, on such persons as it seizes, so that it cannot be plucked off without

difficulty.. Some have wings like locusts, which fly from one region to another; and are something like bats, say Pliny and Strabo. There are also of several colours: the ancients mention black, yellow, ash-coloured, red, green, white, wine-coloured, and soot-coloured.

They tell us, that in the cold countries *scorpions* are not venomous; neither are those of a whitish colour. The best and the surest remedy against the bite of a *scorpion*, is, to squeeze it to pieces on the wound. Moses tells us, that the Hebrews passed through great and terrible wildernesses, where were *scorpions*; Deut. viii. 15. עקרב, *Hakarab*. LXX. Σκορπίος; and the serpent called *Dipsas*. Tertullian, at the beginning of his book called *Scorpiacum*, has well described the *scorpion*. From the Hebrew *Akrab*, are derived *Acrabatene*, the name of a district in Palestine; also, the ascent of *Akrabbim* or of the *Scorpions*.

In Scripture, *scorpions* are used in a figurative sense, for wicked men; Ezek. ii. 6. "Thou dost dwell among *scorpions*;" thou livest with wicked and rebellious people. "He that hath hold of her, (an evil wife) is as though he held a *scorpion*," says Ecclus. xxvi. 7. He runs the hazard of being infected by her poison: she will sting him to death. The same author places *scorpions* among the instruments of God's vengeance. Ecclus. xxxix. 36. St. John, Rev. ix. 3, 5. well describes the qualities of the *scorpion*, and the pain that proceeds from its biting.—Comp. FRAGS. and NATURAL HISTORY.

II. SCORPIONS were also a kind of whip armed with points. When the Israelites complained to Rehoboam, of the weight of the yoke wherewith Solomon had loaded them, he replied, 1 Kings xii. 11, 14. 2 Chron. x. 11, 14. "My Father chastised you with whips, but I will chastise you with *scorpions*;" (בַּעֲקָרְבִים, LXX. ἐν σκορπίοις) i. e. with rods or whips armed with points, or pointed thorns, like the tail of a *scorpion*. Isidor. Comp. PLATE, SLAVES IN THE EAST, Fig. N.

The mountains called the *Scorpions*, *Akrabbim*, were towards the extremity of the Dead Sea, south of Judah. Numbers xxxiv. 4. Josh. xv. 3. For *Acrabatene*, in Samaria, which took its name from *scorpions*, or from a place called *Akrabbim*, see ACRABATENE.

III. SCORPIONS were also machines of war, from which arrows were thrown. 1 Macc. vi. 51. The name of *Scorpion* was also given to the arrows themselves. This machine is thus described by Tertullian, at the beginning of his book called *Scorpiacum*: *Bellicam machinam, et retractu tela vegetantem, de scorpione nominant.*

Id spiculum et fistula est, patula tenuitate in vulnus et virus, quæ figit, effundit. And Vegetius, lib. iv. cap. 22. *Scorpiones dicebantur quos nunc manubalistas vocant: idè sic nuncupati, quod parvis subtilibusque spiculis, inferant mortem.* See Justus Lipsius, lib. iii. Poliorcetic. Dialog. 4. Vide PLATE of "ANTIENT MILITARY MACHINES."

SCOURGE, or whip. This punishment was very common among the Jews. Moses ordains, Deut. xxv. 1, 2, 3. That "if there be a controversy between men, and they come unto judgment, that the judges may judge them. And if the wicked man be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed; lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee."—There were two ways of giving the lash; one with thongs or whips, made of rope-ends, or straps of leather; the other, with rods, twigs, or branches of some tree.

The Rabbins think, that ordinary faults committed against the law, and *scourged*, were punished not with blows from a rod, but from a whip. They reckon up one hundred and sixty-eight faults liable to this penalty; *Vide, si lubet*, Selden, lib. ii. cap. 15. *de Synedriis, et Schikard, de Jure Reg. cap. 2. Theor. 7.* And they hold that all punishable faults, to which the law has not annexed the penalty of death, must be punished by the *scourge*. The offender was stripped from his shoulders to his middle, then tied by his arms to a pretty low pillar, that he might lean forward, and the executioner might more easily strike his back. Some maintain that they never gave more or less than thirty-nine strokes, but that in greater faults they struck with proportionate violence. Others think, that when the fault and circumstances required it, they might increase the number of blows. St. Paul informs us, 2 Cor. xi. 24. that at five different times he received thirty-nine stripes from the Jews; which should infer, that this was a fixed number, not to be exceeded.

The same apostle clearly shews in the same place, that correction with rods, was different from that with a whip; for he says, *thrice was I beaten with rods.* And when he was seized by the Jews in the temple, the tribune of the Roman soldiers ran, and took him out of their hands; and desiring to know the reason of the tumult, he ordered him to be tied and stretched, on the ground, to put him to the question, by beating him with rods; Acts xxii. 24, 25. for so, commonly,

commonly, the Romans put to the question. —The *bastinado*, was sometimes given on the back, and at this day, among the eastern people, it is given on the soles of the feet raised aloft, while the sufferer lies on his belly; this punishment differs from that of the *scourge*, or the whip.

The Rabbins teach, that punishment by the *scourge* was not ignominious; and that it could not be objected as a disgrace to those who had suffered it. They pretend, that no Israelite, not even the king, or high-priest, was exempt from this law; but this must be understood of the punishment of whipping inflicted in their synagogues, which was rather a legal and particular penalty, than a public and shameful correction. Philo, in *Flacc. et de Specialibus Legib.* speaking of the manner in which Flaccus treated the Jews of Alexandria, says, he made them suffer the punishment of the whip, which (says he) is not less insupportable to a free-man, than death itself. Our Saviour, speaking of the pains and ignominy of his passion, commonly puts his *scourging* in the second place. Matt. xx. 19. Mark x. 34. Luke xviii. 32.

SCRIBE, סֵפֶר, *Sepher*; LXX. Γραμματεὺς, *Grammateus*. The word *scribe* is very common in Scripture, and has several significations.

I. A clerk, writer, or *secretary*. This was an important employment in the court of the kings of Judah, in which Scripture often mentions the secretaries, as officers of the crown. Seraiah was *scribe* or secretary to king David, 2 Sam. viii. 17. Shevah and Shemaiah exercised the same office under the same prince. 1 Chron. xxiv. 6. In 1 Kings iv. 3. in Solomon's time we find Elihoreph and Ahiah *secretaries* to the king: Shebna under Hezekiah, 2 Kings xix. 2. and Shaphan under Josiah, 2 Kings xxii. 8, 9, 10. As few in those times could write well, the employment of a *scribe*, or writer, was very considerable. [It is so still.]

II. A SCRIBE, is put for a commissary or muster-master of an army, who reviews the troops, keeps the list or roll, and calls them over. It is said, Judg. v. 14. that in the war of Barak against Sisera, "Out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." In the reign of Uzziah king of Judah, is found Jeil the *scribe*, who had under his hand the king's armies. 2 Chron. xxvi. 11. Jeremiah speaks of a *scribe*, as prince or chief of the soldiers, who superintended the military exercises of the newly-raised troops. Jer. lii. 25. 2 Kings xxv. 19. *Heb.* the *scribe*, prince of the army, who made the people of the country go to war. In the books of the Mac-

cabees, Judas directs the *scribes*, to stand on the banks of a brook that the army was to cross, to let no one remain beyond the water, but to cause all to pass over, to the war. 1 Macc. v. 42.

III. SCRIBE, is put for an able and skilful man, a doctor of the law, a man of learning, one who understands affairs. Jonathan, David's uncle by the father's side, was "a counsellor, a wise man, and a *scribe*." 1 Chron. xxvii. 32. Baruch the disciple and secretary of Jeremiah, is called a *scribe*; so is Gemariah, son of Shaphan; and Jonathan, who lived under the reign of Josiah. Jer. xxxvi. 10, 12, 20, 26. Jesus son of Sirach says, Eccus. x. 5. "In the hand of God is the prosperity of man, and upon the person of the *scribe* shall be lay his honour." Great commendation is given in Scripture to Ezra, who is celebrated as a skilful *scribe*, "a ready *scribe* in the law of Moses." Ezra vii. 6. The *scribes* of the people, frequently mentioned in the gospels, were public writers, and professed doctors of the law, which they read, and explained, to the people.

Some place the origin of *scribes* under Moses; but the name does not appear till under the Judges, Judg. v. 14. Others think that David first instituted them, when he established the several classes of the priests and Levites. 1 Chr. xxiv. 6. Epiphanius places their origin at the same time with the sect of the Sadducees. Mention is made in Acts xxiii. 9. of *scribes* that were of the party of the Pharisees; which has made some believe, that all *scribes* were Pharisees. But they did not compose any particular sect, there were some of all sects.

Scribes and doctors of the law, in Scripture-phrases, mean the same thing. He that is called a doctor of the law in Matthew xxii. 35. is named a *scribe*, or one of the *scribes*, in Mark xii. 28. As the knowledge of the Jews, at that time, chiefly consisted in pharisaical traditions, and in applying them to explain Scripture, the greater number of doctors of the law, or *scribes*, were Pharisees; and we almost always find them united in Scripture. They all valued themselves on their knowledge of the law, on their studying and teaching it: they had the key of knowledge, and sat in Moses's chair. Luke xi. 52. Matt. xxiii. 2. Epiphanius, and the author of the *Recognitions*, imputed to St. Clement, reckons the *scribes* among the sects of the Jews; but it is certain, they constituted no separate sect; they were only distinguished by their study of the law.

SCRIPTURE, or *Writing*. There is great diversity of opinions concerning the first inventor of letters, and writing. Some maintain, that this

this art was practised before the Deluge, and was invented by Adam. Others, that Moses is the first author of whom we have any writings, and that before him there were no written documents. Through the whole lives of the Patriarchs, we see no traces of writing. Moses does not quote any writing extant before his own; for the book of the wars of the Lord, Num. xxi. 14. may be a passage added to the text of Moses: or that book might be composed in his time. Some talk of a book indited by Adam, another by Enoch; and certain other writings are ascribed to the first man, and to Enoch. Josephus also, *Antiq. lib. i.* speaks of pillars with inscriptions made before the Deluge; they mention also, writings the work of Abraham: but all this is fabulous and apocryphal. [*Vide Gen. xxiii. 17.*]

There is nothing extant, either more ancient, or more authentic, than the books of Moses; but it will not follow, that there was no writing before him. It appears, on the contrary, by his own account, that writing was common, at that time, in Egypt, which the Hebrews had just quitted, and also among the Hebrews. 'This people seem prepared, and accustomed, to express their thoughts and sentiments by this means. The chief of the nation, without doubt, read the tables of the law. Moses had been instructed in all the knowledge of the Egyptians, and doubtless, in their manner of writing. See LETTERS. PENTATEUCH, *Add.*—FRAGMENTS, No. XIX. also SEIRATH.

The word *Scripture* taken absolutely, generally stands for the sacred books of the Old and New Testament. "Did ye never read in the *Scripture*?" Matt. xxi. 42. "How then shall the *Scriptures* be fulfilled?" Ibid. xxvi. 54. "All *Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16.

SCRIPTURES CANONICAL. See BIBLE, BOOKS, and CANON OF SCRIPTURE. The forming of the Canon of the sacred books of the Old Testament, is generally ascribed to Esdras, who ranged them in a convenient order. First, the Law: secondly, the Prophets: thirdly, the *Ketubim*, or *Hagiographa*, i. e. sacred writings.

Our Saviour seems to have had regard to this old division, when he says; Luke xxiv. 44. "All things must be fulfilled which were written in (1) the Law of Moses, and (2) in the Prophets, and (3) in the Psalms, concerning me." The Psalms are at the head of the *Hagiographa*. Josephus, *against Appion*, lib. i. acknowledges the same distribution. "We have (says he) two
VOL. II. PART XXVI. Edit. IV.

and twenty books that are of divine authority, of which five are of Moses; the prophets that succeeded Moses composed thirteen of them; the other four are hymns to the honour of God, and rules for the conduct of life."

We must however observe, that the Jews have varied in their division of the holy books; and at this day, instead of twenty-two they reckon twenty-four. But this difference is only in name; and when it is said, that the canon was fixed by Esdras, we must understand it with some restriction; for he could not insert *Malachi* in it, nor *Esther*, nor even *Nehemiah*, where are mentioned the high-priest Jaddus, and Darius Codomannus, king of Persia, who lived after Esdras.

[The reception of the books of the N. T. into the Canon of Scripture, is an article of at least as much importance to us, as Christians, as the admission of any book into the O. T. could be to the Jews. It should be well understood, that the primitive Christians were extremely scrupulous on this; and the rather, because at that time a great number of spurious writings, purporting to possess Apostolic authority, and to enjoin Gospel precepts, were in circulation. Among the various sects, also, which either sprung up as rivals to Christianity, or branched off from it, many writings were received and obeyed, which were corrupt, either in whole, or in part. They were *deficient*, by the abstraction of parts unfavourable to the views of the leaders of those sects; or they were *redundant*, by the addition of sentiments not in harmony with those of the genuine documents.

Moreover, as the pieces which compose the N. T. were published at divers times, and were written in places very distant from one another [in languages, also, not mutually intelligible to the inhabitants of these distant countries] we cannot wonder that some should be slow in making their way to general reception; or that, some were never generally received. Those published in the west, were, for a time, little known in the east; and *vice versa*. In like manner, those written in the Syriac language, could be understood by the Greeks, only by means of an accurate literal translation; nor could the Syrians understand those written in Greek, without similar assistance. It will follow, that the non-acquaintance of either party, or even the non-admission by either party, is not in itself, a sufficient reason for rejecting a tract, that was generally acknowledged, where it was better known.

But among the early Fathers, and by men the most competent to investigate the subject, and
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the most worthy of our confidence, the books of the present Canon were not all esteemed equally authentic. By Eusebius of Cesarea, before any Canon was established by authority, they are divided into three classes. 1. Those *universally received*; as,—the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, one Epistle of Peter, one of John. 2. Those *doubted of by some*, as the Epistle to the Hebrews, and the Revelations; 3. Those *doubted of by many*, or contradicted by most; as—the Epistle of James, the second Epistle of Peter, that of Jude, and the second and third of John. To this third class, Eusebius seems, in another passage, to refer the Revelations. It was, certainly, doubted of by many; it has continued to be doubted of; and Luther in the preface to his translation strongly questions its canonical authority.

The rule of the Church seems to have been—to admit no book into the N. T. that was not the work of an Apostle, or derived from an Apostle; hence the Gospels of Mark and Luke were said to be derived from the Apostles Peter and Paul: (though some suppose, that being historical, only, not dogmatical, they formed an exception to the rule.) The Epistle of James was doubted of, because some questioned whether it were written by James the Apostle, or by another James. That of Jude was long excluded; and even of late, Michaelis rather negatives its canonical authority; proof of its composition by an Apostle being very deficient. The second and third Epistles of John, being written to private persons, were but little known, in early ages: and we cannot wonder that they long continued not generally acknowledged.—The Epistle to the Hebrews does not claim St. Paul as its author; and the style of it is so different from his, that the most favourable conjecture assigns the thoughts and materials to him, but the composition and diction to another.

On the whole, the scrupulous diligence and judgment of the early Christians in selecting that series of books which afterwards formed the Canon of the N. T. must give us equal satisfaction and pleasure. Succeeding ages have gradually received what formerly was deemed questionable; and our present Canon is certainly more complete than that of the first Christians, not only because of their hesitation, but because the difficulty of procuring copies of the N. T. entire, was very great; while they existed in manuscript only.]

SCYTHIANS, Σκύθαι, *tanners*, or *leather-dressers*; from σκύρις. Others translate it *drinkers*; from σκύρος, a kind of pot, or glass.

Some derive it from the Hebrew קנא *cush*, or קנח *chuth*, or קנח *chuthah*. Col. iii. 11.

SCYTHOPOLITÆ, Σκυθοπολῖται, *that inhabit the city of the tanners*, or *of the Scythians*; from the Greek *scytha*, and *polis*, a city.

SCYTHOPOLIS, see the article BETH-SHAN, and 2 Macc. xii. 29, 30.

SEA, Hebrew ים, *Jam*; Greek, Θάλασσα, *Thalasse*; Latin, *Mare*.—The Hebrews give the name of *Sea* to any great collection of water, to a lake, or a pool. The *sea* of Galilee, or of Tiberias, or of Cinereth, is the *lake* of Tiberias, or *Geneareth*, in Galilee. The *Dead Sea*, the *Sea* of the Wilderness, the *Sea* of the East, the *Sea* of Sodom, the *Salt-sea*, the *Sea Asphaltites*, or of Bitumen, is the *lake Asphaltites*, or the *lake* of Sodom. The *Sea* of Semechon is the *lake* of that name. The *Sea* of Jazer is the *lake* near the city Jazer, beyond Jordan. The *Sea* of Suph, or Zuph, is the *Red-sea*. The western *Sea*, or the great *Sea*, or hindermost *Sea*, is the *Mediterranean*.

The Arabians, and Orientals, sometimes give the name of *Sea* to great rivers, as the Nile, the Euphrates, the Tigris, &c. which by their magnitude, or by the extent of their overflowings, seem little *Seas*, or great *lakes*, d'Herbelot, *Bib. Orient.* p. 672. There are several passages in Scripture, whose explication would be almost impossible without this principle. Isaiah xi. 15. says, "the Lord shall utterly destroy the tongue of the Egyptian *Sea*, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod." The Nile is here called the *Egyptian Sea*: and the whole description marks that river, with its seven mouths: *Septemplicis ostia Nili*.

The same prophet denotes the Nile by the name of *Sea*. Isaiah xviii. 1, 2. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." (He calls the *Red-sea* by the name of the rivers of Ethiopia, or of Cush, because the people of Cush inhabited the eastern shore of this *Sea*.) "That sendeth ambassadors by the *Sea*, even in vessels of bulrushes upon the waters." Here he means the Nile by the word *Sea*. These vessels of bulrushes were peculiar to Egypt, as Pliny observes, *lib. vi. cap. 22. Ex ipso papyro navigia texunt, et ex libro vela*. Isaiah goes on to address those ambassadors, who sailed on the Nile in vessels of bulrushes. "Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled." This description could only agree

agree to Egypt, which was then torn in pieces by intestine divisions. Egypt is known to be wasted by the inundations of the Nile; it is a country meted out and trodden down, because the mud being often spread over the land, and concealing the bounds and limits, they are obliged to measure it yearly, &c. Comp. FRAGMENTS, No. CCCXXII. *et seq.*

Babylonia, which was watered by the Euphrates, is called by the same prophet, "the desert of the Sea," Isaiah xxi. 1. Whether because of that solitude and devastation to which it was to be reduced; or by way of irony, or antiphrasis, because Babylon was then a much frequented and populous city: *q.* This city situated on great waters, on the Sea, and which is the habitation of such a multitude of people. Jeremiah, li. 36, 40, speaks of it in the same manner; "The Sea is come up upon Babylon, she is covered with the multitude of the waves thereof." And, a little before; "I will dry up her Sea, and make her springs dry." Also, Isaiah, xxvii. 1. speaking of the king of Babylon, calls him *Leviathan*, or "the dragon that is in the Sea." Ezekiel gives this name to the king of Egypt, chap. xxxii. 2. "Thou art as a whale in the Seas," because his habitation was on the banks of the Nile. Comp. FRAGS. Nos. DXCI—DXCVIII.

Daniel, xi. 45, speaking of Antiochus, who carried his army beyond the Euphrates, and encamped on the plains of Mesopotamia, says he encamped at Padan, between the Seas, *i. e.* between the rivers Tigris and Euphrates. Hosea, xi. 10. (Vulgate) calls the Babylonians and Egyptians, "children of the Sea." Nahum, iii. 8. speaking of the city of No, or No-Ammon, which many think to be Thebes, or Diospolis, says, the Sea is its treasure, and the waters serve it for a rampart. This Sea and these waters, certainly can mean nothing but the Nile. Comp. FRAGS. Nos. DXLVII. DXLVIII.

The great Sea, or the western Sea, the hindermost Sea, the Sea of the Philistines, generally expresses the *Mediterranean*, which lay west of the Land of Promise, and was considered as behind a man who was looking toward the sun rising, having his left-hand to the north, and his right-hand to the south. The Sea is often put for the west, as the right is put for the south. Gen. xii. 8. xiii. 14. *et passim.* On the *Mediterranean* Jonah embarked, and on this Sea they floated the timber cut down from mount Libanus, which was brought to Joppa, for building the temple, &c.

The Sea of Suph or Zuph; *i. e.* the Sea of reeds, is what we call the Red-sea. It is called

the Sea of Suph, because of the great quantity of reeds or Sea-wrack found at its bottom, and on its shores. It is still called *Bahr Suf*, and the weed that grows there is called *Sufo*. Diodorus Siculus says, *Bibl. lib. iii.* that it appears all green, because of the weeds that grow beneath its waters. Those who have sailed on this Sea tell us, that it appears red in some places, because of a red sand at the bottom. In other places the water seems to be white, because of white sand: but it appears green where the Sea-wrack grows. But this is only observed in places where the water is low; and the colour of the sand or weeds appears through the water, only because it is very clear and transparent. Don John de Castro, viceroy of the Indies for the king of Portugal, believes, that it was named the Red-sea, because there is a great quantity of coral found in this Sea. Certain it is, that the Old Testament never names this the Red-sea, but the Sea of Zuph. Pliny says, that it obtained the name of the Red-sea, in Greek *Erythrea*, from a king called *Erythros*, who reigned in Arabia, and whose tomb was seen in the island Tyrene or *Agyris*.

Several learned men believe, that this king *Erythros* is *Esau*, or *Edom*. *Edom*, in Hebrew, signifies red or ruddy, as *Erythros* does in Greek. But I cannot be persuaded that *Edom* ever dwelt, either on the shore of the Red-sea, or on the Persian Gulph, which is sometimes called the Red-sea. His dwelling was east of Canaan, towards Bozra. Those who have observed the reddish parts of this Sea tell us, that there were none at the place where the Israelites passed, nor much lower. That is, there were none from *Tor*, over-against mount Sinai, to *Suez*, the northern extremity of this Sea. So that I am inclined to believe, that the name of the Red sea was not given it till after the Idumeans, descended from *Edom*, had spread themselves westward as far as the Red-sea. Then it might receive the name of the Sea of *Edom*, which the Greeks rendered *Thalassa Erythrea*, or the Red-sea. I find the Sea of Suph in the land of *Edom*, which may be thought to favour this conjecture, 1 Kings ix. 26. 2 Chro. viii. 17.

Every one knows the famous miracle of the passage over the Red-sea, when the Lord opened its waters, and made the Israelites pass it, dry-shod, to the number of 600,000.—The Rabbins, and many of the ancient fathers, relying on Psalm cxxxvi. 13. "To him which divided the Red-sea into parts." *Qui divisit Mare Rubrum in divisiones*, have maintained, that the Red-sea was divided into twelve sections; that each of the twelve tribes adopted a different

passage a-cross. Others have advanced, that Moses who lived long near the *Red-sea*, in Midian, had observed its regular ebbing and flowing, like the ocean; so taking advantage of the time of the ebb, he led the Hebrews over; while the Egyptians, ignorant of this particular, and rashly entering it just before the return of the tide, were all swallowed up and drowned, as Moses relates. Thus the priests of Memphis explained it, according to Artapanus, *apud Euseb. Præpar. lib. iv. cap. 17. alii quidam ex Christian.* This opinion has been adopted by a great number of moderns. *Vide FRAGMENTS, No. XXXIX.*

Josephus, *Antiq. lib. ii. cap. ult.* having related the history of the passage through the *Red-sea*, as told by Moses, adds, that this ought not to be looked on as impossible, since God might as well open a passage for the Israelites through the waters, as long afterwards he opened one for Alexander and his Macedonians, through the *Sea of Pamphilia*. But historians, Strabo, *lib. xiv.* Arrian, *lib. i. de expedit. Alex.* who have mentioned this passage of the Macedonians, assure us, that they coasted the shore where the water was not deep; so that the soldiers marched all day in the water, which was not above their middle. Arrian says, that this place is impassable when the south winds blow; but the wind having changed suddenly, gave the soldiers an opportunity of passing without danger. Perhaps this reflection of Josephus gave occasion to some ancients to think, that the Israelites did not cross over the *Red-sea* from shore to shore, but only coasted it, and during the time of the reflux ascended a little from the place they left toward the shore upon the higher ground; so that they made a kind of semi-circle in the *Sea*.—This opinion is espoused by Thomas Aquinas, Tostat, Paul of Burgos, Grotius, Genebrard, Vatablus, and some Rabbins.

But not to open a nice discussion of all these opinions, nor to deny that the *Red-sea* has its ebbing and flowing; we need only allege the text of Moses and other sacred authors, who have mentioned this miraculous passage: we may see plainly that no other account is supportable, but that which supposes the Hebrews to cross over the *Sea* from shore to shore, on a vast space of dry ground, which was left void by the waters at their retiring. *Exod. xiv. 16, 17, &c.*

Isaiah says, *lxiii. 11, &c.* the Lord divided the waves before his people, and conducted them through the bottom of the abyss, as a horse is led through the midst of a field. *Habakkuk says, iii. 15.* that the Lord made himself a road to drive his chariot and horses across

the *Sea*, across the mass of great waters. Lastly, Wisdom says, *xix. 7, 8. x. 17, 18.* that the dry land appeared suddenly in a place where water was before: that a free passage was opened in a moment through the midst of the *Red-sea*; and that a green field was seen in the midst of the abyss, &c. It is thought the place where the Hebrews passed the *Red-sea*, is two or three leagues below its northern point, at *Kolsum*, or *Clysmā*.

[This term, *Red-sea*, appears to be very improperly adopted in *Numb. xxi. 14.* and *Deut. i. 1.* In the first passage we read, "What he did in the *Red-sea*, and in the brooks of Arnon." It should be "in *Suphah*;" for there is no *Sea* in the original. In the latter passage also it should be in the plain over-against *Suph*."—Here our translators confess, by their italics, that they have inserted the word *Sea*—between *Paran*, *Tophel*, &c. By this insertion the geography is sadly confused.

The proper rendering of this name, and the dismissing of all reference to the *Red-sea*, is of great consequence to the ancient geography of the place: as that station which was in any tolerable sense over-against the *Red-sea*, could not possibly be near to *Paran*, nor to *Hazereth*: neither could it be "eleven days' journey from *Horeb*, by the way of *Mount Seir*:" *i. e.* at *Kadesh Barnea*. *Comp. SHINAR. ad fin.*]

[*Remarks on the Western Branch of the Head of the Red-sea.* Extracted from Sir Home Popham's Nautical Survey of that coast.

"It was understood that the Arabs occasionally got water at *Mulonimil*; and as the old charts mark a river there, I sent to examine it. Several strong water courses were found, near the beach; and, on digging, we came to a loamy soil, and water immediately rose, as good and as fresh as possible. Five wells were dug, and there was a sufficient supply to water two transports at a time. I imagine about thirty ton a day might be procured without difficulty."

"There are several good wells in *Tor*, and when they are not too much drained they supply good water. Fruit may also be had; but stock is very scarce. The northerly wind prevails in the harbour, and sometimes blows very strong; but, as you anchor in good holding ground, ships seldom drive. We had no instance of its blowing hard from the southward in the harbour: but when it blew strong from the *Sea* of *Suez* in that quarter, there were light variable winds in *Tor*."

"The harbour of *Suez* is spacious and safe. From October to May the climate is temperate. Fahrenheit's thermometer falling sometimes to

46 in December and January. The hot winds begin to set in at the end of June, when it becomes advisable to move into Adaga bay, where it is much cooler, and you avoid the sand drifts, which come off in the sudden land gusts. In February, March, and April, the wind is often southerly; and there are squalls from that quarter, but not of long duration, when the wind veers round to the westward, and generally blows off the land. The tide runs strongest and fairest on the eastern shore. The tide flows full and change days $11\frac{1}{2}$ hours; and rises seven feet, on the springs. In December and January, there can be no doubt of making very short passages up to Suez."

"The water is very brackish at Moses's wells."

Cosseir "is the principal port of Upper Egypt; from whence the corn of that country is exported to Arabia. Passengers from India have taken this route when they have been too late in the season to reach Suez: but vessels may always get to Tor by a little perseverance, and from thence the camels travel with ease to Suez in three days, and from Suez to Cairo in three more."

"A passage may be always made to Tor, and from thence to Suez, by profiting of occasional intermissions: as was fully proved in June and July, 1802. In January, February, March, and April, the southerly winds have been known to blow through the straits of Jubal, and up the Sea of Suez."

"The monsoons change at Mocha roads in May and October: from the end of October, the southerly winds blow so strong, that the cruizers have frequently been from fourteen to twenty-one days reaching Aden: and in June and July, ships have been still longer going from Aden to Mocha; and many obliged to return, and wait for the fair monsoon."

The port of Aden. "In the easterly monsoon (from November to February) it is not safe to lie in the front bay of Aden, as there is generally a very heavy sea: but the back bay is perfectly secure, particularly for vessels not drawing more than twenty feet. Refreshments of every kind are to be procured: fish in abundance; oysters, lobsters, &c." This account, by one of our distinguished seamen, may contribute to our better acquaintance with the track pursued by the navy of Solomon in its trade to Ophir.—These remarks of a practical man, himself in command of a British fleet, must be thought more appropriate than any hypothetical speculations can be.]

The Dead-sea, Salt-sea, Eastern-sea, Sea of

Sodom, Sea of the Wilderness, or of the Plain.

—This is the lake *Asphaltites*, to which Josephus allows 590 furlongs in length, and 150 furlongs in breadth, i. e. about twenty-five leagues long, and five or six broad. The Jordan falls into the *Dead-sea*, and it is affirmed, that the salt and bitumen, with which the waters are impregnated, render them so pungent and briny, that no fish can live in them. This Sea has taken possession of the country formerly occupied by the cities of Sodom, Gomorrah, Admah, and Zeboim. This Sea is properly a lake, having no communication with any other waters, or any out-let. See ASPHALTITES.

The name of *Dead-sea* is not in the text of Scripture; it is probable this name was given to it, because nothing can long continue in it alive. [This is now doubted: Dr. E. D. Clarke, and M. Chateaubriand found reason to conclude that the *Dead-sea* was not wholly void of living inhabitants.]

The name of *Salt-sea* is of the same signification as *Asphaltites*; for under the word SALT the Hebrews comprehend *Asphaltus*, *Bitumen* and *Nitre*. The name of the *Eastern-sea* is given it because of its situation, being opposite to the *Western-sea*, or the *Mediterranean*. Lastly, the name of *the Sea of the Wilderness, or of the Plain*, in Hebrew *Arabah*, comes from *Araboth*, desert plains beyond Jordan, west and north of that Sea.

The Sea of Jazer; is only a lake or pool near this city. See JAZER.

The Sea of Egypt, Isaiah xi. 15. means that part of the *Mediterranean* which washes the coasts of Egypt.

The Tongue of the Sea. The Hebrews and Arabians call that a *tongue* of the Sea which runs into the land; as we call that a *tongue*, or neck of land, which advances into the Sea. See Joshua xv. 5. xviii. 19. Isaiah xi. 15.

II. SEA was also the name given to a very large brazen basin, that Solomon caused to be made for the temple, for the use of the priests, who therein washed the feet and bowels of the sacrifices, also, the sacrificial instruments.

The Brazen, or Molten Sea made by Solomon for the temple, was ten cubits in diameter, and therefore about thirty cubits in circumference. Taking the Hebrew cubit at twenty inches and a half, the ten cubits make seventeen feet and an inch; and the thirty cubits make fifty-one feet and three inches. This vessel was round, and in depth five cubits. The brim was adorned with an edging, and embellished with lilies and knobs, and ox's heads in demi-relief. It contained three thousand baths, according to 2 Chron.

2 Chron. iv. 5. or two thousand baths, according to 1 Kings vii. 26. This may be reconciled, by saying, that the cup or bowl contained two thousand baths, and the foot being hollow, contained a thousand more. Thus this great vessel was but of one capacity within, though it seemed without to be double. This *Sea* stood on its foot now mentioned, which was a kind of hollow column; besides which it was supported by twelve oxen of brass, disposed into four groups, three in a group; leaving four passages between them, by which the priests went to draw water, by three cocks fixed in the foot of this vessel. Comp. *loc. cit.* and FRAGMENTS, No. CCLII. with the PLATES.

SEAH, סֵאָה. LXX. Σάρον, *Satum*, or Μέτρον, *Metron*, *Mensura*, or Οἶφί, *Ephi*. A Hebrew measure, containing about two gallons and a half, liquid measure; or about a peck, dry measure.

SEAL, *sigillum*, *signum*, *signaculum*. The ancient Hebrews wore their *seals*, or signets, in rings on their fingers; or in bracelets on their arms. [As is now the custom in the East.] Haman sealed the decree of king Ahasuerus against the Jews, with the king's *seal*, Esth. iii. 12. The priests of Bel desired the king to *seal* the door of their temple with his own *seal*. The spouse in the Canticles, viii. 6. desires that his spouse would wear him as a *signet* on her arm. Comp. ARRANGEMENT of SOLOMON'S SONG. also, FRAGMENTS, No. CCLXIV.

Pliny observes, *lib.* xxxiii. *cap.* 1. that the use of *seals*, or signets, was rare at the time of the Trojan war, when the practice was, to close their letters with several knots. But among the Hebrews they are much more ancient. Judah left his *seal* as a pledge with Tamar. Gen. xxxviii. 25. Moses says, Deut. xxxii. 34. that God keeps *sealed* up in his treasures, under his own *seal*, the instruments of his vengeance. Job says, ix. 7. that he keeps the stars as if under his *seal*; and allows them to appear only when he thinks proper. He says also, "My transgression is *sealed* up in a bag." chap. xiv. 7.

When they intended to *seal* up a letter, or a book, they wrapped it round with flax, or thread, then applied the wax, and impressed on it the *seal*. The Lord commanded Isaiah to tie up or wrap up the book wherein his prophecies were written, and to *seal* them till the time he should bid him publish them. Isaiah viii. 16, 17. He gives the same command to Daniel, xii. 4. —The book shewn to St. John, Rev. v. 1. vi. 1, 2, &c. was sealed with seven *seals*. It was a rare thing to put such a number of *seals*; but that insinuated the great importance and se-

crecy of the matter. Comp. FRAGMENTS, No. LXXIII. *et seq.* on ANCIENT BOOKS.

In civil contracts they generally made two originals, one continued open, and was kept by him for whose interest the contract was made: the other was *sealed*, and deposited in some public office. It was *sealed up* to prevent fraud or falsification. Jeremiah, xxxii. 10, 11, 14, &c. bought a field in his country of Anathoth, of Hananeel; he himself wrote the contract, called witnesses, and sealed it up: he put it into the hands of his disciple Baruch, and said, "take these evidences, this evidence of the purchase, which is *sealed*,—and this evidence which is open, and put them in an earthen vessel, that they may continue many days." The Grecians did in the same manner with their writings: they preserved the originals of their contracts, and other documents of consequence in vessels of brass or of earth. See the Scholiasts on Aristophanes, in *Vespis*, on the word *Echinus*. Vide FRAGS. No. LXXX.

SEAT. The *Seat* of Moses, on which the scribes and pharisees sat, expresses the authority of the doctors of the law, and their office of teaching. Our Lord commanded that they should be heard, and respected; but he forbade that their actions should be made precedents, or themselves taken for examples.

The *seat* of the scorner, or the pestilent, mentioned in the first Psalm, alludes to the abominable discourse, the licentious manners, of libertines, who corrupt equally by their scandalous example and conduct, as by their loose principles. Instead of *pestilent*, the Hebrew says *scorners*, revilers, those pretended free-thinkers, who deride the simplicity of plain and honest minds. Solomon often speaks of them in his Proverbs; and carefully guards his pupil against their dangerous tongues. Proverbs i. 22. iii. 34. ix. 7, 8, 12. xiii. 1. xiv. 6. xv. 12. xix. 25. xx. 1, &c.

The *seat* of honours, Eccclus. vii. 4. the chief places in the synagogues, which the pharisees assumed, Matt. xxiii. 6. the *seat* prepared for Job in the assemblies, Job xxix. 7. the *seat* or throne of the king, and that of God, are clear enough. The throne belongs to God, and to the king; the *seat* of honour to the friends of the king, and to great men. Comp. FRAGMENTS, No. XII.

SEBA, סֶבָּא, *drunkard*; from סָבָא *saba*; or *that turns*, or *surrounds*; from סָבַב *sabab*: *old-man*, according to the Syriac. [But some think, *elation*, the joyful increase of the family.]

SEBA, or SABA, son of Cush, Gen. x. 7. Josephus, *Antiq. lib.* ii. *cap.* 5. *collat. cum lib.* i. *cap.*

cap. 7. thinks he dwelt in the island of *Saba*, since called *Meroë*. Jerom, Bochart, and others, place him in Arabia *Fœlix*. Comp. Psalm lxxii. 10. Isaiah xliii. 3.

SEBASTĒ. See **SAMARIA**.

[**SEBAT**, the fifth month of the Jewish civil year; the eleventh of the ecclesiastical year. It answered to January O. S. and had 30 days. Zech. i. 7.]

SECACAH, סַכַּח, Σοχολὰ, *shade, covering, [veil] protection*; from סַכַּח *sacac*: otherwise, *unction*, from סָך *soc*, *to anoint*: *speculation, sight, look*, according to the Syriac.

[Some think, a partition, or lurking place, a cot, or lodge, covered over, and hidden.

Others think, a division, or separation, as *shek* and *mesucah* signifies; perhaps it was an *enclosure*, near the edge of the wilderness, just sufficient to resist straggling Arabs.]

SECACAH, **SECHACHA**, or **SACHACHA**, a city of Judah, Josh. xv. 61. at the southern limit of this tribe; in the desert.

[**SECHU**, a *watch-tower*, from the Chaldee root, *to notice, to observe*.

The name of a place, 1 Sam. xix. 22.]

[**SECRET**, *vide* **MYSTERY**.]

SECT. This Latin word has the same signification as the Greek word *Hæresis*, though the sound be not so odious to us. Among the Jews were four *sects*, distinguished by their practices and opinions, yet united in communion with each other, and with the body of their nation, viz. the *Pharisees*, the *Sadducees*, the *Essenians*, and the *Herodians*. At the beginning of Christianity the religion of Jesus Christ was considered as a new *sect* of Judaism. Tertullus the advocate for the Jews, accusing St. Paul before *Fœlix*, says, that he was chief of the seditious *sect* of the Nazarenes, Acts xxiv. 5. and the Jews of Rome said to St. Paul, when he arrived in this city, that "as to this *sect*, it was every where spoken against." Acts xxviii. 22. St. Peter, 2 Epist. ii. 1—10, foretels to the faithful, that false teachers should arise among them, "who privily shall bring in damnable heresies (or *sects*) even denying the Lord that bought them, and bring upon themselves swift destruction." He adds, that these people being great lovers of themselves, are not afraid to introduce new *sects*; here the word *sect* is taken in the same sense as *heresy*.

Among the Greeks, the philosophers were divided into different *sects*: the *Academics*, the *Stoics*, the *Peripatetics*, the *Cynics*, the *Epicureans*, &c. The Jews, in imitation of the Greeks, began to divide themselves into *sects*, about the time of the Maccabees. It seems as

if the Corinthians had a mind to introduce something like this into Christianity, when they boasted, I am a disciple of Peter,—I of Paul,—I of Apollos. 1 Cor. i. 12. iii. 22, &c. Even at this day the Christian church, has reason to complain of *sects* in philosophy, and in divinity; in philosophy *Peripatetics*, *Scotists*, *Nominals*, *Cartesians*, *Gassendists*, &c. and in divinity, the *sects* are infinite; *Thomists*, *Augustinians*, *Scotists*, *Molinists*, *Congruists*, &c. among Catholics; with a multitude of others, the very names of which compose volumes, among Protestants, also.

SECUNDUS, a disciple of St. Paul, Acts xx. 4. We know no particulars of his life. He was of Thessalonica, and followed the apostle from Greece into Asia, A. D. 58. The Spaniards acknowledge a St. *Secundus*, sent, as they pretend, into their country, by the apostles Peter and Paul. *Bolland*. 15 *Mai*.

[**SEED**, the prolific principle of future life; taken in Scripture for posterity, whether of man, beast, trees, &c. all of which are said to be sown and to fructify, as the means of producing a succeeding generation. Jer. xxxi. 27. Hence *seed* denotes an individual, as Seth, in the stead of Abel, Gen. iv. 25. *et al freq.* and the whole line of descent; as *seed* of Abraham, of Jacob, &c. the *seed-royal*, &c. much in the same acceptance as **CHILDREN**.

The *seed* of Abraham, denotes not only those who descend from him, by natural issue, but those who imitate his character, Rom. iv. 16. for, if he be "the father of the faithful," then the faithful are his *seed*—by character, independent of natural descent: and hence the Messiah is said to see *his seed*, though in fact Jesus left no children by descent, but by grace (conversion) only, Isaiah liii. 10. This is occasionally restricted to one chief, or principal *seed*, one who by excellence is **THE seed**: as, **THE seed of the woman**. Gen. iii. 15. Gal. iii. 16. **THE seed of Abraham**, **THE seed of David**, meaning the most excellent descendant of the woman, of Abraham, of David. Or, understand by the *seed of the woman*, the offspring of the female sex, only; as verified in the supernatural conception of Jesus, Matt. i. 18, &c. Luke i. 26, &c. and of which the birth of Abraham's *seed* (*Isaac*) was a figure.

Seed is taken figuratively for the word of God, Luke viii. 5. 1 Peter i. 23. for a disposition becoming a divine origin, 1 John iii. 9. for truly pious persons, Matt. xiii. 38.]

SEEING, *to See*. This is said, not only of the sense of vision, by which we perceive external objects; but also of inward perception, of the knowledge of spiritual things, and even of

of the supernatural sight of hidden things ; of prophecy, of visions, of ecstasies. Whence it is that they were formerly called *Seers*, who afterwards were called *Nabi*, or prophets : and that prophecies were called *visions*.

The verb *to see*, is used to express all kinds of sensations. It is said Exod. xx. 18. that the Israelites *saw* voices, thunder, lightnings, the sound of the trumpet, and the whole mountain of *Sinai* covered with clouds, or smoke. And St. Austin observes, *Ep.* 167. that the verb *to see*, is imputed to all the five natural senses ; *to see, to hear, to smell, to taste, to touch* : he says, *non enim tantum dicimus, vide quid luceat, sed etiam, vide quid sonat, vide quid oleat, vide quid sapiat, vide quid caleat.*

To see good, or goods, is, to enjoy them : " I believed *to see* the goodness of the Lord in the land of the living," Psalm xxvii. 13. I hope that God will bring me back into my own country, into the land of Judea, where I shall live in peace and prosperity. Job says, vii. 7. " I shall die, and *see* no more ; I shall no longer enjoy the good things of this world." And the Psalmist says, Psalm. iv. 6. " There be many that say, who will shew us any good ?" *i. e.* to enjoy any happiness in this life ?

To see the face of the king, is to be of his council, his household, to approach him. The kings of Persia, to maintain their respect and majesty, seldom permitted their subjects to see them, and hardly ever shewed themselves in public : none but their most intimate friends, or their familiar domestics, had the advantage of beholding their faces. Esth. i. 10, 14. Frequent allusion is made to this custom in Scripture, which mentions the seven principal angels that see the face of the Lord, and appear in his presence. Tobit xii. 15. Rev. i. 4. *Vide FRAGS. No. L.*

SEGUB, שגוב, Σεγυβ, *fortified, or raised* ; from שגב *shagab*.

I. SEGUB, son of Hezron, father of Jair, 1 Chron. ii. 21, 22.

II. SEGUB. Hiel of Bethel having undertaken to rebuild Jericho, God, punished him for it, by the death of Abiram, his first born son, who died as he was laying the foundation ; and by the death of Segub his younger son, when he hung up the gates of the city, 1 Kings xvi. 34. *Vide FRAGMENTS, No. V.*

SEIR, שיר, hairy, goat, demon, tempest ; from שיר *shahar*, or שיר *shehir* : otherwise, *barley* ; [*barley-like, i. e. bearded*] from שיר *sheorah*.

I. SEIR, or SEIRI, the Horite, whose dwelling was east and south of the Dead-sea, in

the mountains of *Seir*, where at first reigned the descendants of *Seir* the Horite. Gen. xxxvi. 21—30. 1 Chron. 38, &c.

The posterity of Esau afterwards possessed the mountains of *Seir*, and Esau himself dwelt there when Jacob returned from Mesopotamia. Gen. xxxii. 3. xxxiii. 14. xxxvi. 8, 9. Moses acquaints us, Deut. ii. 12. that Esau made war with the Horites, and destroyed them : but we know no particulars. *Seir*, father of the Horites, must needs be very ancient, since his children were already a powerful and numerous people in the time of Abraham, before the birth of Isaac, when Chedorlaomer, and his confederates came to make war against the kings of Pentapolis. Gen. xiv. 6. It is without good reason, what some have advanced, that Esau himself had borne the name of *Seir*, or *the hairy*, Joseph. *Antiq. lib. i. cap.* 18, 19 ; for he was never known by this name, though his country is often called *the country of Seir*, because of its original inhabitants.

II. SEIR, or, *the mountains of Seir* ; were east and south of the Dead-sea. Moses tells us, there were eleven days' journey between Horeb and Kadesh-barnea, by the way of *Seir* ; or rather, going round the mountains of *Seir*, Deut. i. 2, 4, 5, 8, &c. Deborah says, the Lord is come forth from *Seir*, Judges v. 4. Moses affirms, that the Lord appeared to his people at *Seir*, at *Sinai*, and at *Paran*, Deut. xxxiii. 2.—This proves, that the mountains of *Seir* were south of the Dead-sea, inclining towards Elath and Esiongeber, on the Red-sea. [Compare BURCKHARDT's letter, FRAGS. No. DLXI. also DLXII. also DLVII.]

Jacob, at his return from Mesopotamia, Gen. xxxii. 3. xxxiii. 16. fearing that Esau should injure his company, sent to him at *Seir* ; and Esau came to meet him, between Peniel and Jordan, and returned the same day to *Seir*. Therefore he must have lived not far off, in the mountains east of the Dead-sea. Joshua, xi. 17. xii. 7. seems to say, that they stretched out still farther north, since he relates his conquest of all the country, from *Seir*, to Baal-gad, at the foot of Libanus, and of mount Hermon ; and his distribution of this country among the children of Israel. But it is known, that the Israelites had no possessions beyond the country of Moab east, or south. 2 Chron. xx. 10, 22, 23. Ezek. xxv. 8. Lastly, Moab and mount *Seir* are frequently mentioned together ; but Moab inhabited east of the Dead-sea. See IDUMEA.

[As mount Halak is thought to signify *bare, bald, naked, uncovered*, so *Seir* is thought to denote on the contrary, rough with trees or bushes, well

well clothed with tall vegetables, as an animal with bristles. I understand, that a part, at least, of this district, is extremely productive of palm-trees. As Esau was a hunter, might this district abound with gazelles, &c. of which the name of some, importing *hairy*, might be given to this mountain? Five hundred Simeonites settled in *Mount Seir*, 1 Chron. iv. 42, 43. Is there any allusion to this in the *Seir* of Isaiah xxi. 11?]

III. *SEIR*, a mountain on the frontiers of Judah, and Dan. Josh. xv. 10.

SEIRATH, סַיִרָא, Σειράθ, *hairy, elevated*. [*a kid*; otherwise, *weather*, or *barley*.]

We have hinted on *Seir*, that possibly the name of some kind of quadruped, game, gave name to that mountain. Simon thinks, that this name denotes a goat, and he brings several instances of other places named from the same animal; as *Gangra*, a city of Paphlagonia; *Aigion*, in Achaia: *Aigos Potamos*, on the Hellespont, &c. He adds, that this name may import *horror*; perhaps, in the sense of making the hair stand on end, like bristles. We have supposed, elsewhere, that the "quarries," verse 19, mentioned with *Seirath*, was a place of commemoration, or stones set up by way of memorial. Was *Seirath* a consecrated grove, or plantation? or more than one? If so, this would agree with one of the proposed derivations of *Mount Seir*, and with a very frequent accompaniment to places of worship, such as *Gilgal* was.]

SEIRATH. After Ehud had killed Eglon, king of Moab, who oppressed Israel, Judges iii. 26. he went to *Seirath*, which probably was towards Bethel or *Gilgal*, near a place where were images or idols: פֶּסִילִים *pesilim*, *sculptura*. *Pertransivit locum idolorum, undè reversus fuerat, venitque in Seirath*. [Our translation reads; "and Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto *Seirath*."] There is some likelihood, that these engravings or inscriptions at *Seirath*, are those Josephus hints at, when he says, *Antiq. lib. i. cap. 2.* that in Syria there were pillars full of inscriptions, which had been there from before the time of the Deluge, which had been made by the children of Seth. This conjecture is proposed and admitted by several learned men.

This is what Josephus relates, concerning the pillars set up in this place: "The posterity of Seth, having heard that Adam had foretold, that the world should at one time be destroyed by a deluge of water, and at another time by fire; they resolved to preserve the discoveries they had made in astronomy, and in the knowledge

VOL. II. PART XXVI. Edit. IV.

of heavenly things: therefore they erected two columns, one of stone and the other of brick, that if the deluge should destroy that of brick, at least that of stone might remain, to inform mankind of what they would transmit to posterity. And it is said, adds Josephus, that the column of stone which they erected is still in being in *Seirath*, or *Syrias*."

This relation of Josephus is confirmed by Manetho, *apud Euseb. et Syncell. in Συριαδικῇ γῇ*, who says, that the second Mercury, king of Egypt, surnamed *Trismegistus*, translated, or rather transcribed into the ordinary letters, what the first Mercury, or *Thoth*, had formerly caused to be engraved in hieroglyphic characters, upon columns, that he had erected in *Syriad*. If Josephus took what he relates from Manetho, he has plainly corrupted it, since both the *Thoths*, or *Mercuries*, are much later than the Deluge; but he might have had this tradition by some other channel. M. de Valois, in his notes on Ammianus Marcellinus, *lib. xxiii.* conjectures, that instead of *Syriadike ge*, as read in Manetho, it ought to be read *Syringice*, the same as in Ammianus Marcellinus, who says, that the ancients, foreseeing the approaching deluge, and fearing that the knowledge of their ceremonies would thereby be lost, dug subterraneous places which they called *Syringas*, with vast labour, and in different places; and, upon the rocks of these cavities they engraved figures of animals, which they called hieroglyphical letters. Pausanias says, that there were *Syringas*, or subterraneous caverns, at Thebes in Egypt, not far from that statue of Memnon, which sounded at sun-rising.

From all these passages combined, and compared one with another, it is a very hard matter to obtain a distinct knowledge of these ancient hieroglyphic inscriptions, mentioned by Ammianus Marcellinus and Manetho, which one places in *Syrias*, the other in the *Syringas* of the Thebais. The invention of letters, and particularly of the hieroglyphics in Egypt, is doubtless posterior to the deluge; the two *Thoths* also lived after that famous event; but what Josephus relates, must have happened before the deluge. And if it be true, that the stone pillars he mentions were in Palestine, and the *Seirath* of S. S. they must be different from those of Manetho.

[The *Syringas* of Pausanias being still extant in Egypt, justify his relation respecting them: and whoever recollects the historical, or emblematical, or hieroglyphical *basso-relievos*, in the temple at Elephantia, and in many other places of India, can be at no loss to understand the

S div. 2.

Syringice

Syringice of Ammianus Marcellinus. As to the pillars of Josephus, they are probably partly of the same nature, partly different; and more resembling those ascribed to *Thoth* in Sanchoniatho. Where *Seirath* was, may be doubted:—was it the name of a country? or of a place? or was it descriptive of a class of places, called *Seirath*? or, of tablets of stone prepared for receiving sculptures, images, and inscriptions? Comp. FRAGMENTS, No. DXXIV.]

SELAH, סֶלָה, LXX. Διάψαλμα, *a rest, or pause*. This Hebrew word is found seventy times in the Psalms, and thrice in Habakkuk.—The LXX. read it still oftener, since they put *Diapsalma* in places where we do not find *Selah* in the Hebrew. Symmachus, and Theodotion, generally translate *Selah* by *Diapsalma*, which signifies a rest or pause in singing; *Diapsalma interpositum in canendo silentium*, says St. Austin: or, a change of tone, according to Theodoret, *Præf. in Psalm.* and to Suidas, also, Μέλος ἐναλλαγή. Others insist, that it marks the beginning of a new sense, or a new measure of verses: *Quidam Diapsalma dixerunt esse commutationem metri, alii pausationem spiritus, nonnulli alterius sensus exordium, sunt qui rythmi distinctionem*, says Jerom, *ad Marcellam*. He adds, that *Selah* joins what follows to what goes before, and expresses also that this passage deserves to be always remembered: *Ex quo animadvertimus hoc verbum superiora pariter et inferiora connectere, aut certè dicere sempiterna esse quæ dicta sunt*. He follows Aquila, in the fifth and sixth edition, in translating *Selah* by *for ever*.

Some ancients, as Euseb. *in Psalm.* iv. p. 28. *Præf. in Psalm.* p. 8. *Quidam apud Theodoret. Præf. in Psalm.* thought, that *Selah* shewed the intermission or cessation of the actual inspiration of the Psalmist, or of the internal motions of his devotion. Nyssem. *Præfat. in Psalm.* Hilary and Cassiodorus think, *Præf. in Psalm.* that *Diapsalma* denotes a change of the voice, the person, or the tune, in the Psalms. Some moderns pretend, *vide* Geier. Ham. Forster, Buxtorf, that *Selah* has no signification, but is a note of the ancient music, whose use is now lost. And indeed, *Selah* may be taken away from all the places where it is found, without interrupting the sense of the Psalm: it rather perplexes the text. Others say, as Kimchi, Muis, Grot. Genebr. Mariana, &c. it was a note directing the elevation of the voice of the reader in these places. Abenezra teaches, that it is like the conclusion of a prayer, and answers nearly to *Amen*, or, *So be it*. At the end of their epitaphs, and books, the Jews generally put *Selah*, *Finis*, *So be it*.

We make no doubt but *Selah* intimates an end, or a pause, and that this is its proper signification: but, as we do not always find it at the end of the sense, or at the end of a canticle, we guess that the ancient musicians sometimes put the word *Selah* in the margin of their Psalters, to mark where a musical pause should be made, and where the tune ended. Just as in the old books of the gospels, (see M. Simon's *Critical History of the New Testament*, chap. xxxiii.) which were read solemnly in the church, they wrote on the margin, either at length, or a contraction, the Greek word *telos*, or the Latin word *finis*, to shew the place where the deacon was to end the lesson: for at that time the text was written at length, without division of chapters and verses. Or, the Hebrews sung as the Arabians do at this day, (M. D'Arvieux's *Customs of the Arabians*, p. 59, 60.) with great pauses, ending all at once, and beginning all at once. For this reason, it was necessary, in public services, to mark in the margin of the Psalm the place of the pause, and of an end, that the whole might suspend their voices, or recommence their singing, at the same time.

SELED, סֶלֶד, *affliction*; according to the Syriac, *burning*, or *heat*. This word is found but once in the Bible, in the form of a verb; and signifies, *to be burnt*, *to be hot*: otherwise, *to strengthen*, *to be strong*. [perhaps, *warm entreaty*, *supplication*. Son of Nadab, I Chron. ii. 30.]

SELENE, Σελήνη, *the moon*.

SELEUCIA, Σελεύκεια, *soaken*, or *beaten by the waves*, or *that runs as a river*; from σαλεύω. fem. of *Seleucus*.

I. SELEUCIA. This name king *Seleucus* gave to the city of Gadara, situate beyond and east of the city of Tiberias. Stephan. *in Gadara*. See GADARA.

II. SELEUCIA, a city of Gaulanitis, lying on the lake Semechon. Joseph. *Antiq. lib.* xiii. 23. xviii. 3. *de Bello*, lib. iv. cap. 25.

III. SELEUCIA, a city of Syria, on the Mediterranean, near where the river Orontes falls into this sea. Paul and Barnabas embarked at *Seleucia*, for Cyprus, Acts xiii. 4. This is the *Seleusia*, of 1. Macc. xi. 8.

[From this name of the city the country about it was named *Seleucida*. Some authors name it *Antiochena*, from the name of Antioch, which was not far off; but Strabo constantly calls it the *Seleucida*.

This city was surnamed *Pieria*, which, according to some, was derived from an adjacent mountain, named *Pierius*; others think, from a forest named *Pieria*, and which gave name to the

the territory : whence we read, "*Seleucia in Pieria*."

It was built by Seleucus Nicator, who took an augury from thunder, and had it consecrated, and worshipped as a deity, with hymns and sacred ceremonies : in consequence, thunder was the tutelar deity of the city, and was symbolized on almost all its coins. However, it did not confine itself to this deity, but worshipped others also ; among whom Jupiter Cassius is conspicuous, and was represented under the image of a rocky mountain. It is thought there was a Mount Cassius in the neighbourhood.—The coins of this city are remarkable for exhibiting four different eras : first, that of the *Selucidæ*, in the year of Rome, 442 ; that of its being governed by its own laws, 645 of Rome, under the reign of Antiochus VIII. : that of Pompey, in the year of Rome 690 : and that of Augustus, in the year of Rome, 723. See on the PLATE of CAUCASUS the Coins Nos. 3, 4, &c.]

SELEUCUS, king of Syria, surnamed *Nicator*, chief of the race of the *Selucidæ*. He began to reign 3682, one year after Alexander the Great, and reigned forty-two years, dying A. M. 3724, *ante* A. D. 280. In his time Judea was under the jurisdiction of Ptolemy son of Lagus, king of Egypt. Yet Josephus says, *Antiq. lib. xii. cap. 3.* that he shewed great favour to the Jews in his territory, granted them freedom in such cities as he built, and particularly in Antioch, the capital of Syria. See ANTIOCH.

II. SELEUCUS, surnamed *Callinicus*, or *Pogon* (*bearded*) ; reigned twenty years, A. M. 3759, to 3779

III. SELEUCUS, surnamed *Ceraunos*, or *Thunder* ; reigned three years, A. M. 3779, to 3781.

IV. SELEUCUS, *Philopator*, or *Soter*, son of Antiochus the Great ; reigned twelve years, A. M. 3816, to 3828, *ante* A. D. 176. He sent Heliodorus to Jerusalem, to take away the treasures of the temple. *Vide* HELIODORUS : and 2 Macc. iii. 3, &c. where it is said, that under the reign of this prince Judea enjoyed profound peace, insomuch that *Seleucus* himself furnished the sacrifices of the temple at his own cost.

V. SELEUCUS, son of Demetrius Nicanor ; reigned one year, A. M. 3880. His successor was Antiochus Gryphus.

VI. SELEUCUS, son of Antiochus Gryphus : made war against his uncle Antiochus Cyzicenus, took him prisoner in battle, and put him to death. Some time after, Antiochus, surnamed Pius, son of Antiochus Cyzicenus, came to Aradus, assumed the diadem, defeated *Seleucus*, and

drove him out of Syria. *Seleucus* retired to Cilicia, where, endeavouring to raise large tributes from the people, they revolted against him, and burned him and all his followers in his palace.—Joseph. *Antiq. lib. xiii. cap. 21.* A. M. 3910, *ante* A. D. 94.

SELLING. The Hebrews might *sell* their own liberty ; fathers might *sell* that of their children, Lev. xxv. 39. If your brother *sells himself* to you because of his poverty, you shall not oppress him, nor *sell him again* as a slave : he shall abide with you only as a workman for hire. Maimonides says, that a Hebrew could not *sell* his liberty, but in extreme necessity. Exod. xxi. 7. "If a man *sell* his daughter to be a maid-servant, she shall not go out as the men-servants do." Her master shall not dismiss her, as a man slave is dismissed at the Sabbatical year. He shall take her as his wife, or shall marry her to his son. If he cares to do neither of these, he shall set her at liberty."

They sold also insolvent debtors, and their children, as we find, Matt. xviii. 25, and 2 Kings iv. 1. Sometimes they sold free-men for slaves, as Joseph was sold by his brethren. This crime is called *Plagium* ; the law punished it with death, Exod. xxi. 16. Deut. xxiv. 7. The Jews confine this to the theft of a man of their own nation. Esau sold his birth-right ; and for this, it appears St. Paul calls him profane, Heb. xii. 16. It is said in the prophets, that the Lord had sold his people to their enemies ; as a master parts with a vicious slave, to punish him.

"Thou hast sold thyself to work evil in the sight of the Lord," said the prophet Elijah to Ahab, 1 Kings xxi. 20, 25. And the wicked Israelites mentioned in the Maccabees, i. 16. They sold themselves as slaves to sin, being subject to their evil inclinations, as slaves are to their masters. These expressions were familiar to the Hebrews. See Judith vii. 13.

St. Paul, speaking of himself, or rather of mankind in his own person, says, Rom. vii. 14. I am carnal, sold under sin ; the slave of concupiscence and of sin by nature, but set at liberty by the grace of Jesus Christ. [But observe, Ahab sold himself, *i. e.* freely, voluntarily ; whereas St. Paul was sold, *i. e.* against his will, by force, by constraint of circumstances, not of choice.]

SEMACHIAH, סמכיהו, Σαμαχια, that adheres, or unites with the Lord ; from סמך *samack*, to unite, to join, to support, and יה *jah*, the Lord. [heard by the Lord ?]

SEMACHIAH, or SAMACHIAS, son of She-maiah, a Levite, a porter belonging to the temple, 1 Chron. xxvi. 7.

SEMECHON, or **SAMECHON**, a lake through which the Jordan passes; it is sixty furlongs long, and thirty broad. Some think this lake is called, Joshua xi. 5, 7. *the Waters of Merom, or the Upper Waters*; and Judges v. 18. *the Canton of Merome*. [Eng. translation, *the high places of the Field*.] But we think Merom to be near Dothaim, and far enough from *Semechon*. It is not known, whence the name *Semechon* is taken; some derive it from *Samach*, in Arabic, a fish; others, from the Chaldee, *samak*, red, as if the waters were reddish and turbid.—Certain it is, that there was marshy ground about this lake, Joseph. *de Bello*, lib. iii. cap. 18. The city of Hazor, where Jabin, a king of the Canaanites reigned, was on the side of the lake *Semechon*; afterwards the city of Seleucia was built here. Joseph. *Antiq. lib. v. cap. 6*.

The lake *Semechon* must be near the city of Dan, and the fountains of Jordan, 120 furlongs from the lake of Tiberias, north. Josephus says, *de Bello*, lib. iv. cap. 1. that the marshes of this lake extended even to *Daphne*. But there is great probability, that, instead of *Daphne*, it should be read *Dane*; for he says, in the same place, that the waters of Jordan fall into this pool, below the temple of the Golden Calf. Now the temple of the Golden Calf was at Dan. It is extraordinary that this lake should never be mentioned in Scripture, that we know of. It is thought Pliny intended this lake, when he mentions a lake 150 furlongs distant from the Mediterranean, not far from Libanus, where the sweet-scented reed grows, Pliny, *lib. xii. 24*. See **CALAMUS AROMATICUS**, and **CALAMUS SCRIPTORIUS**.

SEMIRAMIS, daughter of Dercetis, or the *Syrian Venus*, a famous queen of Assyria, wife of Ninus, who long governed the empire of Assyria, during the minority of her son Ninias. She undertook several wars, which she conducted very fortunately, and executed many great works at Babylon, and elsewhere. Herodotus, *lib. i. cap. 184*, speaks of several ramparts and moles constructed by her near Babylon. Diodorus Siculus, *lib. i. Biblioth.* Trogus seu Justin, Strabo, *Geograph. lib. ii. 16*; and others, ascribe to her the honour of building the walls of Babylon; but more exact chronologers believe, that *Semiramis* did nothing at Babylon; and it is very probable, that her other actions have been extravagantly exaggerated. She began to reign at Nineveh, A. M. 2789, ante A. D. 1215, about the beginning of the high-priest Eli's administration; and reigned 42 years.

SENAAH, סנא, *bush* [*bramble*]; from סנח *sench*; or *enemy*, according to the Syriac.

[The Arabic root imports to radiate, to shine, to be exalted; whence this feminine word is thought to signify *illustrious, sublime, conspicuous*: in which it does not essentially differ from *Sench*.]

SENAAH, or **SENA**: the inhabitants of *Senaah*, to the number of 3690, contributed very much to the rebuilding of Jerusalem, after the return from captivity, Ezra ii. 35.

SENECA: *Lucius Annaeus Seneca*, a native of Corduba, preceptor to Nero, and famous for his writings, would have no place here, but on account of certain letters, which bear the title of St. Paul to *Seneca*, and of *Seneca* to St. Paul. Jerom mentions them, in *Catal. Scrip. Eccles.* St. Austiu also mentions them, *Ep. 153*. and several modern authors after him. [They are printed in Jones's Apocryphal Canon.] James le Fevre, of Estaples, thought them genuine, published them with those of St. Paul, and wrote a comment on them. Sixtus Sinensis, in his *Bibliotheca Sacra*, has defended them, as also Antonius Possevinus, Alphonsus Salmeron, Franciscus Bivarius, Jacobus Pamelius, Margarin de la Bigue. Others, as Lips. *de Vita Senec. cap. 10*. Tillemont, *Hist. des Emper. tom. i. p. 560*. have suspected, that perhaps anciently there might have been true Epistles of St. Paul to *Seneca*, and of *Seneca* to St. Paul, which were known to Jerom and Austin; but, those being lost, some impostor has composed others in their place, which are what we now have. But as no proof is given of this conjecture, we readily admit that the Epistles we now have, are the same that were known to the ancients; however, they are not the better for that; nor do they deserve any consideration, [being utterly unworthy both of Paul and of *Seneca*.]

SENEH, סנה, סנא, *bush*. See **SENAH**.

[Rather, a height, from the Arabic root. 'This was a rock, probably shooting up high, like what we call a *needle*. 1 Sam. xiv. 4.]

SENNACHERIB, סנחריב, *bush of the destruction of the sword, of solitude, of drought*; from סנח *sene*, *bush*, and ריב *charab*, to destroy, to dry up, to make desolate, desert; or sword: otherwise, according to the Hebrew and Syriac, the sword, or the destruction of the enemy. This word is foreign to the Hebrew.

[Perhaps, the destroying, or wasting enemy; from the Chaldee סנא, an enemy, and ריב, to destroy: so the famous Tamerlane was proudly called *destroyer of the world*: but Vitrunga on Isaiah xxxvi. 1. thinks it imports from the Arabic roots, a directly contrary sense;—the enemy of destruction; a foe to war.]

SENNACHERIB,

SENNACHERIB, king of Assyria, son and successor of Shalmaneser; he began to reign A. M. 3290, *ante* A. D. 714. He reigned but four years, being killed by his own sons, A. M. 3294. Hezekiah, king of Judah, having shaken off the yoke of the Assyrians, by which king Ahaz, his father, had suffered under Tiglath-pileser, king of Assyria; Sennacherib marched an army against him, and took all the strong cities of Judah. Hezekiah seeing he had nothing left but Jerusalem, which, perhaps he found difficulty enough to preserve, sent ambassadors to Sennacherib, then at the siege of Lachish, saying, "I have committed a fault; but withdraw your army out of my territories, and I will bear whatever you shall impose upon me." Sennacherib demanded three hundred talents of silver, and thirty talents of gold; which Hezekiah remitted to him soon after; yet the king of Assyria would not leave his dominions.

He sent from Lachish to Jerusalem three of his chief officers, Tartan, Rab-saris, and Rab-shakeh, to summon Hezekiah: Rab-shakeh uttered many blasphemies against God, and many insults against Hezekiah. (See **RAB-SHAKEH** and **HEZEKIAH**.) In the mean time Sennacherib quitted the siege of Lachish, and went in person to that of Libnah. Rab-shakeh having reported what he had said to Hezekiah, and that he returned no answer, Sennacherib wrote to Hezekiah, urging him to return to his duty, and to follow the example of so many other nations that had submitted. At the same time he moved with all his army to meet Tirhakah, king of Ethiopia, who was marching towards him. But the Lord sent a destroying angel against the Assyrian army, who slew in one night 185,000 men, 2 Kings xix. 35. Sennacherib was forced to return with all speed to Nineveh; where, while he was paying adorations to his god Nis-roch, in his temple, his two sons Adrammelech and Sharezer slew him with their swords, and fled into Armenia. Esar-haddon his son reigned in his stead, A. M. 3294, *ante* A. D. 710. 2 Chron. xxxii. 21.

Tobit, i. 21. acquaints us, that when Sennacherib returned to Nineveh, he began to persecute the captive Israelites, whom he considered as the cause of his disgrace. But after *forty-five days*, according to the Latin text, or *fifty-five* according to the Greek, this prince was slain by his own sons. The Rabbins think, that what determined Sennacherib's sons to kill him, was a resolution he had made, as they were informed, of sacrificing them to his idol; wherefore they thought it best to prevent him.

As to the defeat of his army by the destroying

angel, the Rabbins believe, that fire fell upon them from heaven, and reduced their bodies to ashes, without doing any harm to their clothes, which became the property of the Israelites, as they pretend. They found this tradition on Isaiah x. 16. "therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning, like the burning of a fire." By glory, they say, is meant their magnificent habits. Other Hebrews told Jerom, that the angel Gabriel was sent among the Assyrians to destroy them. Some fancy it was the plague, or some internal distemper, that killed them all in one night, Beros. *apud* Joseph. *Antiq. lib. x. cap. 2. Vid. Tost. et Salian.* Others conclude, that this vast army was disturbed by a tempest, that being seized by a panic fear, and mistaking each other for enemies, they turned their arms against themselves, and killed one another.

Herodotus, *lib. ii. cap. 141.* speaking of Sennacherib, relates his disaster in a very different manner. He quotes the Egyptian priests, who said that Sethon, king of Egypt, and priest of Vulcan, being attacked by Sennacherib, king of the Arabians and the Assyrians, and seeing himself deserted by his own soldiers, begged of Vulcan some speedy assistance. Vulcan appeared to him the night following, and promised help. Sethon therefore marching with a few troops, advanced to Pelusium. The same night a body of field-rats came into the camp of the Assyrians, and gnawed the thongs of their bucklers, and the strings of their bows; so that, next morning they found themselves in no condition to use their arms; but fled.

Most commentators are of opinion, that the army of Sennacherib was destroyed before Jerusalem, preparing for the siege of this city. But it appears plainly from Isaiah x. 24, 25, 26. that Sennacherib did not form the siege of Jerusalem; but, that in his march against Tirhakah, this calamity befel him. Berossus, *apud* Joseph. *Antiq. lib. x. cap. 1.* tells us, that Sennacherib had carried the war into Egypt, and had subdued all Asia. Josephus relates that this prince, having spent a long time in the siege of Pelusium, when his works were advanced, and he was on the point of becoming master of the place, he was obliged to raise the siege, lest the king of Ethiopia should surprize him, who came with a vast army to assist the Egyptians. The Rabbins pretend, that the angel which destroyed the Assyrians, cut off the hair and beard of Sennacherib himself, and sent him home into his own country loaded with ignominy and disgrace, *Author. Tradit. in Reg. et Paral.* They found this

this tradition on these words of Isaiah, vii. 20. "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet, and it shall also consume the beard."

The *Babylonian Talmud* affirms, that the army of *Sennacherib* was destroyed by lightning. The Targums, or Chaldee paraphrases, are quoted, as asserting the same thing. Others believe, that they perished by means of a hot wind, which God caused to blow against them: a wind very common in those parts, (Thevenot, *Voyage*, Part i. lib. ii. 20. Part ii. lib. i. 20. ii. 16.) and which makes great ravages, stifling thousands of persons in a moment, as often happens to those great caravans of Mahometans, which go pilgrimages to Mecca. Jeremiah, li. 1. calls this wind *a destroying wind*. The threatening by Isaiah, xxxvii. 7. to *Sennacherib*; "behold I will send a blast upon him, and he shall hear a rumour," seems also to allude to this wind. Vide FRAGMENTS, No. IV.

SENSE OF SCRIPTURE. These five senses may be distinguished in Scripture.

I. THE GRAMMATICAL SENSE.

II. THE HISTORICAL, OR LITERAL SENSE.

III. THE ALLEGORICAL, OR FIGURATIVE SENSE.

IV. THE ANAGOGICAL SENSE.

V. THE TROPOLOGICAL, OR MORAL SENSE.

I. *The Grammatical Sense*, is what the words of the text present, according to their proper and usual signification. Thus when it is said that God repents, is angry, ascends, or descends, has his eyes open, or his ears attentive, &c. the *grammatical sense* of these expressions might suggest, that God is corporeal, and subject to the same weaknesses as ourselves. But, as just reason and sound faith assure us, that he has none of our infirmities and imperfections; on such passages we are not to abide by the *grammatical sense*.

II. *The Literal and Historical Sense*, is what belongs to the history, or fact, to the sense which the rehearsal and terms of the Scripture immediately present to the mind. Thus when it is said, that Abraham married Hagar; that he afterwards sent her away; that Isaac was born of Sarah; that he received circumcision: these facts, in the *historical and literal sense*, mean simply what is expressed in the history; i. e. the conjugal marriage of Abraham with Hagar, the natural birth of Isaac, &c.

III. *The Allegorical and Figurative Sense*,

includes what may be concealed under the terms, or under the events of a history. Thus the marriage of Abraham with Hagar, who was afterwards repudiated because of her insolence, and that of her son; is a figure, or representation [PRE-figuration] of the synagogue, which was only a slave, and was divorced and rejected because of its infidelity and ingratitude. Sarah is the figure of the Christian church; and Isaac of the people chosen by God, &c.

IV. *The Anagogical Sense*, or sense of analogy and agreement, refers certain expressions of Scripture to eternal life and happiness; because of the conformity, or similitude between the terms used to express something happening in this world, and what shall happen hereafter in heaven. For example, on occasion of the Sabbath, or seventh-day's rest, enjoined on the people of God, a transition may be made to that repose, or rest, which the saints enjoy in heaven. On occasion of the Israelites entering the land of Promise, we naturally advert to the entering of the elect into the land of the promised heaven, &c.

V. *The Moral, or Tropological Sense*, deduces moral reflections for the conduct of life, and manners, from what is related historically and literally in Scripture. So from those words, Deut. xxv. 4. "thou shalt not muzzle the ox, when he treadeth out the corn," St. Paul infers, that preachers, and instructors, ought to be supplied with the necessities of life, 1 Cor. ix. 10.

The objects of the *literal sense* are facts and history; of the *allegorical*, what we believe, or mysteries of our faith; of the *anagogical*, eternal happiness, and what relateth thereto; of the *moral or tropological*, the regulation of our manners;

Litera gesta docet, quid credas Allegoria,
Moralis quid agas, quò tendas Anagogia.

These five senses may be observed in this one word, Jerusalem. In the *grammatical sense*, it signifies the *vision of peace*; in the *literal and historical sense*, the *capital city* of Judea; in the *allegorical sense*, the church militant; in the *anagogical sense*, the church triumphant; in the *moral sense*, a faithful soul, of which Jerusalem is a kind of figure.

SENUA, סֵנְוָא, *bush*, from סֵנָה *senah*: otherwise, *enemy*, according to the Syriac. [from the Arabic *light, splendor, (joy of the parents)* Neh. xi. 9.]

SEORIM, סֵוּרִים, *barley, goats' hair, whirlwinds, estimations, tempests*; from שׁוּר *shohar*, or *shahar*, according to different readings; otherwise, *goats, demons, hairy men*; from שׁוּר *shahir*:

shahir : otherwise, *barley* ; from שָׁחַד. [Perhaps, a name derived from being born in the time of barley-harvest ; so the Greek *Stachys*, Rom. xii. 9. imports an ear of bread corn ; possibly, from such a circumstance.]

SEORIM. The family of *Seorim* was the fourth in order of the twenty-four sacerdotal families. 1 Chron. xxiv. 8.

[SEPHAM, *beard*, or *his lip* ; otherwise, *the bank*, or *brink of death*, or *the lip*, or *origin of death* ; otherwise, *the breaking*, or *great fracture*. Numb. xxxiv. 10.

Hiller thinks it means the great ascent, a tower on a *hill* in Judah.]

[SIPHMOETH, rather SHEPHAMOTH, 1 Sam. xxx. 28. may import *two heights*, or *ascents* ; and so of other names derived from the same root. As Judea abounded in hills, this etymology is natural.]

SEPHAR, סֵפֶר, Σωφηρὰ, *book*, *letter*, or *scribe*, *narration*, or *enumeration* ; from סָפַר *saphar*, or *sepher*, according to different readings. Gen. x. 30.

[Some think, this name implies *conspicuity*, from the Arabic root, importing to be eminent. *Vide infra*.

SEPHER, or SHAPHER, is the name of a mount, Numb. xxxiii. 23. Simon thinks it means *fair* ; and that *Shiphrah*, the name of the Egyptian midwife, Exod. i. 15. is *Fair*, q. *Pulcheria*. But it is certain, that if this mount was formerly *fair*, it was sufficiently different from its present appearance. We take it for the Mount Cassius between Syria and Egypt.]

SEPHAR, a mountain of the east, probably about Armenia. The sons of Joktan had their dwelling "from Mesha, as thou goest unto *Sephar*, a mount of the east," Gen. x. 30. We believe these mountains to have been the dwelling of the *Sepharvaim*, (See that Article below), and of the *Saspires*, of whom geographers speak. [Comp. FRAGMENTS, No. DXXVI.]

SEPHARAD. *Vide* BOSPHORUS, and OBADIAH. [i. 20. a *separated district*, or *shore*.]

SEPHARVAIM, סֵפֶרַיִם, Σεφάραιμ, *the two books*, or *the two scribes* ; [otherwise, *narration*, or *numbers*, or *the book*, or *numbers of his sea* ; otherwise, from the Hebrew and Syriac, *gate of the sea*. 2 Kings xvii. 24. xviii. 34. xix. 13. Isaiah xxxvi. 19.

Hiller divides this word into two, *Sepher*, of the *Parvaim* : i. e. Mount *Sepher*, adjacent to the regions of Arabia, called the *Parvaim*.

We have rather considered it as denoting an *assemblage of learning*, or a kind of *university*. Perhaps a river might divide the town into *two parts*.]

SEPHARVAIM. When Shalmaneser, king of Assyria, carried away Israel from Samaria to beyond the Euphrates, he sent other people in their stead into Palestine, among whom were the *Sepharvaim*, 2 Kings xvii. 24, 31. A. M. 3283, ante A. D. 1721. The place of their former habitation is not exactly known : some pretend they inhabited the city of *Siphera*, on the Euphrates. We think their dwelling to have been in the mountains of *Sephar*, Gen. x. 30. and that the *Saspires*, who, according to Herodotus, lib. i. 103. iii. 94. vii. 79. were the only people that inhabited between the Colchians and the Medes, are the *Sepharvaim*. Strabo, lib. x. places the *Sarapares* in Armenia. In Ezra. iv. 10. the transportation of the nations is imputed to "the great and noble Asnappar," probably Esarhaddon. But in the enumeration there made of those nations, we do not find the *Sepharvaim*, or *Sepharvaites* ; except they are expressed by the name of the *Tarpelites*, which may be put for the *Tapyres*, or *Sapyres*, according to the Chaldean pronunciation.

Scripture speaks of the city of *Sepharvaim*, which probably was the capital of this people ; and the king of *Sepharvaim* is, the god of these people. This appears pretty plainly from comparing these passages, 2 Kings xviii. 34.—"Where are the gods of Hamath and of Arpad? Where are the gods of *Sepharvaim*, Hena, and Ivah?" with Isaiah xxxvii. 13. 2 Kings xix. 13. "Where is the king of Hamath, and the king of Arpad, and the king of the city of *Sepharvaim*, of Hena, and Ivah?" Lastly, 2 Kings xvii. 31. "the *Sepharvites* burnt their children in the fire to Adrammelech and Anammelech, the gods of *Sepharvaim*." There is therefore great probability that Hena and Iva are the same as Anammelech and Adrammelech, the gods of the *Sepharvites*. But Anammelech apparently stands for the moon, and Adrammelech for the sun. *Vide* their Articles ; [and FRAGS. No. CVIII.—For *Melek*, king, should we not read *Moloch*, in the places quoted?]

SEPHORIS, by the Jews was written סֵפֶרִיס, *Zipporis*, as if from *Zippor*, a bird ; perched on the mountain. *Talmud. Megil. fol. 6. col. 1.*

SEPHORIS, a famous city of Zebulun, and the capital of Galilee : afterwards named *Dio-cæsarea*. The Jews place it eighteen miles from Tiberias, though others say but ten miles. *Rabb. in Echa Rabbati*, fol. 75. 2. It was not far from Tabor, and the great plain. I do not find it in Joshua, or in the sacred authors ; but Josephus often speaks of it. He says, *Antiq. lib. xiv. cap. 10.* that Gabinius placed here one of his five tribunals ; that *Sephoris* was in the midst.

midst of Judea; that it was the largest and best city in this country, and that it became the capital of it, after Nero had given Galilee to the younger Agrippa; that mount Asamon is pretty near *Sephoris*, which is as it were the centre of Galilee. The first city of Galilee that one came to from Ptolemais, was *Sephoris*. *de Bello*, lib. ii. 23. iii. 1.

[Dr. E. D. CLARKE is the latest traveller who has given a distinct account of this once flourishing city. He says, "As we proceeded across the delightful plain of Zabulon, a castle, once the acropolis of the city of SAPPHURA, appeared on a hill, distant from Shefhamer about seven miles. Its name is still preserved in the appellation of a miserable village called *Sephoury*. An ancient aqueduct which conveyed water to the city, now serves to supply several small mills. —We were invited to visit the *house of St. Anne*, [mother of the Virgin Mary.] It proved to be the ruins of one of the most stately Gothic edifices in the Holy Land; having lofty arches of stone, and a stone roof." He found among the rubbish an ancient picture. This building is still venerable in its ruins; yet has been only slightly noticed by modern travellers. *Sephoury* is five miles from Nazareth. *Travels*, Vol. ii. p. 407.]

SEPTUAGINT, or *Seventy Interpreters*.—By this name are generally understood the seventy, or rather, seventy-two interpreters, who, it has been thought translated from Hebrew into Greek, the books of the Old Testament; or, at least, the Pentateuch, if we believe Jerom, in *Ezek. v. in Mich. ii.* and others.

This is the history of this translation; as Aristæus relates it. Demetrius Phalareus, librarian to Ptolemy Philadelphus, king of Egypt, having used his utmost industry to collect books in the library at Alexandria, king Philadelphus asked him, one day, how many books he had? Demetrius answered 200,000; but he hoped in a short time to have 500,000; and says he, I have been informed, that the laws of the Jews well deserve a place here, but they ought to be first translated out of Hebrew into Greek. The king replied, he would write to the high-priest of the Jews about it.

Then Aristæus, author of this narration, who was present, and who had the honour of being of the life guard to this prince, thought of a matter which he had had a good while in his mind, and which he had communicated to Sosibius of Tarentum, and to Andreas, two of his friends, chief officers in the king's guards; which was, to procure the liberty of a great number of Jews, whom king Ptolemy, father of Ptolemy

Philadelphus had brought captive into Egypt. Aristæus, Sosibius, and Andreas took therefore this opportunity to tell the king, that since he desired a translation of the sacred books of the Jews, it would become his liberality and magnificence, to free from servitude a great number of Jews now in his territories, that the whole nation being obliged by this favour, might the more readily send him the books he desired.

The king asking how many these captives might be? was answered, about one hundred thousand. This large number did not discourage Philadelphus, and he promised them liberty. At the same time he gave orders, that twenty *drachmas* a head should be distributed to all persons who had Jewish slaves, who were forthwith to be made free. He published an edict in their favour, in which he restored to liberty, not only all the Jews which his father or himself, had brought into Egypt, but all others who might happen to be in servitude there on any account. The king's expence on this occasion was above six hundred talents, 136,875*l.* taking the talent to be the Egyptian, Attic, or Eubœan talent of silver, of 228 $\frac{1}{8}$ pounds.

After this Philadelphus wrote to the high-priest Eleazar, desiring the books of the law, with translators capable of rendering them out of Hebrew into Greek. This letter was carried by ambassadors, with rich presents; and Andreas and Aristæus were of the number. Eleazar readily complied with the king's request, and sent him the book of the law, with seventy-two Jews, skilful in the Greek and Hebrew tongues, to translate those sacred books. He wrote also to the king, with thanks for his rich presents, and to commend his piety towards God, and his generosity to the Jews in his dominions.

Philadelphus received Eleazar's commissioners with great humanity, expressed much respect for the holy books, they had brought; worshipped them, and bowed himself before them seven times; admired the beauty of the vellum, and the writing in golden letters; also the variety of the colours, and embellishments, of the leaves. He assured these deputies, that he should always look on the day of their arrival as a festival. And as this day fell on the same on which this prince had overcome Antigonus in a sea-fight, he did them the honour of making them eat with him. At dinner he put several questions to them, to which they returned answers entirely to his satisfaction. And the king was so pleased with their conversation, that he treated them seven days together, that he might hear them all one after another.

Three days after this, Demetrius Phalareus took these seventy-two Hebrews into the isle of Pharos, to a very fine house, at the northern point of the island, on the sea-shore, far from any noise, that they might with the greater tranquillity apply themselves to the translation of the holy books. They began therefore their work, and discussing among themselves what difficulties they might meet with, when they had fixed on any thing, and brought it to a condition of being entered fair, they reported it to Demetrius, who had it fairly written down by his copiers. They laboured thus from morning to the ninth hour, *i. e.* till three hours before the sun-set; then they returned into the city, where they were plentifully furnished with necessaries. This they continued for seventy, or rather seventy-two days together. Aristæas, *apud Joseph. ex Versione Rufini*. Euseb. Cyrill. Alexand. Cedren.

When the work was finished, they put it into the hands of Demetrius, who read it in an assembly of the Jews at Alexandria, that they might judge of its agreement with the original. They were much pleased with it, and greatly extolled, as well Demetrius who had procured this version, as the interpreters who had made it. After which they pronounced an anathema against whoever should make any alteration in this version, in any manner. The king being informed of what had passed, expressed much satisfaction. He had the law of Moses read to him, and greatly admired the wisdom of it. He asked Demetrius, why no historian, or poet, had made any mention of so divine a work? Demetrius replied, it was from that respect which had always been paid to this divine book. That Theopompus having inserted something of it in his history, had been struck with a disease, which deprived him of his understanding; and that Theodotus, a tragic poet, endeavouring to put something of it in his poems, had been struck with blindness; but that both had been miraculously cured, after having confessed the fault.

Philadelphus therefore received the work of the interpreters with great veneration, and caused it to be laid up in his library, to be kept with the utmost care. He greatly caressed the seventy translators, invited them to come often to see him, and sent them back into Judea with ample rewards, and rich presents for Eleazar.

This is the substance of the history of Aristæas, which this author addresses to his brother Philocrates; to whom he relates all this, as an eye-witness, and one who was perfectly well in-

VOL. II. PART XXVI. Edit. IV.

formed of every thing that passed. The same story we read in Josephus, *Antiq. lib. xii. 2.* who has taken it out of Aristæas. Philo also, speaks of the Version of the Septuagint, as having been performed by inspired writers; but he makes no mention either of Aristæas, or Demetrius Phalareus. Philo, *de Vit. Mos. lib. ii.*

Justin Martyr's account is very different, *Exhort. ad Græcos*. He says that Ptolemy, king of Egypt, being informed that the Jews had ancient histories written in Hebrew, he sent for seventy men from Jerusalem to translate these works into Greek. He placed these men in the isle of Pharos, in seventy different cells, that they might study without interruption, and without communicating with each other; so that he might be the more secure of the faithfulness of their translation. God himself ordered it so, that they should translate in so uniform a manner, as not only to use the same words, but also in the same number. This caused in the king so vast admiration, that he gave them great rewards, and sent them back with honour into their own country. Justin adds, that when he was at Alexandria, they shewed him in the isle of Pharos, the ruins of those cells in which these interpreters had been shut up.

The same Justin, in his second Apology, relates this in another manner; he says, that Ptolemy designing to collect a very ample library, wrote to Herod, king of the Jews, to send him the books of the prophets. Herod sent them; but as these books were written in Hebrew, Ptolemy sent again to Herod, requesting him to send some who were able to translate them into Greek: this being done, the books were put into the king of Egypt's library, where they are at present, says Justin, in the hands of all the Jews. —St. Irenæus, St. Cyril of Jerusalem, St. Chrysostom, and St. Austin, speak also of the seventy-two interpreters, *Iren. contr. Adv. Hæres. lib. iii. cap. 25. seu 21. nov. edit.* Cyrill. Jerosol. *Cathech. iv. p. 36, 37*; but Epiphanius allows but thirty-six: Thus he relates the story, *de Ponderibus et Mensuris, n. 9, 10, 11.* —

He says, that Aristæas, in his history of the seventy interpreters, informs us, that Ptolemy Philadelphus erected a library at Alexandria, in the place called *Bruchium*, and committed the care of it to Demetrius Phalareus. One day, the king asking Demetrius how many books he had, Demetrius answered about 54,800, but that there might easily be a much greater number, if translations were made of such books as were among the Ethiopians, the Indians, the Persians, the Elamites, the Babylonians, the Assyrians, the Chaldeans, the Romans, the Phœnicians,

T div. 2.

nicians,

nicians, the Syrians, and those that inhabited Greece, says he, formerly called Latins, and not Romans. (In all appearance he meant the Greeks of Italy, or great Greece.) He added, that in Judea, and at Jerusalem, there were several divine books written by prophets, which might be obtained if they were desired of the Jews.

The king wrote therefore a letter to the Jews, which is to be seen in Epiphanius, by which he requested these books. The Jews sent him the two and twenty books of the Old Testament, written in golden letters; as also seventy-two Apocryphal books. But these works being in Hebrew, the king desired them to send him interpreters, to render them into Greek. They sent him seventy-two chosen men, six out of each tribe; and in order that the translation might be as exact as possible, and that the interpreters might have no communication with each other, the king caused to be built, in the isle of Pharos, thirty-six cells, in each of which he shut up two translators, that they might study together;—he allowed them servants to attend them, and transcribers to write down in notes or short-hand, what should be dictated. These cells had no windows; but each had a sky-light. Each two interpreters had a book given them, and when they had translated it, it passed through the hands of those in the next cell, and so on till all the books were translated thirty-six times.

They laboured thus from morning to evening, and at night were fetched away in thirty-six boats, and brought to the palace, where they ate with the king. Then they were put into six and thirty chambers, where they lay two in a chamber. The day following, early in the morning, they were carried back in the like manner to their cells. When the whole work was finished, the king sat upon his throne, and had the work read to him. Thirty-six readers held the thirty-six copies of the translation, and a thirty-seventh held the Hebrew original. In confronting all these versions, it was found, they were so perfectly alike, that what one had added or retrenched, had also been added, or retrenched by every one; and that what was retrenched was really useless and superfluous. This convinced all the assembly that the interpreters had been inspired by the Holy Ghost. The king laid up the translation in the library called *Bruchium*, which was as the mother of the second library, called *Serapæum*.

The Talmuds of Jerusalem and Babylon say, that king Ptolemy having made the seventy-two elders come to him, without informing them what he wanted of them, he shut them up in seventy-two cells. Then he told them he would

have them translate the Holy Books into Greek. They complied with the king's desire, and with such success, and God so happily directed them, that they all translated in the same manner.

The Samaritans have also laid claim to the honour of this translation; they relate, that the king of Egypt having caused the high-priest of the Samaritans to come to him, and also that of the Jews, with other assistants on both sides, to translate the Holy Scriptures into Greek; the translation of the Samaritans was preferred before that of the Jews, and laid up in the library of Alexandria.

Philo, *de vit. Mos. lib. ii.* relates, that the Jews of Egypt were so transported on this translation of the law into Greek, that they appointed an annual feast to perpetuate the memory of it. They went every year into the isle of Pharos, accompanied by such strangers, as came thither out of devotion, as well as themselves; they refreshed themselves with entertainments of piety, some under tents, others on the shore, and on the sand, being filled with respect for a place which had been sanctioned by the presence of the seventy interpreters. The *Hebraizing Jews*, on the contrary, conceived so much contempt and abhorrence for this version, that they instituted a fast on the eighth day of Thebet (December). Scaliger, *Notis in Chronic. Euseb. ad An. 1134. p. 134.* To shew how much they disapprove the liberty the *Hellenistical Jews* had taken in translating the law into a foreign and impure language, they say, in *Massechet Sopherim*, that the day on which this translation was made, was as fatal to Israel, as that on which Jeroboam, son of Nebat, made the golden calves; and that then the heavens were covered with darkness for three days together.

Many of the ancient fathers of the church had so great a respect for this version of the Septuagint, that they looked on it as infallible and inspired; St. Austin even thinks that in those passages where the Septuagint differs from the Hebrew, we ought to believe that the Holy Ghost, who inspired them, as well as he inspired the first authors, conducted their pen; so that each of them presents nothing but what is absolutely certain, though sometimes they appear contrary to each other. Thus he preserves the authority of the Septuagint, without violating that of the original. St. Hilary, in *Psalms cxxxi. n. 24.* insists, that where different interpreters vary from each other, on any passage of the Old Testament, we ought to adhere to the Septuagint as the most antient version, and most authorized by use in the church.

This sentiment of the fathers, concerning the inspiration

inspiration of the Septuagint, was founded on that surprizing agreement among the several copies of those interpreters, though shut up separately in thirty-six, or in seventy-two cells.—But as this fact itself is very doubtful, it could not serve as a foundation for an article of such consequence. Therefore the church has never admitted the inspiration of these interpreters; and Jerom, *Præfat. in Pentateuc. ad Desiderium*, says *Nescio quis primus Autor Septuaginta Alexandria mendacio suo extruxerit*, and he very much inveighs against the first who invented the fable of the seventy cells. He maintains, that these interpreters conferred together, and assisted each other in their translations. In a word, that they were mere translators, and not prophets. *In una Basilica congregatos contutisse, non prophetasse; aliud est enim esse Vatem, aliud Interpretem*. He shews there are many faults in their translation, and he thinks that they did not translate the whole Scripture, but only the five books of Moses. He says, that Josephus and Philo, with the whole school of the Hebrews, affirm the same; and Aristæus, who is the first author of the story of the version of the seventy, says only, that they read to the king the books of the law. Jerom, in *Ezech. v. Mich. ii.*

The greater part of modern critics expose the falsity of what has been said, concerning the manner in which the version of the *Septuagint* was made; and it must be owned, that their reasons have great appearance of truth. They shew, *First*, the diversity of opinions, in this matter. *Secondly*, Aristæus, said to be the author of the oldest account extant of this matter, ill supports the part he acts. He would pass for a Pagan, yet speaks and acts like a zealous Jew. *Thirdly*, he speaks of Ptolemy Philadelphus, as of a wise and religious prince, full of respect for the true God, for his temple, and his Scriptures; yet it is known from history that he was a very corrupt and wicked prince.—*Fourthly*, he tells us, that Demetrius Phalareus was friend, and library-keeper, to king Philadelphus; whereas it is known, (Hermippus, *apud Laert. lib. v. in Demetrio*. Suidas) that Demetrius having advised Ptolemy, son of Lagus, to exclude his son Ptolemy Philadelphus from the kingdom, Philadelphus was so provoked at this advice, that when he came to the throne, he exiled Demetrius, till he should determine farther about him: but Demetrius finding himself unable to bear the tedium of this banishment, put himself to death by the bite of an asp. *Fifthly*, they observe the same style, and that a style full of Hebraisms, throughout the history of the pretended Aristæus; in the letters of Philadelphus

to the high-priest Eleazar; in those of Eleazar to the king; and in the petition of Demetrius to Philadelphus. Other remarks are made on the history of Aristæus, which render it very suspicious; and induce us to consider it as the work of a Jew, who has borrowed the name of Aristæus, the better to disguise the forgery. *Vide also PRIDEAUX, Connect. Part. 2.*

What then are we to think of the ancient Greek version of the Bible, that we have in our hands, under the name of the *Septuagint*? It is agreed, that this must be an ancient version, and it might well have been made in the time of Ptolemy Philadelphus; at least the five books of Moses, the translation of which is more faithful, and exact, than that of the other books; but we do not know precisely, either the time or the authors of it. The translations of the other books seem to have been done by later hands, which are as much unknown as the former, and the authors might live at different times. The diversity of style, the different manner in which the same word is translated, indicate that they were done by several hands. Neither can it be known whether it proceeds from the translators, or the copiers, that so many variations are found in the Greek, from the Hebrew original; as the alterations in Genesis, concerning the ages of the patriarchs who lived before and after the flood, to the building of Babel. These changes and additions could not be the effect of chance, they are so numerous; especially in Job, in the Proverbs, in the greater prophets, in the books of Samuel, and in the Kings.

The critics who have expressly handled this matter, are Scaliger, Usher, Walton, Frassen, du Pin, Vandale, Hoddy, Owen, &c.

[Whatever opinion may be formed on the romantic history of Aristæus, the general fact it relates is credible enough, as we learn from other authority. Aristobulus, a Jewish commentator on the Law of Moses, before A. D. (quoted by Eusebius, *Præp. Evan. lib. viii. cap. 9.* and by Clemens. Alex. *Strom. p. 505.*) says, “the whole and complete translation of what relates to our Law, was made, at the earnest request of Ptolemy, surnamed Philadelphus, one of your royal progenitors, under the care and superintendence of Demetrius Phalareus, to whom the ordering and conducting the same was chiefly committed.” This apparently refers to “what relates to the law;” but leaves uncertain what relates to the History, the Poetry, &c. of the Hebrew writings: by which the work was completed.

The labours of Origen strongly affected the subsequent

subsequent copies of the *Septuagint*. When he compiled his *Hexapla* [See *HEXAPLA*.] he corrected his copy of this translation by *additions*, and by marks denoting *omissions*, with *improvements* taken from other versions: later copyists desiring to possess this superior edition, the original *Septuagint* became obsolete; and the present text rests on the authority of Origen, without our being able to determine critically how far his corrections were judicious. We know not whether his Hebrew copy (to which he inclined to conform his *Septuagint*) were, itself, correct; or, whether it were not greatly inferior to the copies used by the *Septuagint* translators. Beside this, in no long while afterwards, three editions, all claiming to be taken from the *Hexapla*, yet varying from each other, were current—one at Antioch, a second in Palestine, and a third in Egypt. From one or other of these every copy now extant deduces its origin. But, if these parent editions differed among themselves, how greatly were those differences multiplied in the hands of later transcribers, down to the era of Printing!

It is to the immortal honour of Britain that Dr. Kennicott's Collation of Hebrew MSS. was undertaken and executed here. The completion of that laborious performance gave occasion to wishes among the learned, for a similar collation of the Greek MSS. of the *Septuagint*. Dr. Holmes was stimulated to lay proposals for this purpose, before the Delegates of the Clarendon Press, March 4, 1788. Subscriptions were raised, the work was proceeded on, MSS. and Editions, the Fathers, &c. were examined in all places, by the most learned men in Europe; and the books were published as they could be completed: Genesis, 1798. Exodus, 1801. Levit. 1802. Numb. 1803. Deut. 1804, and the book of Daniel by itself, a few months before the death of the editor, in November, 1805. Under the same patronage, however, the work was continued, and Dr. Parsons was appointed to succeed Dr. Holmes. Joshua was published in 1810. Judges and Ruth 1812, and the six remaining historical books in the five years following, and thus the second Volume was completed. This important undertaking still proceeds: that it is voluminous beyond all precedent, cannot be denied, nor can it but be expensive; and perhaps, our island is the only place where, during the troublesome times we have witnessed, a work could have been carried on, worthy to accompany the Hebrew labours of Dr. Kennicott, and proper to stand with the *fac simile* copies of Beza's (the Cambridge) MS. and of the Alexandrian, now executing under national patronage. See BIBLE.

We have thought so much, at least, was due to the literary honour of our country; and we close, by observing, that the importance of this edition is enhanced by considering, 1. That this translation was the means of spreading the knowledge of the true God, in the heathen world, before the coming of Christ, "preparing his way before him." 2. That this version is quoted generally in the N. T. and that it is of importance to verify those quotations. 3. That the Hebrew text of the O. T. could not have been properly understood by us, without the assistance of this version: which has preserved the import of many words, not otherwise to be attained, with several entire sentences, &c. 4. That it is the origin of many versions extant in neighbouring nations; and therefore, that a correct edition of it may prove extremely useful to them. 5. That when this edition is complete, there can be no doubt but what many editions, in every country, for popular use, will be grafted on its principal readings; and thus a more accurate copy will prevail among all the learned of Christendom.]

SEPULCHRE. The Hebrews were always very careful about the burial of their dead. Many of their *Sepulchres* were hewn in rocks; as, that bought by Abraham for the burying of Sarah, Gen. xxiii. 4, 6; those of the kings of Judah and Israel; and that wherein our Saviour was laid on Mount Calvary. Comp. FRAGS. No. CCX. seq. Sometimes also, their graves were dug in the ground; and commonly without their towns, in burying-places set apart. Generally, they put some hewn stone, or other preservative, over a grave, to shew it was a burying-place, that passengers might be warned to avoid it, lest they should be polluted.

Jesus Christ, Matt. xxiii. 27. says, that the Pharisees were like *whited sepulchres*, which appeared fine without, but inwardly were full of rottenness and corruption. Lightfoot shews, that every year, on the fifteenth of February, they whitened them anew. In Luke xi. 44. our Saviour compares the Pharisees to "graves which appear not, and men walk over them not aware of them;" not knowing that these places are unclean; so that they contract an involuntary impurity. See FUNERALS. John Nicholai, *de Sepulchris Judæorum*; Leo of Modena's *Ceremonies of the Jews*, Part 5, 6, and Buxtorf's *Synagog. Judæorum*, c. 35.

Sepulchre of Absalom, east of Jerusalem.— See ABSALOM, and MAP OF JERUSALEM.

Sepulchre of Sarah. See MACPELAH.

Sepulchre of Aaron. See FRAGMENTS, No. DLXII.]

Sepulchre of Moses. After the death of this famous

famous law-giver, the arch-angel Michael, Jude 2. disputed with the devil about his body. What was the subject of this dispute has been much contested. Some have thought, that the devil withstood the burial of Moses, maintaining, that he had not deserved this honour, having unjustly killed an Egyptian in Egypt. *Œcum. in Ep. Juda, ex antiquor. traditione.* Glycas, *Parte 2 Annal.* &c. Others have maintained, that Moses was buried by the hands of angels, without letting the Hebrews know where, for fear they should be tempted to pay him divine honours after his death, Philo, *de Vita Mos. ad fin.* Epiphan. *Hæres. ix. lxxxiv.*, &c.

Others pretend, that the devil would have had him buried with public solemnity, that the people might thence take occasion of frequenting his tomb, and worshipping him as a god. Some think he did not die like other men, but was translated out of this world into paradise. Clem Alex. *lib. i Strom. Hil. in Mat. xx.* Vide et Ambros. *in lib. i. de Cain et Abel. cap. 1.* Jerom, *in Amos viii.*

The text of Deuteronomy xxxiv. 6. says expressly, that no one knows the place of his burial to this day. Yet, for all this, it is related that in October 1655, as some Maronite shepherds were feeding their goats in the mountains of Nebo and Abarim, they discovered it. Vide Horn. *Hist. Eccles. Sæcul. 17. art. 31.*

[*Sepulchre of Joshua, &c.* See FRAGMENTS, No. DLXVIII.]

Sepulchre of Elisha. This is distinguished by a very remarkable circumstance, 2 Kings xiii. 20, 21. In the year of the death and burial of this prophet, several parties of Moabites invaded the territories of Israel;—it happened that some Israelites being engaged in burying a man, threw him hastily into the tomb of this prophet, that they might escape with more expedition. But the corpse had no sooner touched the dead body of Elisha, 'ere the man revived. It is not agreed where the tomb of this prophet was: Jerom, *in Epitaph. Paulæ, Epiphan. seu alius, Vita Prophet.* Isidor. Dorothe. and others, have told us, that it was at Samaria, or thereabouts, concluding, that as he, probably, died at Samaria, it may be presumed he was also buried there. Others will have him to have been buried at Abel-mehola, his own country; others, on mount Carmel. See ELISHA.

Sepulchre of David. This is a magnificent edifice, now without the walls of Jerusalem, but probably, antiently within the walls. You first enter a large court, about twenty-six feet square, cut out of the rock, which is marble. On the left-hand is a gallery, cut out of the rock like-

wise, as also the pillars that support it. At the end of the gallery is a little opening, through which you pass, by creeping on the ground, into a large chamber of about twenty-four feet square, round about which are other smaller chambers, which communicate one with the other, by doors of stone. The ceiling, the doors, as well as the rest, their hinges, their posts, their frames, &c. are all cut out of the same rock.—In the sides of the small chambers are several niches, within which the bodies of the kings were deposited in stone coffins. This work is perhaps, the only real one that now remains of ancient Jerusalem. Vide FRAGMENTS, No. CXXXVI. and Plate.

[*Sepulchre of Daniel the Prophet.* See FRAGMENTS, No. DLXXXVII.]

Sepulchre of the Maccabees, at Modin. See JONATHAN the Asmonean.

Sepulchre of the Kings of Judah. See DAVID.

Sepulchre, or tomb, of our Lord Jesus Christ. This was on mount Calvary, north-west of Jerusalem, and was hewn out of a rock, as John xix. 41. informs us. It is a kind of small chamber, almost square within; its height from bottom to top eight feet one inch, its length six feet one inch, its breadth fifteen feet ten inches. The entrance which looks towards the east is but four feet high, and two feet four inches wide: this door was shut up by a stone of the same rock: to this stone the chief priests affixed their seals, Mark xvi. 3. and on this stone the angel sat, after Jesus Christ was come out of the tomb, Matthew xxviii. 2. The place where the body of our Saviour was laid, takes up one side of this cave; it is raised from the ground to the height of two feet four inches; its length is five feet eleven inches, and its breadth two feet eight inches, placed lengthwise from east to west. It is incrustated with white marble. Paul Lucas, *Voyage in Asia Minor, t. 2. p. 12.* Vide FRAGS. No. CXXXVIII. and Plates; also Nos. DLXXV. to DLXXXII..

Sepulchre of the Holy Virgin. There are two traditions concerning the burial of the Holy Virgin, as there are two concerning the place of her death. Those who affirm, that she followed St. John the Evangelist to Ephesus, and died there, pretend that her tomb was to be seen there, A. D. 431, when the council of Ephesus was held; and this opinion is expressly noticed in a letter of this council. *Concil. t. 3. p. 561, 574.* According to another opinion, she died at Jerusalem, where her tomb is to be seen; which opinion is as much followed as the other. Juvenal, bishop of Jerusalem, who could not be ignorant of what had passed at the council of Ephesus,

Ephesus, since he himself was present at it, wrote to the empress Pulcheria, and to the emperor Marcian, that her tomb was shewn at Gethsemane near Jerusalem, but that it was empty. Niceph. *Hist. lib. ii. 32. xv. 14.*

Yet since that time they have not desisted from shewing the tomb of the Virgin at Jerusalem. Adamnan. *de Locis Sanctis*, says, it was in the valley of Jehoshaphat near this city. Bede, *de loc. SS. lib. iii. cap. 3.* testifies, that it might be seen at Jerusalem in his time, but empty. Travellers assure us, that it is still extant in the valley of Jehoshaphat, on the other side the Kedron, over-against Gethsemane and the mount of Olives; that the part of the monument which appears above ground is very little raised; that they descend into the *Sepulchre* by fifty steps; that it is made in the form of a cell, or small grotto, where is seen something like an altar of stone, upon which the coffin, or the body, might have been placed; that both the cell and the altar are hewn out of the rock: but this is not authority enough to convince us, that this is the real *Sepulchre* of the Holy Virgin. Thevenot, *Voyage, Part i. lib. ii. cap. 40.* Maundrell's *Journey from Aleppo to Jerusalem.* Brocard *de locis SS. Adrichom.* Pietro della Vallé, *ex 13, &c.*

SEPULTURE, *vide* BURIAL. FUNERAL. DEAD.

SERAIAH, שֵׂרַיָה, Σαραϊά, Σαραϊάς, *prince of the Lord, or the Lord is my prince: or song of the Lord; from שָׁרַר shurar, to govern, and שִׁיר shur, a song, and יְיָ jah, the Lord.*

I. SERAIAH, or SARIAH, king David's secretary. 2 Sam. viii. 17.

II. SERAIAH, father of Joab, of Judah, 1 Chron. iv. 14.

III. SERAIAH, son of Asiel, and father of Josiah. 1 Chron. iv. 35.

IV. SERAIAH, high-priest of the Jews, successor of Azariah, and father of Jehozadak; the last high-priest before the captivity of Babylon. Being taken by Nebuzar-adan, he was carried to king Nebuchadnezzar, then at Riblah, where he was put to death, with seventy others, chief men of Jerusalem, A. M. 3416, *ante* A. D. 588. Jehozadak, son to *Seraiah*, was carried captive to Babylon. Jer. lii. 24—27. 2 Kings xxv. 18, 21.

V. SERAIAH, a chief among the Jews, who returned from Babylon. Ezra ii. 2. Nehem. x. 2. xii. 1.

VI. SERAIAH, son of Tanhumeth, a native of Netophah. 2 Kings xxv. 23.

VII. SERAIAH, son of Neriah, and brother of Baruch, the companion and secretary of Jere-

miah. Baruch i. 1. Jer. xxxii. 12. *Seraiah* was sent to Nebuchadnezzar at Babylon, in the fourth year of the reign of Zedekiah, A. M. 3409, *ante* A. D. 595. He was head of the prophecy, שֵׂרַיָה הַמְּנַחֵם *Princeps Prophetia*, or chief of the embassy, appointed to carry the denunciations against Babylon. The Hebrew reads, *prince of Menucha*; which may be understood of a city or district of Benjamin; 1 Chr. ii. 52, 54. viii. 6. or *prince of rest*, guard of the king's chamber, or bed; or *prince of the presents*, distributor of the king's liberalities, his almoner, or intendant of his offerings made to the temple; or rather, in this deputation *Seraiah* was charged with the tributes or presents, sent by Zedekiah to Nebuchadnezzar; and this acceptance of the words returns to that of the Vulgate, *Princeps Prophetia*, head of the embassy, or deputation.

When *Seraiah* was sent to Babylon, by king Zedekiah, Jer. li. 59. the Vulgate insinuates, that Zedekiah went himself to Babylon, and that *Seraiah* only accompanied him; but the Hebrew will admit of another sense, which is followed by several good interpreters. "*Seraiah* went to Babylon on the behalf of Zedekiah:" מֵאֵת צִדְקִיָּהוּ, as if it had been מֵאֵת צִדְקִיָּהוּ. We know מֵאֵת is sometimes put for מֵאֵת. See Gen. iv. 1. xlv. 4. xlix. 25. Exod. ix. 29, &c. Jeremiah sent by him a letter, which was to be read to the captives there. This letter contained a prophecy of the fall of Babylon; and after it was read, *Seraiah* was ordered to tie it to a stone, and to throw it into the Euphrates, saying, "thus shall Babylon sink, and shall not rise, from the evil that I will bring upon her." Baruch accompanied his brother *Seraiah*.

SERAPHIM, שֵׂרָפִים, *burning, full of fire; from שָׂרַף sharaph, to burn: or flying serpent.*

SERAPHIM, or ZERAPHIM. From the Hebrew *Zaraph*, which signifies to burn, to melt metal, to purify. *Vide* FRAGMENTS, and Plate "of TERAPHIM."

I. ZERAPHIM, צֵרָפִים, is used to signify goldsmiths or founders: *Aurifices, Conflatores.*

II. SERAPHIM, or *Saraphim*, is the name given to those fiery serpents, which destroyed the Israelites in the desert, Num. xxi. 6. *Vide* SARAPH, and SERPENTS.

III. SERAPHIM, Isaiah vi. 2. שֵׂרָפִים *Seraphim*, denotes a kind of angels, around the throne of the Lord: each had six wings; with two of which he covered his face, with two he covered his feet, and flew with the two others. They cried to one another, and said; "Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory!" The word *Seraphim*, in

in this place, is written with ש *shin*; but the signification is the same as if it had been written with צ *tzade*. In the distinction of angels, *Seraphim* is put first; above *Cherubim*.

SERED, סרד *suppression of government*; from סור *sur*, to *disperse*, and רדד *radah*, *power*; or, *cutting off the descent*; from ירד *jarad*.

SERED, or SARED, eldest son of Zebulun; head of a family. Gen. xlv. 14. Num. xxvi. 26.

SERGIUS, Σέργιος. The etymology of it is unknown.

SERGIUS PAULUS, proconsul, or governor, of the island of Cyprus, converted by St. Paul, A. D. 44, or 45. Acts xiii. 7. This proconsul was a man of prudence; but he had a magician about him, whom he considered as wonderfully favoured by God. Having heard of the arrival of Paul and Barnabas in the island, he sent for them, and desired to hear the word of God. Elymas did what he could to hinder him from receiving it: but was struck by Paul with blindness; when *Sergius Paulus* beheld this, he embraced the Christian faith. *Vide PAUL*.

SERON, Σήρων, *prince of grief*, or *song of sorrow*: otherwise, *plain*, or *champain*: from שרר *sharar*, to *govern*, or שור *shur*, to *sing*, or ישור *ishor*, or מישור *mishor*, *plain*.

SERON, general of the army of Antiochus Epiphanes. 1 Macc. iii. 14, 23. Having heard of the defeat of Apollonius, and that Judas Maccabæus had gathered an army, he fancied that he saw a favourable opportunity of acquiring great glory by fighting with Judas; but he was defeated, A. M. 3838, ante A. D. 166.

SERPENT; נחש, *Nachash*. ὄφης, *Ophis*.

Interpreters have extensively speculated concerning the nature of that *serpent* which tempted Eve. Some have thought, that then the *serpent* had feet. But there is no probability that this creature was otherwise than it is now. And it cannot be doubted, but that by the *serpent*, (*Nachash*) we are to understand the devil, who made use of a real *serpent* to seduce the first woman, Gen. iii. 13. In the curse of God on the *serpent*, *Nachash*, he told him, that the seed of the woman should bruise his head, (*Rosh*); because, the *serpent* having his heart under his throat, and near his head, the readiest way to kill him, is to crush, or cut off his head. Many have supposed that his chief subtilty, or wisdom, as the gospel calls it, consists in this, that he chooses to expose his whole body to danger, rather than his head. Matt. x. 16. *Vide* Epiphan. *Hæres.* xxxvii. et *Physiolog.* Chrysost. in *Psal.* cxiv. Isidor. Hispan. Orig. lib. xii. cap. 4. Pelusiot. lib. i. Ep. 126. alii.

Jesus, son of Sirach, says, Ecclus. xxv. 15. "There is no head above the head of a *serpent*;" but by the word head, in this place, we should understand venom: for the Hebrew *Rosh*, which signifies head, signifies also the venom of a *serpent*. See Deut. xxxii. 33. Scripture expresses itself, sometimes, as supposing the gall of the *serpent* to be its venom, Job. xx. 14. "His meat in his bowels is turned; it is the gall of asps within him." David, Psalm cxl. 3. seems to place it in the tongue, "They have sharpened their tongues like a *serpent*;" and Solomon in the teeth, Proverbs xxiii. 32. "At the last it biteth like a *serpent*, and stingeth like an adder." *Vide* FRAGMENTS, "Of the *Serpent's* Head," &c. and PLATES.

Another part of God's curse on the *serpent* was, it should feed on dust. "Dust shalt thou eat all the days of thy life," Gen. iii. 14. Isaiah says also, lvi. 25. "Dust shall be the *serpent's* meat." And Micah, vii. 37. "They shall lick the dust like a *serpent*." It is true, however, that *serpents* eat flesh, birds, frogs, fish, fruits, grass, &c. But as they continually creep on the earth it is impossible but that their food must often be defiled with dust and dirt. Some may really eat earth, out of necessity; or earthworms, which they cannot swallow without much dirt with them. Nicander, *Theriac.* v. 372. et Phil. cap. 59. *Vide* Bochart, *de Animal. Sacr.* P. 1. lib. i. cap. 4.

The craft, the wisdom, the subtilty of the *serpent*, are insisted on in Scripture, as qualities especially distinguishing this creature. Moses, intending to prepare the mind of his reader for his relation of Eve's temptation, begins with affirming, Gen. iii. 1. "Now the *serpent* (*Nachash*) was more subtil than any beast of the field which the Lord God had made." And Jesus Christ recommends to his apostles, the wisdom of the *serpent*, Matt. x. 16. Some bring several proofs of this subtilty of the *serpent*: they tell us, that the *Cerastes* hides himself in the sand, in order to bite the horse's foot, that he may throw his rider. Jacob alludes to this in the blessing of Dan, Gen. xlix. 17.

Epiphanius, *Physiolog.* brings four proofs of the wisdom of the *serpent*. 1. When he is old, he has the secret of growing young again, and of stripping off his old skin, or slough, by squeezing himself between two rocks. 2. He assaults a man if he sees him naked, but flees if he finds him clothed. (But it is probable there is a fault in this passage of Epiphanius, and that he intends the contrary: for it is generally affirmed, that the *serpent* is afraid of a naked man, but attacks him if clothed.) Eustath. in *Hexæmer.*

Jerom,

Jerom, *seu alius*, *Ep. ad Præsidium*. Isidor. *lib. xii. cap. 4.* Origen, &c.) 3. When he is assaulted, his chief care is to secure his head. This is attested by a great number of writers. 4. When he goes to drink at a fountain, he first vomits up all his poison, for fear of poisoning himself as he is drinking. This observation is not generally assented to.

They relate other instances of the *serpent's* subtilty; *E. gr.* it stops up its ears that it may not hear the voice of the charmer, or enchanter. The Psalmist notices this, Psalm, lviii. 4. "Like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmer, charming never so wisely." It is said it applies one of its ears closely to the ground, and stops up the other with the end of its tail. *Vide Asp.* See Bochart, *de Animal. Sacr. Par. 2. lib. iii. cap. 6.* Others say, the subtilty of the *serpent* consists in its agility and suppleness; or in a secret it has of recovering its sight by the juice of fennel. But, every one proposes his own conjecture in this matter. [which is but mere conjecture, after all.]

There were eleven kinds of *serpents* known among the Hebrews. See their respective Articles, and the NATURAL HISTORY.

1. ΕΡΠΕ, ארפח the viper.
2. CHEPHIR, כפר a sort of aspick, or a lion.
3. ACSHUB, עכשוב the aspick.
4. PETHEN, פתן the aspick.
5. TZFBOA, צבוע a speckled *serpent*, called *Hyena* by the Greeks and Egyptians.
6. TZIMMAON, צמאון (according to Jerom.)
7. TZEPHA, צפא or צפוני TZIPHONI, a basilisk: (not the fabulous cockatrice, but a *serpent*, like others.)
8. KIPPOS, קפס, which the LXX. Jerom, and the Chaldee understand of the urchin, or hedge-hog; but Bochart thinks it to be the *serpent* called by the Greeks *Acontias*, the dart, because it darts itself far and high, after its prey.
9. SHEPHIPHON, שפפון, which Jerom has translated *Cerastes*, Gen. xlix. 17. This *serpent* is of the colour of sand, in which it hides itself, and where it watches for prey. It has the name *Cerastes* from a sort of fleshy horns, like grains of barley over its eyes.
10. SHACHAL, שחל, LXX. Ασπις. Psalm xci. 13. "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." The LXX. Syriac, and Arabic understand a *serpent* here; Bochart supports their opinion, and shews, that the name of *black*, (the signification of *shachal*) agrees to several *serpents*, particularly to the *aspic*, the *dipeas*, the *hydra*, &c. But the greater part of the

best informed interpreters, are of opinion, that the word *shachal*, in this place, signifies a lion, and not a *serpent*. And this sentiment seems much more probable. It is certain that this Hebrew word generally signifies a black lion.

11. The SARAPH, שרף, is a flying *serpent*, and the only *serpent* said to have wings. The word *sardph* properly signifies to burn, and it is thought this name was given it, either because of its colour, or because of the heat and thirst created by its bite. Herodotus, who had seen these *serpents*, says, *lib. ii. cap. 75, 76.* they had great resemblance to those which the Greeks and Latins called *Hydræ*. Bochart endeavours to prove they were real *hydræ*. Herodotus further says, he went on purpose to the city of Butus, to see those flying *serpents* of which he had heard. He saw near this city great heaps of bones, the spines of those creatures, which had been killed and devoured by the Ibis. The place, says he, is a narrow neck of ground that widens towards Egypt. When therefore, at the beginning of spring, these *serpents* come out of Arabia into Egypt, the Ibis attacks them, and destroys great numbers of them. The wings of these *serpents* are not feathers, like the wings of birds, but membranes rather like those of bats.

He says, *lib. iii. cap. 107, 108, 109, 110.* that these *serpents* are not large; they are speckled, or of several colours; and are in such great numbers in Arabia, that the inhabitants could not subsist for them, if Providence had allowed them to multiply according to the usual laws of nature. But the Arabians affirm, that the female puts the male to death when they engender; and that the young ones at their birth kill their mother. They love sweet smells, and frequent such trees as bear spices, and the marshes where the aromatic reed (or cassia) grows. The Arabians drive them from the trees by the smoke of styrax; and when they gather the reed (or cassia) they clothe themselves with skins, and cover their heads, all but their eyes; then they go into these marshes, from whence they drive the winged *serpents*, whose flight has something terrible, and whose bite is very dangerous.

We have a little enlarged on these *serpents*, (called *saraph*, Numb. xxi. 9. Isaiah xiv. 29. xxx. 6.) because, they made so great a destruction among the Israelites in the desert. *Vide infra.* Bochart *de Animal. Sacr. P. 2. lib. iii. cap. 13.* Cicero, *lib. i. de Natura Deorum*; Mela, *lib. iii. cap. 9.* Lucan, *lib. vi.* Solinus, *cap. 32.* Atamianus Marcellinus, *cap. 22.* Ælian, *lib. ii. cap. 38.* and the moderns, quoted by Bochart, who speak of these flying *serpents*,

Brazen

Brazen serpent, Num. xxi. 9. This was a figure of the *serpent*, *seraph*, which Moses elevated on the top of a pike, promising the Hebrews, that all who were bitten by *serpents*, and who looked toward this image, should be healed: as the event proved. Our Saviour, John iii. 14. informs us, that this *serpent*, so elevated, was typical of his crucifixion. This *brazen serpent* was preserved in Israel to the time of Hezekiah, who being informed that the people paid a superstitious worship to it, had it broken in pieces, and in contempt, gave it the name of *Nechush-tan*, [a play on the word *Nachash*] a brazen bawble, or trifle, 2 Kings xviii. 4. See NEHUSH-TAN.

The *Arrow serpent*, in Greek *Acontias*, is a flying *serpent*, known to the Turks by the name of *Ocilan*, *Bibl. Orient.* p. 684. They are often seen in the Archipelago, and chiefly in the island of Meteline; they fight with one another in the air, it is said, but do men no harm.—A learned Englishman pretends, (Abp. Tennison, *Discourse of Idolatry*, cap. 14.) that the activity and splendor of these creatures, may serve for an emblem to express the zeal and purity of those angels, whom Scripture calls *Seraphim*; which name the Hebrews gave to these *serpents*. He thinks that the angels, when they appeared to men, assumed the form of *seraphs*, or flying *serpents*; that the devil spoke to Eve under this appearance; that this deceived her, imagining him to be a *seraph*, or angel.

In the church of St. Ambrose at Milan, they keep a brazen *serpent*, which they shew for that of Moses; but every one may believe of this as he pleases. The *serpent* that is always represented with Esculapius; with the goddess *Salus*; and with the Egyptian deities; is a symbol of healing, or health, perhaps derived from the brazen *serpent* of Moses. [rather, as the *serpent* by casting its skin, seems to start into new life, so is restoration to health and vigour after sickness.]

The worship of the *serpent* is observed through all Pagan antiquity. The devil, who tempted the first woman under the shape of a *serpent*, takes a pleasure to deify this creature, as a trophy of his victory over mankind. The Babylonians in Daniel's time, worshipped a dragon, which was demolished by this prophet. *Bel and Dragon*. It is well known, that worship was paid to the *serpent* at Epidaurus; also the manner in which they pretended he was brought to Rome. The Egyptians sometimes represented their gods with the bodies of *serpents*; and they paid an idolatrous worship to those odious and dangerous creatures. They called them their

VOL. II. PART XXVI Edit. IV.

good genius's. [See PLATES, MEDALS OF EGYPT, 20, 21.] They regarded them as symbols of medicine, of the sun, of Apollo. They were committed to the charge of Ceres and Proserpine. Herodotus says, *lib. ii. cap. 74.* that in his time, near Thebes, were to be seen tame *serpents* consecrated to Jupiter. They did nobody any harm, and after their death they were buried in Jupiter's temple. They were but small, of the *Cerastes* kind, and had two horns.

Elian, *de Anim. lib. xi. cap. 22.* speaks of a sacred dragon, kept in Phrygia, in a wood dedicated to Diana. He also speaks of domestic *serpents*, in the houses of the Egyptians, which were fed, and looked on as household gods; and *lib. xi. cap. 17.* of another *serpent* worshipped in a tower at Melitus in Egypt. He had a priest and officers to attend him. He was served every day on a table, or altar, with meal kneaded with honey, which the next day was found to be eaten up. At this day *serpents* are honoured in Calicut; the kings and the Bramins, look on them as sacred animals, created by God to afflict men, and to punish them for their sins.

[This veneration for *serpents*, even of the most venomous kinds, is well known to be prevalent throughout India; to the great terror of all newly-arrived Europeans. In many parts of Africa, the worship of *serpents* is carried to the most degrading excess.]

The *Ophites* took their name from *Ophis*, which, in Greek, signifies a *serpent*. These ancient heretics worshipped the *serpent* that betrayed Eve, and ascribed all sorts of knowledge to these creatures, of which they thought them to be masters and inventors: (Epiphanius, *de Hæres.* xxxvii. Irenæus, *lib. i. cap. 34.* Origen, *lib. vi. contra Cels.* Tertullian, *de Præscript.* cap. 47.) In a word, they believed the *serpent* that tempted Eve was the Christ, which afterwards came down, and was incarnate in the person of Jesus. That it was Jesus, but not the Christ that suffered. For which reason they made all proselytes to their sect renounce Jesus. When their priests celebrated their mysteries, they attracted one of these creatures out of his hole, and after he had rolled himself on the things that were to be sacrificed, they said that Jesus Christ had sanctified them; and then they gave them to the people to be worshipped.

Serpent crossing like a bar; Vulgate, *serpens vectis*. This *serpent* is noticed in two passages of Scripture: Isaiah xxvii. 1. *In die illa visitabit Dominus in gladio suo—super Leviathan serpentem vectem*, [Eng. translation, *the piercing serpent.*] *et super Leviathan serpentem tortuosum.* Hebr. נחש ברח, *Nachash beriach*, and *Nachash aktalon.*

oktalon. Job, xxvi. 13, speaks of the same *serpent*; but Jerom has translated it by *serpentem tortuosum*. Some render נחש ברך, *Nachash be-riach*, by *flying serpent*, or *shutting serpent*, as a bar that shuts a door. Bochart, *de Animal. Sacr. P. ii. lib. v. cap. 13*, thinks this *serpens vectis* is the *Baratell*, a fish known in Oppian, Elian, Galen, Suidas, under the name of *Zygæna*. Its head is neither round nor high, nor flat, nor pointed, but on the two sides stretching out transversely like a bar: [the HAMMER-HEADED *Shark*.] The Hebrews reckoned fishes in the tribe of reptiles, and *serpents*; also the crocodile, or leviathan.

Serpent is also taken for the devil. The invisible *serpent* which tempted Eve by the organs of the sensible *serpent*, was the devil, as Scripture and commentators allow. Some also explain of the devil what Job says of the *crooked serpent*, and what Isaiah says of the *serpent like a bar*: as above. St. John, Rev. xii. 9, 14, observes plainly, that the *old serpent* is the devil and Satan; "which deceiveth the whole world." The Jews also call the devil, *the old serpent*. Vide FRAGMENTS, No. CCCXCV. seq. and PLATES.

SERUG, שְׂרֹג, *branch, layer*; from שְׂרִיג *sherig*: otherwise, *twining*; from שָׂרָג *sharag*.

SERUG, or SARUG, son of Reu, and father of Nahor, Gen. xi. 20, 21, 22. 1 Chron. i. 26.

It is pretended that *Serug* was the first after the Deluge, who began to worship creatures.—Clem. Alex. Euseb. Epiph. Theodor. In his time men formed a multitude of idols, by which the devil performed many prodigies. *Serug* thought he might adore the images of men, who had distinguished themselves by their virtues, and by their good deeds performed for mankind. This introduced the worship of the dead, and by consequence, idolatry and polytheism.

SERVANT. This word generally signifies a *slave*: because, formerly among the Hebrews, and the neighbouring nations, the greater part of *servants* were *slaves*; they belonged absolutely to their masters, who had a right to dispose of their persons, their bodies, goods, and even of their lives, in some cases. See SLAVES.

II. SERVANT. The Hebrews had two sorts of *servants*, or *slaves*. Levit. xxv. 44, 45. Some were strangers, bought, or taken in war, and their masters kept them, exchanged them, or sold them; as their property. The others were Hebrew *slaves*, who being poor, sold themselves, or were sold to pay their debts; or were delivered for *slaves* by their parents, in extreme cases.—This sort of Hebrew *slaves* continued in slavery only to the year of Jubilee; when they might

return to liberty, and their masters could not detain them against their wills. If they desired to continue with their masters, they were brought before the Judges; here they made a declaration, that for this time they disclaimed the privilege of the law, and had their ears bored with an awl against the door-posts of their master's house; after which they had no longer any power of recovering their liberty, till the next year of Jubilee, after nine and forty years. Exod. xxi. 2, 5, &c.

III. SERVANT, a man who dedicates himself to the service of another, by his own choice, will, and inclination. Thus, Joshua was the *servant* of Moses, Elisha of Elijah, Gehazi of Elisha, St. Peter, St. Andrew, St. Philip, &c. were *servants* of Jesus Christ.

IV. SERVANT, the subjects [rather the officers] of a prince. The *servants* of Pharaoh, the *servants* of Saul, of David, *i. e.* their subjects in general; and their domestics in particular. In like manner, the Philistines, the Syrians, and other nations, were *servants* of David; *i. e.* they obeyed him, they paid him tribute.

V. SERVANTS of God, *servants* of the Lord, the priests, the prophets, those who make profession of a particular piety. The name Man of God, and *servant* of God, is often given to Moses by way of eminence; and St. Paul often takes the same character. He gives excellent rules of morality to Christian *slaves*. 1 Cor. vii. 21, 22. Ephes. vi. 5, 6, 7. Col. iii. 22. 2 Tim. ii. 9.

VI. SERVANTS, or *slaves*, as opposed to those who are *free*, and to the children of the Promises, denote the Jews, in contradistinction from the Christians. The Jews were the *slaves*, represented by Hagar and Ishmael; Christians are the children of liberty, represented by Sarah and by Isaac. Vide the *Epistle to the Galatians*.

SESOSTRIS, king of Egypt. We should not have mentioned this prince, but that several have pretended he is the *Shishak*, or *Sesac*, who invaded Rehoboam, son of Solomon king of Judah. Herodotus says, *lib. ii.* that from Mæris to *Sesostris*, there was no king whose actions deserved notice. When this prince had reduced the people beyond the Gulf of Arabia, or the Red-sea, he turned his arms against the nations on the continent of Asia, and subjected them. Those whom he found warlike, who valiantly fought for their liberties, he distinguished by honourable inscriptions, set up in their countries, which mentioned their valour and brave resistance; those on the contrary, who did not gallantly defend themselves, he marked with infamy

famy, by erecting monuments in their country, which shewed they had behaved like women.— And this was expressed on the monuments not only by letters, but also by figures engraven thereon: [*i. e.* the sexual parts; which among the Egyptians were expressed by an upright triangle: Δ .] Herodotus assures us, that in Palestine he had seen these inscriptions and monuments.

Herodotus thinks, that from thence he passed into the country of the Colchians; of which he has no certain proof, except that the Colchians, as well as the Egyptians, practised circumcision; that their language is the same, and that they make linen after the same manner.

This is the substance of what Herodotus relates concerning *Sesostris*, wherein he mentions but one word about the conquests of this prince in Palestine; yet this is all the foundation for making *Shishak* to be *Sesostris*.

SESTERTIUS, a Roman money. Its name is not in Scripture. Its value was about three half-pence; ten *Sestertii* made one shilling and five pence; one hundred *Sestertii* made fourteen shillings and three-pence; and a thousand *Sestertii* made seven pounds, two shillings and six-pence.

The Roman *Sestertius*, according to Dr. Arbuthnot, was in value something more than is determined by our author. He makes it one penny three farthings, and three-quarters of a farthing, of our money.

A great *Sestertius*, *unum Sestertium*, was a thousand small *Sestertii*.

SETH, שֵׁט, *put*, or *who puts*; from שָׁט, *shuth*, to put. [*in place of another.*]

SETH, son of Adam and Eve, born A. M. 130. Gen. v. 3, 6, 10, 11. *Seth* at the age of one hundred and five years begat Enos, A. M. 235. He lived after this eight hundred and seven years; in all nine hundred and twelve years: and died A. M. 1042, ante A. D. 2962. *Seth* was the chief of the race of the saints, and of "the Children of God," as Scripture calls them, Gen. vi. 2, who preserved the true religion and piety, which the descendants of Cain had abandoned.

An apocryphal book, called the *Lesser Genesis*, pretends, that when *Seth* was forty years of age, he was rapt up into heaven by angels, and was there told of the crime the watchers, or angels, should commit; the deluge that should drown the world; and the coming of the Saviour into the world: of which events he informed his parents Adam and Eve. That the posterity of *Seth* continued for a thousand years after the creation of the world, in the country just above

Eden, where they lived in profound peace and quiet; but the Devil being envious of their happiness and innocence, seduced them by the charms and beauty of the daughters of men: or as Moses says, "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." Lastly, the same book tells us, that *Seth* at the age of one hundred and ninety-one years, took to wife his own sister called Azura. Epiphanius calls her Orea; and Irenæus, or rather the Gnostics in Irenæus, call her Norea. Iren. lib. i. cap. 34, ex Gnost. Syncell. Chronic. p. 10, ex parva Genesi.

The heretics called *Sethians*, believed, that *Seth* was the Christ, and that Jesus Christ was this patriarch, who after having been transported out of the world, at length returned into it again in a miraculous manner, and was named Jesus. They did not acknowledge his birth of the Virgin Mary. They said he had the name of God given him before the deluge; for it was of his sons it was said, that "The sons of God saw the daughters of men." Theodoret, qu. 47. in Genes. Suidas, in *Seth*. And this was either because of his eminent piety, or because he invented the use of letters and writing, also the names of the stars and planets. An ancient chronicle says, (*vide* Rador. *Animadvers. in Chronic. Alex.* p. 18.) that this patriarch being caught up into heaven, as we have said before, his face ever after appeared luminous, like Moses's face after he had conversed with the Lord on Mount Sinai.

Several impertinent books have been ascribed to the patriarch *Seth*. Josephus refers to two columns erected before the deluge by the children of *Seth*; one of brick, to withstand the fire; the other of stone to withstand the water: on which they inscribed their discoveries in astronomy. *Vide* SEIRATH. Lambecius cites a manuscript in the emperor's library, called, *The Astronomy delivered by an angel to the patriarch Seth*. The author of the imperfect work on St. Matthew, speaks of a book that bore the name of *Seth*, which mentioned the star that appeared to the Magi, and the presents they made to our Saviour. Epiphanius says, *Hæres.* xxviii. *Gnostic. cap.* 8. xxxix. *cap.* 5. that the *Gnostics* and *Sethians* had several books that bore the name of *Seth*. The Mahometans assure us, that God sent *Seth* not less than fifty volumes, which angels brought him from heaven. The Arabians, the Ethiopians, and the Samaritans pretend also to have books of this antient patriarch. See Fabricius, *Apocrypha*. V. T. Art. **SETH**.

The Mussulmen hold a fabulous tradition, that those who are called in Scripture, "children of God," were of a peculiar species, between men and angels. They made a continual war with the Dives, or giants, which were the children of Cain. The patriarch *Seth* made a law, which was contained in a book called, *the book of Seth*, wherein were the pretended revelations he had received to confirm his mission; and his descendants usually swore, "by the true law of the prophet *Seth*." The same Mussulmen believe, that when this patriarch had visited the sepulchre of Adam, which was in the midst of the earth, in the place where afterwards was built Jerusalem, and the temple; he came into Arabia Fœlix, and there built the city *Medinat-al-Scheith*, the city of *Seth*; and *Medinat-al-Jemen*, the capital city of Jemen: they still bear those names.

SETHON, king of Egypt, reigned at the time Sennacherib invaded Hezekiah king of Judah. Herodotus, *lib. ii.* says, *Sethon* succeeded king Amasis, who was blind. *Sethon* committed a great fault in government, by neglecting warlike men, as useless, disgracing them on all occasions, and taking from them those estates that had been given them by the kings his predecessors. For this reason, in the war declared against him by Sennacherib king of Assyria and Arabia, they refused to obey him. In this perplexity *Sethon* addressed himself to his god, and wept, and laid before him the danger he was in. After prayer he fell asleep, and while he slept his god commanded him in a dream, to march out boldly to meet his enemy, and he would supply him with auxiliary troops. He therefore took with him what soldiers he had, and encamped at Pelusium, which is, as it were, the key of Egypt. His little army consisted only of citizens and tradesmen, men without experience in war; for those who had made war their profession would not follow him. The same night that he arrived at Pelusium, a multitude of field rats invaded the camp of the enemy, gnawed their bows and quivers, and the thongs of their bucklers; so that the day following, finding themselves unable for war, they betook themselves to flight, after losing many of their men. To preserve the memory of this event, they represented the statue of *Sethon* in the temple of Vulcan, holding a rat in his hand, with this inscription; "Those who look upon me, let them remember to be pious." This figure was to be seen in Herodotus's time.

Thus the Egyptian priests related the defeat of Sennacherib. Vide SENNACHERIB.

SETHUR, שֶׁחַר, *that hides, that destroys;*

[*refuge, protection, of the parents*] from שֶׁחַר *sathar, to hide, to destroy.* Numb. xiii. 18.

SEVEN. This number is consecrated, as it were, in the holy books, and in the religion of the Jews, by a great number of events, and mysterious circumstances. God created the world in *seven* days, and consecrated the *seventh* day to repose. This rest of the *seventh* day, according to St. Paul, Heb. iv. 4. intimates eternal rest.—Not only the *seventh* day was honoured among the Jews, by the repose of the sabbath, but every *seventh* year was also consecrated to the rest of the earth, as a sabbatical year; also the *seven* times *seventh* year, or after forty-nine years, as the year of Jubilee. In the prophetic style, a week, *i. e.* *seven* days, often signifies *seven* years. Dan. ix. 24, 25, 26. Jacob served his father-in-law Laban *seven* years for each of his daughters. Pharaoh's mysterious dreams represented to his imagination *seven* fat oxen, and *seven* lean ones; *seven* full ears of corn, and *seven* empty and shrivelled. These denoted *seven* years of plenty, and *seven* of scarcity. The number of *seven* days is observed in the octaves of the great solemnities—of the Passover;—of the feast of Tabernacles; of the dedication of the Temple; observe also, the *seven* branches of the golden candlestick; the number of *seven* sacrifices, appointed on several occasions; Numb. xxviii. 11. xxix. 17, 21, &c. *seven* trumpets, *seven* priests who sounded them; *seven* days to surround the walls of Jericho, Josh. vi. 4, 6, 8. In the Revelations,—the *seven* churches, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* lamps, *seven* seals, *seven* angels, *seven* phials, *seven* plagues, &c. In a word, we may say we find the number *seven* throughout Scripture.

The number *seven* is sometimes put for many, a great number. Isaiah says, iv. 1. *seven* women shall lay hold on one man, to ask him to marry them. Hannah, the mother of Samuel says, she who was barren, had borne *seven* children, 1 Sam. ii. 5. (*Peperit plurimos*, Vulgate.) Jeremiah, xv. 9. uses the same expression. God threatens his people to smite them *seven* times for their transgressions, Lev. xxvi. 24, *i. e.* several times.

The Psalmist speaking of very pure silver, says it is *purified seven times*, Psalm xii. 6. And Psalm lxxix. 12, "Render unto our neighbours *sevenfold* into their bosom." Punish them severely. The slayer of Cain was to be punished *seven* times; but the slayer of Lamech *seventy* times *seven* times, Gen. iv. 15, 24. The wise man says, Eccclus. vii. 3, "Sow not upon the furrows of unrighteousness, and thou shalt not reap them *sevenfold*;" *i. e.* many times. The slothful

slothful man thinks himself wiser than seven men, that set forth Proverbs: many wise men. Prov. xxvi. 16. St. Peter asks our Saviour, Matt. xvii. 21, 22, "How many times shall I forgive my neighbour? seven times?" Christ answers him, not only seven times, but seventy times seven times. Amos often repeats, I will not pardon the seven—i. e. the numerous—sins of Damascus, of Edom, of Gaza, of Tyre, of Ammon, &c. but I will punish them with rigour. Amos i. 3, 6, 9. ii. 13.

See WEEK, SABBATH, SABBATICAL YEAR, JUBILEE, &c.

The seventy weeks of Daniel. Vide WEEK. Dr. PRIDEAUX, *Connexion*, tom. i. p. 13, 14, &c. begins them from the seventh year of king Artaxerxes Longimanus; the year of his decree in favour of Esdras, for his returning to Jerusalem.

SEVENTY Interpreters. See SEPTUAGINT.

SEVENTY Disciples. This name is given to those seventy-two disciples who were chosen by Jesus Christ, and sent to preach before him. Luke x. 1, 17. See DISCIPLE.

SEXTARIUS, a Roman measure for liquids. It contained two *Heminae*, or ten Roman ounces, according to Fannius,

Heminas recipit geminas Sextarius unus.

Budeus, *de Asse*, lib. v. thinks the *Sextarius* was nearly the same as the pint of Paris. Jerom, on *Ezekiel*, says, that a man may be supported, by only drinking two *Sextarii* a-day.

SHAALABBIM, שַׁאֲלַבִּים, *that beholds the heart*; from שָׁחַח *shahah*, to see, and לֵב *lebab*, the heart: otherwise, *fist*, or *hand*, or *fox of the sea*; from שָׁחַח *shoal*, the hand, or שָׁחַח *shual*, a fox, the preposition ב *beth*, in, and יָם *jam*, the sea. Judges i. 35. Gr. κυναλωπήκων. Or,

SHAALABIN, שַׁאֲלַבִּין, *understanding of the fox*; from שָׁחַח *shual*, a fox, and בִּן *bun*, *understanding*.

[Much more probably, "the haunts of the *shuals*," or jackalls, of which there were, and are, abundance in Judea.

The same place appears to be called SHAALBIN, Jud. i. 35. 1 Kings iv. 9. A town in Dan.

SHAALABBIN, with the Chaldee termination, Josh. xix. 42. The same, perhaps, as is also called SHAALIM, 1 Sam. ix. 4. as Cellarius thinks, *Geog. Ant. tom. ii. p. 607.*]

SHAALABBIN, SHAALABIN, SALEBIM, or SELEBIN. A city of Dan, Josh. xix. 42. adjoining to Ajalon and Heres, Judg. i. 35. and near the cities of Makas, and Bethshemesh: which circumstances pretty nearly shew its situ-

ation. The present Hebrew reads *Shaalabim*. Eusebius, in *locis Hebr.* calls it *Salaba*, and places it in Samaria. Jerom calls it *Salebi*, and joins it to Ajalon and to Emmaus. The LXX. call it *Salamin*, or *Talamin*. Jerom, *Con. in Ezek. xlviii. LXX. in Græc.*

SHAALBON, שַׁאֲלָבֹן, Σαλαβώνιτης, *the understanding, the son, or the building, of the fox, of the fist, or of the path*; from בִּן *bun*, the understanding, בֶּן *ben*, a son, or בִּנָּה *banah*, a building, and שָׁחַח *shual*, the hand, the fist, or שָׁחַח *shual*, a fox, or from שָׁחַח.

SHAALBON, or SALABON, the name of a place in Judea. We read of Elishba of *Shalbon*, one of the heroes of David's army. 2 Sam. xxiii. 32. 1 Chron. xi. 33. *Shaulbon* is doubtless the same as *Selbon* beyond Jordan. This must have been a considerable place, since Josephus notices it as giving name to the district *Selbenite*, which limits Perea east, with Philadelphia and Gerar. Joseph. *de Bello*, lib. iii. 2.

SHAAPH, שָׂפָה, *that thinks*; from שָׂפָה *shaph*: or *that flies away*; from שָׂפָה *huph*, to fly, a bird. Son of Jahdai, 1 Chron. ii. 47. [See SHEPHO: *sweet, pleasant, as balsam.*]

II. Son of Caleb, by Maachah. 1 Chr. v. 49.

SHAARAIM, שַׁאֲרַיִם, Σαρῆιμ. [*two*] gates, valuations, barley, tempests, goats, hairy, demons; from שָׁחַח *shahar*, or שָׁחַח *shahir*, or שָׁחַח *shorah*, according to different readings.

SHAARAIM, or SAARIM, a city of Simeon, 1 Chron. iv. 31. apparently the *Sharaim*, or *Saraim*, of Judah, Josh. xv. 36. Several cities of Judah were afterwards transferred to Simeon.

SHADDAI, SADAİ, or SADDAD, שֵׁדַי, Ego Dominus Omnipotens. This is one of the Hebrew names of God, which the LXX. and Jerom generally translate *Almighty*. It is most commonly put alone, as Num. xxiv. 4, 16. "Who saw the vision of the Almighty (*Shadai*)." Ruth i. 21. "The Almighty (*Shadai*) hath afflicted me." Job vi. 4. "The arrows of the Almighty (*Shadai*) are within me." Job more frequently uses this word, than any other of the sacred writers. It is not found in the books of Solomon. Sometimes it is joined with *El*, which is another name of God, *El-Shadai*, God-Almighty. Gen. xvii. 1.

It should seem that *Sadai*, or *Shadai*, is from the Hebrew *Sadad*, or *Shadad*, which signifies to ravage, to ruin, to pillage; q. God the destroyer, the God of devastation; it may be rendered the God of the fields, or the God of nipples: [rather the God of bounty: the *shedding* God.]

SHAASHGAZ, שַׁאשְׁגַּז, *he that presses the fleece*; from שָׁחַח *hahash*, to squeeze, and גַּז *gazaz*, a fleece:

fleece: otherwise, *he that performs the shearing of the sheep*: from *חָשַׁק* *hahash*, to perform, to make, and *גָּזַז* *gazazi*, the sheep-shearing. This word is Persian or Medish, its true etymology cannot be had from the Hebrew. [*The keeper of the fleeces*; an officer belonging to the king. *Esth.* ii. 14.]

SHABBETHAI, שַׁבְּתַי, Σαββαθαῖος, *my Sabbath, my rest*: from שַׁבָּת *shabath*, repose, and the pronoun 'my'. *Neh.* xi. 16.

SHACHIA, שָׁכִיָּה, protection, inclosure, branch of the Lord: from שָׁחַ *shuc*: otherwise, rest of the Lord: from שָׁכַח *shacac*, to rest, and יָהּ *jah*, the Lord. Son of Shabaraim. *1 Chron.* viii. 13.

[SHADOW, the privation of light, by an object interposed between a luminary and the surface on which the shadow appears. But it is credible that what we call spots in the sun are alluded to *1 John* i. 5. under the term shadows, or darkness: such defects, says the apostle, may be in the sun; but there are none in God.

For the retrogradation of the shadow on the dial of Ahaz, *vide* FRAGMENTS, Nos. II. CII. &c. with the PLATES, DIALS.

A shadow falling on a plane follows the course of the body which causes it; hence it is often extremely swift, as that of a bird flying, which very rapidly indeed instantly appears, and disappears from observation: human life is compared to this, *1 Chr.* xxix. 15.

As the shadow of a man, &c. when it falls on the ground, is of different lengths at different times of the day, and as the time of the day was originally estimated by this, the first sun-dial, so it is very natural that the hireling who wished his day of labour ended, should desire the shadow, *Job* vii. 2. meaning, the long shadow falling on the ground, and issuing in the shadow of night itself. Indeed, it seems to have been customary in later ages, to estimate the time of the day by the length of the shadow: so we have in *Aristophanes, Concion*. "When the letter of the alphabet denoted the shadow to be ten feet long, it was time to think of dressing and going to supper," i. e. the sun began to grow low; for twelve feet was the full length of the shadow.—*Comp. Psalm* cii. 11. *Jer.* vi. 4.

An Arab when relating the history of his day's march, says, "We started at day-break, we rested at noon, near the water, we set out again, when a man's shadow was equal to his length, and after sun-set we alighted and slept, in such or such a place." This is still the Eastern phraseology, as remarked by *Burckhardt, Trav.* Vol. I. p. 480.

Shadow is also taken for unsubstantial, so

Job says, "my members are a shadow," xvii. 7. i. e. they are diminished to a total, or comparative, privation of substance. Hence, the Mosaic œconomy is called a shadow, a very obscure representation of things, which in the gospel are clearly revealed. But it is thought that this word, *Heb.* x. 1. alludes to the sketch of an artist or painter, who first forms (with chalk) on his canvas the rude outlines of his subject, a just visible, rough, merely indicative representation, of what is to be afterwards finished correctly and carefully. To this is strongly opposed the complete image, the beautiful statue exhibited in the gospel; yet this statue, be it remembered, is not living, not animated; the full perfection of life, motion, sensibility, and happiness, is reserved for the world of bliss and glory, the celestial state.

Shadow is taken for the obscurity of night, for the total absence of light in a night of clouds, &c. pitch-darkness: and hence "the shadow of death;" intense darkness: to which add, the horror which naturally attends the tomb, and the unexplored regions of death: the valley of the shadow of death; glooms and dismal terrors, terrors fatal and perpetual.

Shadow is also taken in a sense directly contrary to the foregoing, because in countries near the tropics, every spot exposed to the burning heat of the sun, is dangerous to health, therefore nothing is more acceptable than shade, nothing is more refreshing, or more salutary: hence the shadow of a great rock is desirable in a land of weariness, *Isaiah* xxxii. 10. hence shadow signifies protection, *Isaiah* xxx. 2. *Vide Dan.* iv. 12. *Hosea* iv. 13. hence the shadow of wings in a bird is protection also, and hence the shadow, i. e. protection of God, *Psalms* xvii. 8. lxiii. 7. xci. 1. *Isaiah* xlix. 2. Perhaps the word SHADE in these places, might be preferable to shadow, and would preserve a distinction.]

SHADRACH, שָׁדְרַךְ, tender nipple, or field soft and tender; from שָׁד *shod*, nipple, or שָׂדֶה *shadah*, field, and רַךְ *racac*, tender. This is a Babylonian word, whose etymology is hardly to be found in the Hebrew. [*assiduous, diligent*, from the Chaldee.]

SHADRACH, or SIDRACH: the Chaldean name given to *Ananias*, a companion of *Daniel*, at the court of king *Nebuchadnezzar*, *Dan.* i. 7. See ANANIAS.

SHAGE, שָׂגַע, *Sagal*, that is ignorant, or in error; from שָׂגַג *shagag*: otherwise, that increases and multiplies; from שָׂגָה *shaga*. [*wanderer*; so *Peregrine*, a child born while the parents were in foreign parts.]

SHAGE, or SAGE, father of *Jonathan*, a hero

hero of David's army, 1 Chron. xi. 34, Jonathan son of *Shage*, the Hararite. 2 Sam. xxiii. 33, reads *Jonathan*, *Shunmah*, the Hararite.

SHAHARAIM, שַׁחַרְיָא, *blacks, troubles, or that rise early*; from שַׁחַר *shachar*. [day dawn.]

SHAHARAIM, or SAHARAIM, son of Uzah, and father of Jobab, Zibia, Mesha, &c. of Benjamin. 1 Chron. viii. 8.

SHAHAZIMAH, שַׁחַצִּימָה, *humiliations of the fast*; from שַׁחַח *shachach*, to be humble; otherwise, *pit of the fast*; from שַׁחַח *shechuth*; or *meditation of the fast*; from שַׁחַח *shuach*, and צִיּוּם *tsum*, fast: otherwise, *pride of the sea*; from שַׁחַח *shachats*, pride, and יָם *jam*, the sea. A city, Josh. xix. 22.

SHALIM, שַׁלְיָם, *fox, or fist*; from שַׁלַּח *shaal*: or a path; from מִשְׁחָל *mishol*. [perhaps, many lions. Josh. xix. 22.]

SHALIM, or SALIM. See SALEM, and 1 Sam. ix. 4, where *Shalem* may stand for Jerusalem.

SHALISHA, שַׁלִּישָׁה, *three, or the third*; from שַׁלֹּשׁ *shalosh*: or prince, captain; from שַׁלִּישׁ. [triple, or of the principal: otherwise, the ternary, or of the princess, or duchess.]

SHALISHA, or SALISSA, or BAAL-SALISA. *Shalisha* is mentioned, 1 Sam. ix. 4. and *Baulsalisha*, 2 Kings iv. 42. *Shalisha* was fifteen miles from Diospolis, in the canton Thamnitica, north of Jerusalem. See Eusebius, and Jerom, in *Beth-schalisha*. See BAAL.

SHALLUM, שַׁלְלֹם, *perfect, pacific*; from שַׁלָּם *shalum*, peace.

I. SHALLUM, SHILLEM, SALOM, SELLEM, or SELLUM, of Naphtali, chief of a family, Num. xxvi. 49.

II. SHALLUM, son of Jabesh, or, perhaps a native of Jabesh. He treacherously killed Zechariah, king of Israel, and usurped his kingdom, but held it only one month. Menahem son of Gadi, killed him in Samaria. Scripture says, that *Shallum* was the executioner of the threatenings of the Lord, against the house of Jehu. 2 Kings xv. 10. A. M. 3232, ante A. D. 772.

III. SHALLUM, son of Tikvah, or Tickvath: or native of Tikvah, husband of the prophetess Huldah, who lived under Josiah, king of Judah, 2 Kings xxii. 14.

IV. SHALLUM, son of Sisami, and father of Jekamiah, of Judah. 1 Chron. ii. 40.

V. SHALLUM, son of Shaul, and father of Mibsam, of Simeon, 1 Chron. iv. 25.

VI. SHALLUM, fourth son of Josiah, king of Judah, 1 Chron. iii. 15. Jer. xxii. 11. The same as Jehoahaz; made king after the death of Josiah; the king of Egypt carried him prisoner into Egypt, 2 Kings xxiii. 30, 31, 34. See JEHOAHAZ.

VII. SHALLUM, son of the high-priest Zadok, and father of Hilkiah the high-priest, 1 Chr. vi. 12, 13. *Shallum* is called *Meshallum*, 1 Chr. ix. 11. He lived in the time of Hezekiah, or of Ahaz; and was the father of Azariah, but only uncle to Hilkiah. He seems to be the *Salom* of Baruch, i. 7.

VIII. SHALLUM, son of Korah, 1 Chron. ix. 19. 31. He was spared in the desert, when the earth opened and swallowed up his father. Num. xxxi. 11. The descendants of *Shallum* had an office in the temple, which was to take care of the cakes that were fried there.

IX. SHALLUM, son of Colhoseh, chief of the town of Mizpah; he rebuilt, at his own charge, the fountain-gate at Jerusalem, after the return from Babylon. Nehem. iii. 15.

SHALMAI, שַׁלְמַי, *my garment*; from שַׁלְמָה *shalmah*, a garment, and the pronoun *i*, my.—Father of Hagaba, Numb. vii. 48.

SHALMAN, שַׁלְמָן, *peaceable, perfect, or that rewards*; from שַׁלָּם *shalam*. Hosea, x. 14. See SALMA, or SALMON.

SHALMANESER, שַׁלְמַנְאֶסֶר, *peace, tied, or chained, or perfection and retribution, or peace taken away, or that withdraws*; from שַׁלָּם *shalam*, peace, perfection, and retribution, and אָסַר *asar*, to tie, or יָסַר *jasar*. [Perfection of the prince; but Vitranga thinks, peace of the prince: a perfect, or a peaceful sovereign.]

SHALMANESER, or SHALMANASAR, king of Assyria, succeeded Tiglath-pileser, and had Sennacherib for his successor. He ascended the throne A. M. 3276, reigned fourteen years, and died A. M. 3290, 2 Kings xvii. 3. It is very probable he is called *Enmessar*, in the Greek of Tobit, i. 2. and *Shalman*, in Hosea x. 14. Scripture reports of *Shalmaneser*, that he came into Palestine, subdued Samaria, and obliged Hoshea, son of Elah, to pay him tribute; but in the third year, being weary of this exaction, Hoshea combined secretly, with So, king of Egypt, to remove this subjection. *Shalmaneser* brought an army against him, ravaged Samaria, besieged Hoshea in his capital city; and notwithstanding his long resistance, (for he held out three years, 2 Kings xvii. xviii. 9, 10.) he took the city, put Hoshea into bonds, carried away the people beyond the Euphrates; and thus ruined the city and kingdom of Samaria, which had subsisted two hundred and fifty-four years, from A. M. 3030, to 3283, ante A. D. 721. Tobit was among the captives carried away by *Shalmaneser*, but afterwards acquired the good graces of this prince, who gave him liberty of actions and residence. According to the Greek, he even made him his purveyor, an officer

officer who furnished provisions to the king's household.

Profane authors tell us, that this prince made war against the Tyrians. Menander, *apud Joseph. Antiq. lib. ix. cap. 14. et cont. Appion, lib. i.* Eleleus, king of Tyre, seeing the Philistines were much weakened by their war with Hezekiah, king of Judah, took this opportunity of recovering to his obedience, the city of Gath, which had revolted from him. The Gathites fearing the power of the king of Tyre, had recourse to *Shalmaneser*, who marched with all his forces against the Tyrians. At his approach, the city of Sidon, Ace, afterwards Ptolemais, (now Acre,) and the other maritime cities of Phenicia submitted to him.

But the Tyrians, with only twelve ships, having in a sea-fight defeated the united fleet of the Assyrians and Phenicians, acquired by this victory so great a reputation at sea, and became so formidable, that *Shalmaneser* durst no more engage them by sea. He withdrew therefore into his own dominions, but left a great part of his army to besiege Tyre. The besiegers made but a slow progress, by reason of the brave resistance of the besieged; the troops of *Shalmaneser* stopped up the aqueducts, and cut the pipes that brought the water into the city, which reduced the Tyrians to the last extremity, but the Tyrians dug wells in their city, and by this means held out five years longer. In the mean time, *Shalmaneser* dying, they were delivered from the siege. Usher places this siege A. M. 3287, ante A. D. 717.

SHAMA, שָׁמָא, שָׁמָא, *that hears, or obeys; from שָׁמַע, to hear.* 1 Chron. ii. 43.

SHAMA, or SAMMA, son of Hothan the Aroerite, 1 Chron. xi. 44. called *Shammah* the Harodite, 2 Sam. xxiii. 25. and *Shammoth* the Harorite, 1 Chron. xi. 27.

SHAMARIAH, שָׁמַרְיָה. See SHAMER, and יְיָ jah, the Lord. Son of Rehoboam. 2 Chron. xi. 19.

SHAME, *Ignominia*. To uncover the shame, ignominy, or nakedness of a person, are synonymous terms. Lev. xviii. 15, 17, &c. Isaiah, xx. 4. threatens the Egyptians, that they should be led away captive, stark naked, without any thing to cover their *shame*, or nakedness. The golden calf worshipped by the Israelites in the wilderness, is called by Moses, Exod. xxxii. 25. a filthy *shame*, an idol of dross and filth. St. Paul, Rom. i. 26. calls *shameful*, or vile affections, those ignominious and brutish passions, which were indulged by the carnal pagans.—Prov. iii. 35. “*Shame shall be the promotion of fools.*” The promotion of fools shall be their

own *shame*, and the disgrace of those who promote them. [Perhaps, as wise men are promoted to greater honour, fools shall be promoted to greater *shame*:—the contrast to that glory which is bestowed on the wise.] Prov. ix. 7. “He that reproveth a scorner, getteth to himself *shame*: he loses his labour, and shall only get discredit or calumny, abuse, and disgrace; a retort neither courteous nor considerate. Psalm lxxxiii. 16. “Fill their faces with *shame*:” reprove them, O Lord, and then let them fall into disgrace. Vide FRAGMENTS, No. CCCV. When the Syrians took king Joash captive, they executed *shameful judgments* against him; they treated him *shamefully*, made him suffer corrections that were *shameful*, not befitting the dignity of a king. 2 Chron. xxiv. 24.

[SHAME, a bashfulness arising from a self-conviction of guilt; an affliction of mind, occasioned by a sense of impropriety: whether of conduct, or of appearance. This is the natural consequence of proper reflection on past misconduct, behaviour, or turpitude of any kind.—*Shame* in this sense is an expression of uneasiness.

Shame is also an expression of contempt from others, a charge of misconduct, of impropriety, from some who endeavour to bring to *shame*, to render *ashamed*, the subject of their charge; whether such charge be true or false.

Shame denotes an idol; a thing which will make *ashamed* those who trust in it; and of which they ought to be *ashamed* even while they worship it. For the import of *that shame*, see BAAL-PEOR, and FRAGS. No. DIII. et al.]

SHAMED, שָׁמָה, *that breaks and destroys.*

SHAMED, or SAMAD, son of Elpaal, of Benjamin, 1 Chron. viii. 12.

SHAMER, שָׁמַר, *guardian, diamond, dregs, bush, thorn; from שָׁמַר shamur.*

SHAMGAR, שָׁמְגָר, *named a stranger; from שָׁמַע shem, a name, and גָּר ger, a stranger: otherwise, he is here a stranger; from שָׁמ sham, here, there, and גָּר ger, a pilgrim, a stranger: otherwise, rumination, or desolation of the name; from גָּר garar, to ruminate, to lay desolate, and שָׁמ shem, a name: otherwise, surprise, astonishment of the stranger; from שָׁמַם shamam, to make desolate, to be astonished, and גָּר ger, a stranger. [a strict keeper.]*

SHAMGAR, or SAMGAR, son of Anath, the third judge of Israel; after Ehud, and before Barak. Judg. iii. 31. Scripture only says that he defended Israel, and killed six hundred Philistines with an ox goad. From the peace obtained by him, A. M. 2679, whom *Shamgar* succeeded

succeeded, till the servitude under the Canaanites, A. M. 2099, are twenty years.

SHAMGAR-NEBO, שַׁמְגָר נֶבֹו *perfume, or odour of the stranger*; from שֶׁם *sam*, oil, or perfume, and נָגַר, *a stranger*; otherwise, *perfume, of him that ruminates, or that fights*; from נָגַר *garar*, to ruminates, or from נָגַר *garah*, to fight. [*a strict keeper of the deity Nebo*; or, perhaps, one who is carefully protected by the deity Nebo. See **NEBO**.]

SHAMGAR-NEBO, or **SEMEGAR-NABU**, a great man, or general officer of Nebuchadnezzar's army. Jer. xxxix. 3.

SHAMHUTH, שַׁמְחֻת, *desolation, destruction*; **ASTONISHMENT**: from שֶׁם *shamam*: or, *desolation of iniquity*; from the same שֶׁם *shamam*, and חַוָּה *havah*, iniquity.

SHAMHUTH, or **SAMAOth**, of Israh, a general of David and Solomon; who commanded 24,000 men, 1 Chron. xxvii. 8.

SHAMIR, שָׁמִיר, *prison, bush, &c.* See **SAMARIA**. [*well kept, or guarded*.]

I. **SHAMIR**, or **SAMIR**, son of Micah, a Levite. 1 Chron. xxiv. 24.

II. **SHAMIR**, a city of Judah, Josh. xv. 48. Some copies of the LXX. read *Saphir* instead of *Shamir*.

III. **SHAMIR**, a city of Ephraim, in the mountains of this tribe, where dwelt Tola judge of Israel, Judg. x. 1.

IV. **SHAMIR**: שָׁמִיר, *shamir*. *Spina, adamas, lapis smiris*. This word is found in several places of the Hebrew text, and signifies, sometimes *thorns, briars*, Isaiah v. 6. vii. 23, 24, 25. ix. 18. x. 17. xxvii. 4. xxxii. 13. or, the place where they grow: and sometimes a *stone*, Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12, or an instrument of extraordinary hardness, proper to polish precious stones; whence it is sometimes translated *diamond*. The Rabbins have amused themselves about the marvellous properties of the *Shamir*.

Bochart having examined what is said of the *Shamir*, has proved that it was neither a worm nor a rock, nor a diamond, but a stone, so hard, that lapidaries commonly used it to polish their precious stones. *de Animal. Sacr. P. 2, lib. vi. cap. 1*. This author shows, against the opinion of Cardan, that the ancients knew it, and applied it to this use. Hesychius says, it was a kind of sand; but this is, because it is reduced to powder, which powder is used in polishing gems. [*q. Emerald, frit, or &c.*]

SHAMLAI, שָׁמְלַי, *my garment*. [Ezra ii. 46. apparently the same as by transposition of letters is called *Shalmal*, Neh. vii. 48.]

SHAMMAH, שָׁמַח, *Equus, loss, desolation, astonishment*; from שֶׁם *shamam*, or name, Vol. II. PART XXVI. Edit. IV.

named, or put; from שָׁם *sham*, or *shem*, *here, there, or named*, according to different readings.

I. **SHAMMAH**, **SAMMA**, or **SEMMA**, son of Reuel, and grandson of Esau, Gen. xxxvi. 13.

II. **SHAMMAH**, son of Jesse, and brother of David, 1 Sam. xvi. 9.

III. **SHAMMAH**, the Harorite, son of Agee, a hero of David's army, 2 Sam. xxiii. 11.

SHAMMAI, שָׁמַי, *my loss, or my desolation, or my astonishment*; from שֶׁם *shamam*, and the pronoun *i*, *my*: otherwise, *the heavens*: from שָׁמַי *shamaim*.

SHAMMAI, **SAMMAI**, or **SAMEAS**, son of Rekem, and father of Maon, 1 Chron. ii. 44. *Rekem* is *Petra*, the capital of Arabia Petraea. Maon is a city of the same district, near Bethshur, on the south of Judah. These genealogies of cities, shew the people that first inhabited them.

SHAMMOTH, שְׁמוֹת, *names, desolations, &c.* from שֶׁם *shamam*. 1 Chron. xi. 27.

SHAMMUA, שָׁמוּעַ, *Sams, he that is heard* [of God.] or *obeyed*; from שָׁמוּעַ *shamah*.

I. **SHAMMUA**, **SAMMUA**, **SIMMAA**, or **SAMUA**, son of Zaccur, of Reuben, Numb. xiii. 4. One deputed to view the Land of Promise.

II. **SHAMMUA**, or *Shimea*, son of David and Bathsheba, 1 Chron. iii. 5. Vide **FRAGMENTS**, No. CCCXXXIII.

SHAMSHERAI, שָׁמְשֵׁרַי, *the name of him that sings, or the name of my prince*; from שָׁם *shem*, to name, and שָׁר *shur*, to sing: otherwise, *here is he that governs, or sings*; from שָׁם *sham*, *here, or there*, and שָׁר *shur*, to sing, or שָׁרָר *sharar*, to rule. [Perhaps from two roots, שָׁמְשֵׁרַי, *one who is carefully kept by God*. Son of Jeroham, 1 Chron. viii. 26.]

SHAPHAM, שָׁפָם, *Sapham*. Vulgate, *Sapham, beard, whiskers*; from שָׁפָם *shapham*: otherwise, *their beard, their lip, their brink*: from שָׁפָה *shaphah*: or *their breaking, their retreat*; from שָׁפַח *shuph*, to break, to hide, and שָׁם *shem*, *theirs*. [*Sorrow, great anxiety*.]

I. **SHAPHAM**, **SHAPHAN**, or **SAPHAN**, son of Azariah, secretary of the temple in the time of king Josiah. 2 Kings xxii. 12. 2 Chr. xxxiv. 20. Jer. xxix. 3. xxxvi. 1. Ezek. viii. 11. *Shapham* informed that prince of the discovery of the book of the law of the Lord in the temple. We find several sons of *Shapham*, viz. *Abikim, Elasa, Gamariah, and Jezoniah*; but we cannot say, they are all sons of the same *Shapham*.

SHAPHAN, שָׁפָן, *rabbit, or wild rat*; from שָׁפָן *shaphan*: otherwise, *their brink, their lip, their breaking*; from שָׁפָה *shaphah*, or שָׁפַח *shuph*, and שָׁם *shem*, *theirs*.

I. **SHAPHAN**, an animal often mentioned X div. 2 in

in Scripture, sometimes translated by *Chorogrillus*, at other times by *Lepusculus*, or *Herinacium*. Moses declares it unclean, though a ruminating animal, because it does not divide the hoof. Lev. xi. 5. Vulg. Prov. xxx. 26. Psal. civ. 18. Deut. xiv. 7. [In all the texts here quoted, the English translation renders *Shaphan* by *Coney*.] Solomon, in his Proverbs, says, the *Shaphan* keeps among rocks; and he insinuates, that it is gregarious. Bochart thinks it to be a kind of great rat common in Arabia, and edible, called *Aliarbuho*, [*al-Jerboa*.] It is not so large as a squirrel; is of a greyish colour, with the fore-feet and tail of a rat: the end of its tail, the eyes, and the head, are like those of a rabbit: its hind-legs are longer than those before: it chews the cud, loves to be among the rocks, and they herd together in flocks. These qualities agree with the *Shaphan*. [Mr. BRUCE thinks it is his *Ashkoko*, which is rather a rabbit than a rat. Comp. FRAGMENTS, and Plate CONEY.]

II. SHAPHAN, son of Gad, who dwelt in Basan. 1 Chron. v. 12.

SHAPHAT, שפח, *that judges*.

I. SHAPHAT, or SAPHAT, son of Hori, of Simeon, one deputed to view the land of Canaan, Numb. xiii. 5.

II. SHAPHAT, of Abel-meholah: father of the prophet Elisha, 1 Kings xix. 16. 2 Kings iii. 11.

III. SHAPHAT son of Shemaiah, 1 Chron. iii. 22. of the royal family of David, by Jecho-niah.

IV. SHAPHAT, son of Adlai, who had the chief care of David's cattle in Basan, 1 Chron. xxvii. 29.

SHAPHER, שפר, *Ἀρσάφης, beauty; trumpet*, from שפר *shaphar*, or *shophar*, by different readings. [*fair*, fem. *Shiphrah*, the name of the Hebrew midwife, Exod. i. 15. so *Pulcheria*, &c.]

SHAPHAR, or SEPHIR. Numb. xxxiii. 23. An encampment of Israel in the desert, between Kibalathah and Haradah. [See Plate, TRAVELS of ISRAEL.]

SHARAI, שרע, *Σαρὰ, my lord, my prince; or, my song*; from שרע *sharar*, to govern, or שור *shur*, a song, and י, *my*. One who, after the captivity, dismissed his wife, Ezra x. 40.

SHARAIM, שרע, *Σαραιμ, gates, estimations, &c.* See SHAAIRIM. [Otherwise, *hairy*, or *barley*, or *seasons*, or *demons*, or *goats*.]

SHARAIM, or SARAIM, a city of Judah, afterwards given to Simeon. Josh. xv. 36. 1 Sam. xvii. 32. 1 Chron. ii. 64. *Dimidium requietionis Sarai*. Vide Joseph, *Antiq. lib. viii. cap. 8*. See ZORA.

SHARAR, שרר, *navel, or lord*; from שרר *sharar*, or *sarar*, according to different readings:

otherwise, *thought, consideration, song*; from שור *shur*. [establishment of the family. Father of Abiram, 2 Sam. xxiii. 33. called *Sacar*, 1 Chr. xi. 35. reward, wages.]

SHARESER, שרצר, *Σαραζαρ, prince of the treasure*; from שר *shur*, a prince, and צר *atsar*, treasure.

I. SHAREZER, or SARASAR, second son of king Sennacherib; he assassinated his father while worshipping his god Nisroch. 2 Kings xix. 37. Tob. i. 21.

II. SHARESER, or SERESER, or SAR-EZER, a lieutenant, or officer of Nebuchadnezzar. Jer. xxxix. 3. Probably he had the care of the king's treasures.

SHAREZER, שרצר, *overseer of the treasury, of the store-house*; from שרר *sharar*, that rules, or governs; and from צר *atsar*, treasury, or store-house: or the treasure of him that sings; from שור *shur*, to sing: otherwise, that sees the ambushes; from שרר *sharar*, to see, and צר *tsar*, ambush: or, according to the Hebrew and Syriac, encampment of him that besieges. This name is Assyrian, and its etymology cannot be had from the Hebrew.

SHAREZER, and Regem-melech, Jews of Babylon, who consulted the prophet Zechariah concerning the fast of the fifth month, Zech. vii. 2. See REGEM-MELECH.

SHARON, שרון, *his plain, his song*; from שור *shur*, a song, or שרון *tsurah*, a plain, and י *an*, his.

SHARON, or SARON, or SARONA. There are three districts of Palestine known by this name: which was almost proverbial, to express a place of extraordinary beauty and fruitfulness. See Isaiah xxxiii. 9. xxxv. 2.

I. SHARON, a district between mount Tabor and the sea of Tiberias, E. Euseb. Jeron. in Saron. [Extending to Caesarea and Joppa. It was extremely fat and fertile. Josh. xii. 18. Cant. ii. 1. 1 Chron. xxvii. 29. Isaiah xxxiii. 9. xxxv. 2. lxv. 10. Acts ix. 35. Gr. *Saron*.]

"The great plain," compare Bochart, *Hieraz. Part. i. col. 307, 533.*

II. SHARON, a district between Caesarea of Palestine and Joppa, along the coast.

III. SHARON, a district beyond Jordan, in the country of Basan, and in the tribe of Gad, 1 Chron. v. 16. Reland maintains, that there was no Sharon beyond Jordan; and that the tribe of Gad came to feed their flocks as far as Joppa, Caesarea, and Lydda: which to us seems incredible, because of the distance of the places: besides, the country of Basan itself was very fine and fruitful. Reland, *Palast. lib. i. cap. 55. lib. iii.*

IV. SHARON. Modern travellers give this name

name to the plain between Ecdippe and Ptolemais.

V. SHANON, or LASHARON, a city whose king was slain by Joshua, Josh. xii. 18. St. Luke, ix. 35. seems to notice a city by the name of *Sharon* or *Saron*; and 1 Chron. xlvii. 29. we find one called Shitrai the *Shoronite*: but these passages may well enough be supposed to denote a country, and not a city.

SHARUHEN, שרן, *prince of grace*, or *grace of the prince*; from שרר *sharar*, to govern, and חן *chen*, *grace*; or *song of grace*; from שור *shur*.

[“The free gift of munificence,” from the Arabic root, liberality, generosity; from the Chaldee, this name would imply, “the fort of strength;” or the habitation of the strong.]

SHARUHEN, or SAROHEN, a city of Simeon; Josh. xix. 6. probably *Saharem*.

SHASHAK, ששק, *bag of linen*; from שש *shak*, a bag, and שש *shesh*, linen: otherwise, the sixth bag; from שש *sheesh*, six, and שש *shak*, bag, or sack: [Simon thinks, for ששקש, *vehemently desired* by his parents.]

SHASHAK, or SESAC, of the posterity of Benjamin, who dwelt at Jerusalem with his children, 1 Chron. viii. 23.

SHAVEH, שוה, *plain*: or *that puts*, or *that makes equal*; from שוה *shavah*.

SHAVEH, or SAVE, the valley of *Shaveh*, otherwise, “valley of the king,” Gen. xiv. 17. was probably pretty near Jerusalem, because Melchisedeck king of this city, with the king of Gomorrah, came to meet Abraham at his return from the defeat of the five kings, as far as the valley of *Shaveh*. Vide FRAGMENT, “on Melchisedeck.”

SHAVEH-KIRIATHAIM. See KIRIATHAIM.

SHAVEH-KIRIATHAIM. The Emim, an ancient people beyond Jordan, dwelt at *Kiriathaim*. Gen. xiv. 5. Chedorlaomer and his confederates defeated them, when they attacked the five kings of Pentapolis. Afterwards, the Moabites drove out the Emim, and destroyed them Deut. ii. 10. *Shaveh-Kiriathaim* is probably a plain near *Kiriathaim*, a city beyond Jordan, ten miles from Medaba west, as Eusebius says, *in locis*. It was given to the tribe of Reuben; but was afterwards possessed by the Moabites, Numb. xxxii. 37. Josh. xiii. 19. See Ezek. xxv. 9.

SHAVING. The practice of *shaving* the beard and hair, and sometimes the whole body, was common among the Hebrews, Numb. viii. 7. Lev. xiv. 8, 9. The Levites on the day of their consecration, the lepers at their purifica-

tion, *shaved* all the hair off their bodies. A woman taken prisoner in war, when she married a Jew, *shaved* the hair off her head, Deut. xxi. 12. The Hebrews, and nations bordering on Palestine, *shaved* themselves when they mourned, and in times of great calamity, whether public or private, Isai. vii. 20. xv. 2. Jer. xli. 5. xlviii. 37. Baruch vi. 30. God commanded the priests not to cut their hair, or beards, in their mournings, Lev. xxi. 5. The Nazarites also did not cut their hair during the whole time of their Nazariteship, Numb. vi. 9, 18. But if it happened that, during this time, any man should die in their presence, they were to *shave* their hair, and begin their exercises of Nazariteship anew. The strength of Samson was in his hair, which he wore without cutting, in the manner of a Nazarite; but, no sooner was he *shaved* than he became feeble.

To *shave* the whole beard, and all the hair, or but half the beard and hair, was an insult and mockery, 2 Sam. x. 4. 1 Chron. xix. 4. Hannun, king of the Ammonites, having thus treated David's ambassadors, David attacked and conquered the Ammonites. God said, he would use a hired razor, to *shave* off all the hair from the body of his people: i. e. he would take vengeance on Judah, by the sword of a people inhabiting beyond the Euphrates. In mourning, sometimes, they suffered their beards to grow long, 2 Sam. xix. 24. Mephibosheth did not *shave* his beard during the whole time king David was expelled from Jerusalem by Absalom. Jeremiah, ix. 26, describes the Arabians bordering on Judea, by their manner of *shaving* their heads: they cut their hair in a circle, in honour of their deity. God prohibits the Israelites from imitating them, Levit. xix. 27. [Comp. RAZOR, FRAGMENTS, No. XCIII.—In addition to what has been said under the article RAZOR, it may be proper to observe, that among the most degrading of punishments for women, is the loss of their hair; and the Apostle hints at this. 1 Cor. xi. 6. “if it be a shame for a woman to be shorn, or shaven,” &c. Comp. FRAGMENTS, No. CLX.]

SHAUL, or SAUL, son of Simeon, and grandson of Jacob, Numb. xxvi. 13.

SHAVSHA, ששש, *joy*, or *elevation*; from שש *shush*, *joy*. One of David's secretaries. 1 Chron. xviii. 16.

SHEAF, Levit. xxiii. 10, 11, 12. The day after the feast of the Passover, they brought into the temple a *sheaf* of corn, as the first-fruits of the barley-harvest; with these ceremonies. On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended,

and the second day was begun, which was a working day; the house of judgment deputed three men to go in solemnity, and gather the *sheaf* of barley. The inhabitants of the neighbouring cities, assembled to witness the ceremony. The barley was gathered in the territory of Jerusalem. The deputies demanded, three times, if the sun were set? They were as often answered, *it is*: Afterwards, they demanded three times, if they might have leave to cut the *sheaf*? Leave was as often granted. They reaped it out of three different fields, with three different sickles, and put the ears into three boxes, to carry them to the temple.

The *sheaf*, or rather the three *sheaves*, being arrived in the temple, were threshed in the court; and they took a full omer, i. e. about three pints of the grain: after it had been well winnowed, parched, and bruised, they sprinkled over it a log of oil, i. e. near a pint.

To this they added a handful of incense; and the priest who received this offering waved it before the Lord, toward the four quarters of the world, cross-wise; he cast part of it on the altar, and the rest was his own. After this every one might begin his harvest. *Cod. Menachot. vi. 3. Vide Maimonid. in Temidim et Mosaphim.*

SHEAL, שְׂאֵל, *that asks, that prays*: otherwise, *low and subterraneous places, hell*; from שְׂאֵל *shaal*, or *sheol*, according to different readings.

SHEAL, or SAAL, son of Bani: one who quitted his foreign wife, *Ezra x. 29.*

SHEALTIEL, שְׂאֵלְתִּיֵּל, *I have asked of God*; from שְׂאֵלְתִּי, *I have asked*, and אֵל *el*, *God*.

SHEALTIEL. See SALATHIEL.

[SHEAR-JASHUB, *the remnant shall return*, an allegorical name given by the prophet Isaiah to one of his sons: *q.* had he another name of a more common nature? *Vide MAHER-SHALHASHEBAZ.*]

SHEARIAH, שְׂרָאִיָּה, *hairs, or gate of the Lord*; from שְׂרָא *shahar*, *gate*, [opening, i. e. liberation] *hair*, and שְׂרָא *jah*, *the Lord*; or from שְׂרָא *shahir*, *a goat*: otherwise, *tempest of the Lord*. 1 Chron. viii. 38. ix. 44.

SHEBA, שֶׁבָּא, *captivity*; from שֶׁבָּא *shabah*: otherwise, *conversion, repose, old-age*; from שֶׁבָּא *shub*.

I. SHEBA, son of Raamah, Gen. x. 7. It is thought he inhabited Arabia Felix; where his father Raamah dwelt.

II. SHEBA, son of Joktan, Gen. x. 28. Bochart places him in Arabia Felix; but we rather think he should be placed in Persia or Armenia: where are traces of his name; and his father Joktan, with his other children, had settlements about these countries.

III. SHEBA, son of Jackshan, Gen. xxi. 3. Probably he dwelt in Arabia Deserta, or theabouts. We think, with Bochart, that they were the descendants of this *Sheba*, which took away Job's cattle.

IV. SHEBA, QUEEN OF, 1 Kings x. 2. Chr. ix. called *Queen of the South*, Matt. xii. 42. Luke xi. 31. was, according to some, a queen of Arabia, (Raban, Hugo. Dionys. Tost. Jansen. Maldon. Cornel. *alii*;) according to others a queen of Ethiopia, (Jerom, in *Isai. lx. Theodor. et Præcop. in 3 Reg. Vatab. Sanct. al.*) Josephus says, that *Sheba* was the ancient name of the city of Meroë, and that the queen of whom we are speaking, came from thence. This opinion has much prevailed. The Ethiopians at this day claim this princess as their sovereign, and say, that her posterity reigned there for a long time. See Ludolph, and Jerom Almeida, and *Hist. of Ethiopia*, [and *Bavon.*] They preserve the catalogue of these princes, their names, and succession. The eunuch of queen Candace, who was converted and baptized by St. Philip, Acts viii. 27. was an officer belonging to a princess of the same country. The ancients acknowledge, that women used to govern in this country. Strabo, *lib. xvi. cap. 17.* Pliny, *lib. vi. cap. 26.* The isle of Meroë is sometimes comprehended in Ethiopia; south of Egypt, and far south of Palestine.

Those who think this princess came from Arabia, rely, *first*, on the general consent, that there are Sabæans and Cushim, or Ethiopians, in Arabia. This princess was queen of *Shaba*, or of Cush, and Ethiopia. *Secondly*, Arabia is south of Judea. *Thirdly*, Arabia Felix may well be placed at the uttermost parts of the earth, Matth. xii. 42. because it borders on the southern ocean, and formerly they knew no land beyond it: *Terra finesque, quæ ad orientem vergunt, Arabiâ terminantur*, says Tacitus, *lib. v.* *Fourthly*, Arabia abounds in gold, silver, spices, and precious stones, which are the presents this princess made to Solomon; which cannot be conveniently said of the island of Meroë. *Lastly*, several understand of the Sabæans in Arabia Felix, these verses of Claudian, where he says, the women are used to govern:

Madia, levibusque Sabeis
Imperat hic sexus, Regina antequam sub armis
Barbaris pars magna jacet.

CLAUDIAN in *Europ. lib. xi.*

And if popular tradition be entitled to any reliance, that of the Arabians may be produced, who think that queen Balkis came from the city of *Sheba*, otherwise called *Marib* or *March*, in Yemen. *Candaule*

Candace is the name that Josephus, and several others give to the queen of *Sheba*. She came to see Solomon about A. M. 3012, ante A. D. 992.

[Mr. BRUCE has given us the history of the queen of *Sheba*, and her descendants, from the Abyssinian historians: but, he thinks the eunuch of Candace (*Chandake*) was an officer of the queen *Endagui*, whose territories lie beyond the great desert, south of Syene, in Upper Egypt. It is probable, at least, that the *Sheba* of Solomon's visitor, and the Ethiopia of the Acts, are distinct places: and *Sheba* the furthest off; which adds to the force of our Lord's comparison, as probably this visitor travelled from the greatest distance, &c. of any that ever came to Jerusalem. But, what if the Ethiopians, i. e. Abyssinians, at that time ruled in Arabia, also? then she might come from Arabia, yet be queen of Ethiopia, which is only across the Red-sea; and this seems to have been the fact.

The Chaldee, in Gen. x. 7. Job i. 15. vi. 19. put *Smaragdus* for *Sheba*, as if supposing that *Sheba* was the region of emeralds, which *Smaragdus* signifies: and it is by no means unlikely that the islands in the Red-sea, which are called by the Arabs *Zemroud*, should mark the district whereabouts they placed *Sheba*. This is no opportunity for discussing the character of emeralds: but perhaps, formerly, there might be mines of these stones in this latitude, which might anciently yield specimens of great value and excellence. On the opposite territory of Egypt, there are traces of ancient mines for this production: and it is likely, that the territory of *Sheba* might extend to that country. Indeed, it is very probable that *Saba*, in Arabia, should be one of the *Shebas*, and *Assaba*, in Africa, be the other; but it should seem, by the narrative of Mr. Bruce, that both of them had been, at times, under the government of the same dominion: so that it might be the same people, sometimes in two divisions, sometimes united: but this will not vacate the idea that each division might have a capital of a name approaching to *Saba*, or *Assaba*, or *Sheba*.

Perhaps, instead of there having been real mines of emeralds in any island of the Red-sea, this island, and the opposite shores of Africa, might take their name from *Sheba*, (i. e. emerald) son of Cush, and retain the appellation of Emerald's Island, q. Emerald's property, to this day. That the Cushites extended their settlements to these parts we have already found reason to conclude.

It should be noticed, however, that, very late-

ly, the ancient Emerald mines, on the African shores of the Red-sea, the galleries and works of which still exist, have been visited by Europeans; some of whom have had the address to persuade the Pacha of Egypt to open and work them: whether this undertaking has been productive of any profit, we do not know; but, as a geographical mark, it distinguishes the district intended by the Chaldee paraphrast.]

SHEBA, or SHABO, שָׁבָו, *seven*, or the *seventh*; *fulness*, or *oath*; from שָׁבָו *shabab*, or *shibab*, according to different readings.

I. SHEBA, or SHABO, a city of Simeon, Josh. xix. 2.

[Was this the same place with *Beer-sheba*?—By both being named in the same verse, this should appear to be extremely doubtful: but it is not unlikely that some settlement might take place near to the well of the oath, *Beer-sheba*, yet distinct from it. The passage may be read, as in our translation, "*Beersheba*, and *Sheba*;" or "*Beersheba*, i. e. *Sheba*:"—it may be worth while to observe, that we have *Bath-sheba*, daughter of the oath, or, &c. 2 Sam. xi. 3. called *Bath-shua*, 1 Chron. iii. 5. also, *Bersabas*, son of the oath, or, &c. Acts xv. 22. The LXX. seem to call *Sheba*, *Samad*, in this passage; or else they took it for another place, distinct from *Beersheba*: this variation has its weight.]

II. SHEBA, perhaps *Shema*, Josh. xv. 26.

III. SHEBA, son of Abihail, of Gad, who dwelt in Bashan, 1 Chron. v. 13.

IV. SHEBA, son of Bichri, of Benjamin, a turbulent fellow, who was near engaging Israel in a civil war. After the defeat of Absalom, when the tribe of Judah came to king David, and brought him over the river Jordan, on his way to Jerusalem; the other tribes resented the little notice taken of them: there was provoking language given on both sides; insomuch that *Sheba*, son of Bichri, sounded a trumpet, and proclaimed; "We have no share in David." Thus Israel forsook David, and followed *Sheba*. 2 Sam. xx. 1, 2, 3, &c.

When David came to Jerusalem, he sent Abishai, with what troops were at hand, in pursuit of this traitor. Joab also took soldiers, and crossing the country north of Jerusalem, he arrived at Abel-beth-maacha, a city at the entrance of the pass between Libanus and Anti-libanus, whither *Sheba* was retired. Joab besieged the place; when a discreet woman inhabiting the city, persuaded the people to cut off *Sheba's* head, and to throw it over the wall; on which Joab and his army retired.

SHEBAM, שָׁבָמ, *conversion*, *return*, *captivity*,

city, old age, rest: from שָׁבַח *shabach*, or שָׁב *shub*. [Perhaps transposed from *Beshamah*, sweetness, i. e. of wine; for such is the import of the Chaldean root. A city of Reuben, which produced wine. Numb. xxxii. 3. In like manner *Sibmah* for *Beshmah*, verse 38. Josh. xiii. 19. Isaiah xvi. 8, 9. Jer. xlviii. 32. This is Simon's idea. Vide *SHIBMAN*.]

SHEBAM, or SEBAMA, a city of Reuben, beyond Jordan. Numb. xxxii. 3.

SHEBAN, שֶׁבַן, Σαβανα, *that holds them captive, or their captivity*; from שָׁבַח *shabach*, and בָּנָם *am, theirs*. A city of Reuben, Numb. xxxii. 3. Perhaps the same as SHEBAM.

SHEBANIAH, שְׁבַנְיָה, Vulgate, *Sabaniah, the Lord that converts, or that recalls from captivity, or that captivates*; from שָׁבַח *shabach*: otherwise, *that understands, that builds, that produces filiation*; from בָּנָה *banah*, or בֵּן *bun*, or בֶּן *ben*, and יְהוָה *jah, the Lord*: otherwise, *that understands the Lord, or to whom the Lord gives attention*. [The Lord's building up.]

I. SHEBANIAH, SABANIA, or SEBENIAS, a priest in the time of David: he assisted at the bringing of the ark, 1 Chron. xv. 24.

II. SHEBANIAH, a priest who returned from the captivity, with Zerubbabel, Neh. xii. 14.

III. SHEBANIAH, a principal Jew, Nehem. xi. 4.

SHEBARIM, שְׁבָרִים, *ruptures, breakings, hopes*; from שָׁבַר *shabar*, or שִׁבְבֵר. Josh. vii. 7.

SHEBARIM, שְׁבָרִים, *surrounding, or about the high places*; from שְׁבָר *sabab*, circuit, and רָמָם *ramam, eminences*. According to the Syriac, *opinions, hopes*. Ezek. xlvii. 16.

SHEBARIM, or SABARIM, a place about Ai and Bethel. The inhabitants of Ai pursued the Israelites to *Shebarim*, עַד הַשְּׁבָרִים. Josh. vii. 5. Some take *Shebarim* in an appellative sense. They pursued them till they had entirely routed them. LXX. ἕως συμπεράσαι αὐτοὺς.

[Malvendus, Gusset, and others, think the place was named from *breaches* in the rocks; Junius and Hiller think from *breaches* made on the enemy by the Israelites in battle. Josh. vii. 5.

Thus appears to be a place not far from Ai; probably as Ai stood on a hill, these breakings were divisions of the rocks, or &c. or even of the ways leading to the city, as it is said the people were smitten "in going down."]

SHEBAT, שֶׁבַת, Vulgate, *Sabbath; twig, sceptre, tribe*. Zech. i. 7.

SHEBAT, SEBAT, SEBET, or SHEBET, the fifth month of the civil year of the Hebrews; the eleventh of the ecclesiastical year. It answers to our month of January O. S. The Jews began by *Shebet*, to number the years of the

trees they planted, the fruits of which were esteemed impure till the fourth year.

The tenth of *Shebet* was a fast for the death of the elders, who succeeded Joshua, Judges ii. 7, 10.

The twenty-third of *Shebet*, a fast in memory of the resolution taken by the Israelites, to war against Benjamin, Judg. xix. 20.

The thirteenth of *Shebet* Simon Maccabeus was assassinated by Ptolemy, son of Abubus, his son-in-law, 1 Mac. xvi. 14, 15, 16.

SHEBER, שֶׁבֶר. See SHEBARIM.

SHEBER, or SABER, son of Caleb and of Maacah his concubine. 1 Chron. ii. 48.

SHEBNAH, שְׁבְנָה, Σωβνάς, or SOBNAS, *who rests himself, or who is now captive*; from שָׁב *shub*, or שָׁבַח *shabach*, and נָא *na, now*.

SHEBNAH, or SEBNAH: secretary under king Hezekiah, 2 Kings xviii. 18. This prince sent *Shebna*, Joah, and Asaph, to hear the proposals of Rab-shakeh. Some have pretended, that *Shebna* had been high-priest; but Scripture only calls him treasurer, or *Præpositus Templi*, which is very different from high-priest, Isaiah xxii. 15. "Go (says the Lord) get thee unto this treasurer (*Sochen*) even unto *Shebna*, who is over the house," or the temple. (The word *Sochen*, signifies one that has the oversight of the king's magazines, a treasurer.) "What hast thou here; that thou hast hewed thee out a sepulchre here? Behold the Lord will carry thee away with a mighty captivity, (as a cock with the feet tied together, says Jerom) and will surely cover thee." [Hebr. "The Lord will translate you elsewhere, O mighty man, powerful warrior," &c. יִחַד מְסַלֵּךְ גִּבֹּר. In rendering this passage, Jerom has followed the sense that *Gibbar* ought to have here, according to the opinion of the Jew that taught him Hebrew. Elsewhere it signifies a *stout man*—a hero; but here he pretended it signified a *cock*.] Or, he will fall upon you, as a bird of prey falls upon his game. "He will surely violently turn and toss thee, like a ball, into a large country," It is thought this happened to *Shebna*, under the reign of Manasseh, and that he was carried captive with this prince to Babylon, A. M. 3328, ante A. D. 676. Vide FRAGMENTS, No. CCX.

SHEBUEL, שְׁבּוּעַל, *conversion, return, rest, or captivity of God*; from שָׁב *shub*, *conversion, rest*, or שָׁבַח *shabach*, *captivity*, and אֱלֹהִים *el, God*.

SHEBUEL, or SUBAEL, eldest son of Gershon, son of Moses, 1 Chron. xxiii. 16. had the care of the treasures of the temple, chap. xxvi. 24. The last mentioned must be only a descendant from *Shebuel*, grandson of Moses.

SHECANIAH, שְׁכַנְיָה, *the Lord is near*: otherwise,

otherwise, *house*, or *habitation of the Lord*; from *שכן shaken*, *near*, or *tent, habitation*, and *יהוה jah*, *the Lord*.

SHECANIAH, son of Arah; under Nehemiah, Neh. vi. 18.

I. **SHECANIAH**, son of Obadiah, of the race royal of Judah, 1 Chron. iii. 21.

II. **SHECANIAH**, a priest, head of the tenth family of the priests, 1 Chron. xxiv. 11. Ezra viii. 8, 5.

SHECHEM, שכם, Συχήμ, Συχέμ, Acts vii. 16. Σίχημα, Eccus. i. 26. *part, portion, the back, shoulders, early in the morning*; [the approach of dawning day.] from שכם *shekem*, according to different readings.

I. **SHECHEM**, son of Hamor, prince of the *Shechemites*: he seduced Dinah the daughter of Jacob, as she went to see a festival of the *Shechemites*. Gen. xxxiv. A. M. 2265, ante A. D. 1739. Afterwards, asking her in marriage, he obtained her, on condition, that he, and all the men of *Shechem*, should be circumcised. This was agreed to; but on the third day, when the wounds of the circumcision were at the sorest, Simeon and Levi, the two brothers of Dinah by the same mother, entered *Shechem*, and slew all the males. After which, the other sons of Jacob, and their domestics, plundered the city. It is probable, that this prince gave name to

II. **SHECHEM**, שכם, Νεάπολις, *Neapolis*, Σίχημα, *Sichima*, Σικάρ, *Sichar*, *Sychem*, Acts vii. 16. Μάβάρθα, *Mabartha*, Joseph. de Bello, lib. v. cap. 4. *Flavia Neapolis*. Josephus says, the people of the country called it *Mabartha*; perhaps, because of the vale of *Moreh*, hard by. Joshua, xvii. 7. xx. 7. appoints this city to Benjamin: it was in the mountains of this tribe. Jacob bought a field in the neighbourhood of this city, which by way of overplus he gave to his son Joseph, who was buried here, Gen. xlviii. 22. Near the same city was Jacob's well or fountain, at which Jesus Christ discoursed with the woman of Samaria, John iv. 5. See FRAGMENTS, No. DLXIX. After the ruin of Samaria by Shalmaneser, *Shechem* was the capital of the Samaritans; and Josephus says, *Antiq. lib. xi. cap. 8.* it was so in the time of Alexander the Great. It was ten miles from Shiloh, Euseb. et Jerom, in locis; forty from Jerusalem, and fifty-two from Jericho. Vide Reland, in *Sichem*. Jerom says, that Paula visited the church built over Jacob's fountain. Antoninus Martyr, Adamnanus, and Villibaldus, who wrote in the eighth century, speak of this church. Phocas, who wrote in the twelfth century, makes no mention of it.

III. **SHECHEM**, son of Gilead, and chief of a family. Numb. xxvi. 31.

SHEDEI, 'Ασδαι, *all-mighty*; from שדד *shaddai*: or *destroyer*, or *breast*; from שדד *shad*, or שדד *shadad*: *otherwise*, *camp*, or *field*. Vide SHADDAI. Father of Zedekiah. Baruch i. 1.

SHEDEUR, שדדור, *field, pap, all-mighty*, or *destroyer of fire*, or of *light*; from שדד *shaddai*, *all-mighty*, and שדד *shad*, *fire*, or *light*. [light of *Shaddai*.] Father of Elizur, of Reuben. Numb. i. 5.

SHEEP. The *sheep*, or *lamb*, was the common sacrifice of the old law. When Moses speaks of this victim, he never omits to appoint, that the rump be laid whole on the fire of the altar. This was the most delicate part of the animal. In the East there are *sheep*, whose tails or rumps are all fat, and weigh sometimes, twenty-five pounds, or more. Those of Tartary, according to John Kinson, weigh sometimes eighty pounds. Those of Indostan have also tails large, heavy, and their wool very short and fine. The tails of the Madagascar *sheep* weigh fifteen or sixteen pounds. Herodotus says, lib. iii. cap. 113. that in Arabia are two sorts of *sheep*; some have tails three cubits in length; which, were they suffered to be drawn along the ground, would be bruised. Therefore the shepherds of that country make little carriages, on which they lay the tails of these *sheep*, which thus draw them about. The other *sheep* have tails two cubits long, or about three feet. Busbequius tells us in his voyage, Ep. iii. that some of this sort are found in Asia Minor. In eam aliquando magnitudinem accrescit ut duas rotulas cum media tabella subijci necesse sit. Vide FRAGS. No. CXLVIII. and PLATE, SYRIAN ANIMALS.

When Jacob was employed in Mesopotamia, in feeding the *sheep* of his father-in-law Laban, Gen. xxxi. 12, 13, 14, the angel of the Lord appeared to him, and said: "See, all the rams which leap upon the cattle are ring-streaked, speckled, and grised." At the same time he discovered to him a mode of causing the ewes to produce lambs of different colours, by means of branches of trees, half peeled; which were to be placed near the troughs at which the *sheep* drank. This requires consideration; 1st. whether the artifice of Jacob were natural or miraculous. 2ndly. in what Jacob's request consisted, for the text does not clearly explain it. 3rdly. whether this artifice may be esteemed fair, and allowable.

First, it is agreed, that the females of all animals, have a great power of communicating to their offspring certain inclinations, antipathies, figures, marks, or colours. We have evidence of this every day; it cannot be doubted: women experience it; and we see it in domestic animals

animals, which are more subject than others to receive impressions, from objects presented to their view. Horses, dogs, cats, pigeons, fowls, tame rabbits, are often of different colours, and their young generally take a colour from what most forcibly strikes the imagination of the dam at the time of conception. This is observed both by ancient and modern philosophers; Aristot. *prob. sect. x.* Pliny, *lib. vii. cap. 12.* Oppian, *de Venal. lib. i.* and this Jerom, *quæst. Hebr. in Genes.* and St. Austin, *qu. 93. in Genes. et lib. xiii. cap. 5. de Civ. Dei.* with the greater part of the commentators, acknowledge on the present question. Therefore, there was nothing miraculous in the action of Jacob; but the miracle consisted in the appearance of the angel, who suggested to him in a dream, a natural method of propagating *sheep* of different colours.

As to the second difficulty, we think that Jacob required of Laban, 1st. Every youngling which should be born spotted, and of several colours, whether *sheep* or goat. 2ndly. Those quite black, or with some white spots. He left to Laban whatever should be quite white, both *sheep* and goats. After this, Laban and he separated whatever was wholly white, goats and *sheep*, and Laban left all these animals to Jacob, expecting that the offspring of these *sheep* or goats, would be only of one colour. This was, to Jacob, the least favourable condition possible, and would certainly have proved so, had he not counteracted it. The party-coloured branches of trees, laid at the watering-places, had a similar effect on the imaginations of the *sheep*, and goats, as party-coloured *sheep* and goats themselves would have had. As to Laban, he took under his own care all the animals of different colours, that might naturally be expected to produce young of different colours.

A second artifice of Jacob was, not to expose the party-coloured branches at all times, nor to all sorts of *sheep*, or goats; but only in the spring, that he might have his young in autumn; and, to let nature proceed in her ordinary course in autumn, that Laban might have the lambs yearned in the spring. According to Bochart, *de Animal. Sacris*, he exposed his branches only to the best and strongest ewes in the flock. Besides, it is thought, that when the number of lambs and kids of several colours was sufficient, instead of the striped branches he exposed these lambs and kids, which would produce the same effect.

As to the third difficulty, it is objected, that Jacob used a kind of trick to out-wit Laban.—No doubt but Laban understood the bargain

between him and Jacob in the most obvious and natural sense, in which Jacob was to yield to him all lambs and kids, produced white, and reserve to himself only the black ones, or the party-coloured; yet instead of honestly pursuing this intention, he adopts an artifice unknown to Laban, and of which he had no suspicion, to make the greater part of the young fall to his own share. This appears directly contrary to the rules of honesty. It signifies nothing to say, that Jacob had a right to do himself justice against the encroachments and iniquity of Laban, who during so many years had made him no recompence for the services he had done him; because, according to true morality, no-body is to make himself judge in his own cause, nor to assume the office of doing himself justice. Besides, in strictness, what did Laban owe to Jacob? Had he not obliged himself to serve fourteen years for his two daughters? After this term was ended, Jacob might withdraw. The best argument in Jacob's vindication is, that God himself approved his conduct, and suggested this method to him by an angel. This Judge, infinitely just, saw Laban's injustice, and intimated to Jacob a sure (but not obvious) method of enriching himself, without giving Laban just cause of complaint, if he considered the matter justly. Is not every one allowed to use his own industry, and to advance his interests by good management, especially when he has to deal with persons of Laban's character?

By the name of *sheep*, Scripture often understands the people. Psalm lxxix. 13. "We are thy people, and the *sheep* of thy pasture;" also, "O shepherd of Israel, thou that leddest Joseph like a flock." Jesus Christ says, that he was sent only to the lost *sheep* of Israel, Matt. xv. 24. The righteous are often compared to *sheep* exposed to the violence of the wicked, to the fury of wolves: to slaughter. Psalm xlv. 22. At the last judgment, the just, (represented by *sheep*.) shall be at the right hand of the sovereign judge, and put in possession of heaven. Our Saviour describes deceivers, as wolves in *sheep's* clothing. Matt. vii. 15.

SHEHARIAH, שְׁהַרְיָה, *morning of the Lord, or visit of the Lord*; from שָׁחַר, *morning*, and יְיָ, *the Lord*. 1 Chr. viii. 26.

SHEKEL, שֶׁקֶל, from שָׁקַל, *to weigh*. A Hebrew weight and money. Exod. xxx. 23, 24. 2 Sam. xiv. 26. Shekel is used to denote the weight of any thing, as iron, hair, spices, &c. Among the different opinions, concerning the weight and value of the Shekel, we shall adhere to that of M. le Pellitier of Bohan, who says it weighs half an ounce, or the Roman *drachme* :

mar. i. e. nine penny-weights, three grains; and that the *Shekel* of silver was worth two shillings threepence farthing and a half. Moses and Ezekiel say, it was worth twenty *Oboli*, or twenty *Gerah*. Numb. xviii. 16. Ezek. xlv. 12. See the TABLES OF WEIGHTS and MEASURES; also, the PLATES OF JEWISH COINS, with their explanations, in FRAGMENTS, No. CCII.

The *Shekel of Gold* was half the weight of the *Shekel* of silver; and was worth eighteen shillings and three-pence, English.

The *Shekel of the Sanctuary*, according to several interpreters, was double the common *Shekel*; but this opinion wants proof. We think it was the same as the common *Shekel*, and the words of *the sanctuary*, are added to express a just and exact weight, according to the standard kept in the temple or tabernacle.

SHEKINAH, שְׁכִינָה, *Divine presence*, [*tabernacled*; *effulgent glory*.]

SHEKINAH. Nothing is more frequently mentioned in the writings of the Jews, than the *Shekinah*, by which they understand the presence of the Holy Spirit. In the Targums, or Chaldee paraphrases, we find the names *Jehovah*, or God; *Memar*, or the Word; and *Shekinah*, or the Holy Ghost. They suppose the Holy Spirit, speaking and communicating itself to men by revelation; 1st. in the prophets; 2nd. in the *Urim* and *Thummim*, of the high-priest's breast-plate; 3rd. in what the Hebrews call *Bath col*, or the daughter of the voice. The *Shekinah* is the presence of the Holy Ghost, which resided in the temple of Jerusalem; and which, say the rabbins, drove from thence the princes of the air, and communicated a particular sanctity to it. See Basnage, *Hist. of the Jews*. lib. vi. cap. 5. art. 19.

They say also, that it rests on the mild and the humble, but flies from the fierce and passionate. It resides with him, whose house is open to the stranger; and is found in the midst of two or three persons who meet to study the law. *Echa Rab. fol. 59. 1.* They say, that the *Shekinah* has ten times changed its dwelling; and at last, going on the Mount of Olives, it continued there three years and a half, addressing the Israelites; "Return to me, my children, and I will return to you." But seeing they would not be converted, it retired. This last circumstance seems to hint at our Saviour's preaching among the Jews, and his ascension from the Mount of Olives.

The *Shekinah* was the most sensible token of the presence of God among the Hebrews: it rested over the propitiatory, or over the golden cherubim, which adhered to the propitiatory, the

VOL. II. PART XXVI. Edit. IV.

covering of the ark. Here the *Shekinah* abode in a cloud; from hence God gave his oracles, vocally, as some think, when consulted by the high-priest on account of his people. Hence Scripture often says, God sits on the cherubim, or between the cherubim; i. e. he gives the most evident tokens of his divine presence, by answering from hence the inquiries of Israel. The Rabbins affirm, that the *Shekinah* first resided in the tabernacle prepared by Moses, in the wilderness, into which it descended on the day of its consecration, in the figure of a cloud. It passed from thence into the *sanctuary* of Solomon's temple, on the day of its dedication by this prince; where it continued till the destruction of Jerusalem, and the temple, by the Chaldeans, and was not afterwards seen there.

[The reader will pay attention to what is said above on the manifestation of the presence of the *Holy Ghost* by the appearance of the *Shekinah*; because it is frequently referred to in N. T. and it enters much into the arguments of FRAGMENT, No. DCXXII. The *Shekinah* appeared at the baptism of Jesus; at his transfiguration; and is called the *excellent glory*, by Peter, 2 Epist. ii. 10. by the Evangelists a *bright cloud*: and the idea of a radiance, or glory, a mild effulgence, seems to be always annexed to it. It may be "the glory of the Lord," 2 Cor. iii. 18. where it is spoken of, under the allusion of being distributed to believers; as it really was at the time of the descent of the "cloven tongues like as of fire," which sat on each of the hundred and twenty, Acts ii. and on the assembly at Cornelius's, Acts x. 44. xi. 15. It might also be "the glory of the Lord," Luke ii. 9. and "the tabernacle of God with men," Rev. xxi. 3. In short, we find it frequently; but always gentle, and, as it were, lambent; not fierce or vindictive; as exemplified at the burning bush, Exod. iii. wherein the whole was enveloped, but nothing was consumed.]

SHELAH, שֵׁלַח, שֵׁלַח, שֵׁלַח, *that breaks, that unties, that undresses*; from שֵׁלַח *shalach*, to send, to reject, to unbind, [*solicited?*]

SHELAH, son of Judah, by Tamar, Gen. xxxviii. 11. Vide TAMAR, or JUDAH. Chief of a family. Numb. xxvi. 20.

SHELEMLAH, שְׁלֵמָה. *God is my happiness, my perfection, my peace, or the peace or perfection of the Lord*; from שְׁלָמָה *shalam*, peace, or perfection, and יְיָ *jah*, the Lord.

SHELEMLAH, שְׁלֵמָה. See above.

SHELEMLAH. One who put away his foreign wife. Ezra x. 41.

I. SHELEMLAH, of the race of the priests. Neh. xiii. 13. was appointed by Nehemiah to

Y din. 2

inspect

inspect the first fruits and tenths, belonging to the temple.

SHELEPH, שֶׁלֶף, *who draws out*. [or is drawn out, selected.] Second son of Joktan. Gen. x. 26.

SHELESH, שלש, *three*; from שלש *shalosh*: prince, captain; from שליש *shalish*. [Tertius.]

SHELESH, or **SELLES**, son of Helem, of Asher. 1 Chron. vii. 35.

SHELOMI, שלמי, *peaceable, perfect, or that rewards*; from שלם *shalam*. Father of Ahihud, of Asher. Ahihud was a commissioner for dividing the land. Num. xxxiv. 27.

SHELOMITH, שלמי, *my peace, my happiness, my recompence*; from שלם *shalam*.

I. **SHELOMITH**, **SALOMITH**, or **SALUMITH**, daughter of Dibri, of the tribe of Dan, was mother of that blasphemer, who having blasphemed the name of the Lord in the camp, was condemned to be stoned. Lev. xxiv. 10, 11. Scripture tells us that *Shelomith* had this blasphemer by an Egyptian; which should be naturally understood of an Egyptian who had married her: but the Rabbins explain it otherwise. They say, *Shelomith* was a very handsome and virtuous woman, who having in vain been solicited and tempted to criminal conversation by an Egyptian overseer of the Hebrews' labours, he at last found an opportunity by night, of slipping into the house and bed of *Shelomith*, in the absence of her husband, and abused her simplicity.

The day following, when this woman discovered the injury, she bitterly complained of it to her husband, when he returned. He at first thought of putting her away, but kept her some time, to see if she should prove with child by the Egyptian. After some months her pregnancy becoming evident, he sent her away, and with words he assaulted the officer, who had done this outrage. The Egyptian abused him more violently, both by words and blows. Moses coming hither by chance, and hearing of this injury done by the Egyptian to the Israelite, he took up his defence, killed the Egyptian, and buried him.

The brethren of *Shelomith* seeing their sister put away like an adulteress, pretended to call her husband to account for it, and to make him take her again. He refused; and they came to blows. Moses happened to be there again, and wished to reconcile them; but the husband of *Shelomith* asked him, What he had to do in the matter? Who had made him a judge over them? and, Whether he had a mind to kill him also, as yesterday he killed the Egyptian? Moses hearing this, fled from Egypt, into Midian.

The blasphemer stoned in the wilderness, was, say the Jews, the son of *Shelomith* and this Egyptian. The officer who inspected the Hebrews' labour, is he who is mentioned, Exod. ii. 11, 12. And the husband of *Shelomith*, is intimated in the following verses, 13, 14. Thus the Jews corrupt the Scripture, by supplying the text, and refining on its narrations.

II. **SHELOMITH**, daughter of Zerubbabel, prince of Judah, 1 Chron. iii. 19.

III. **SHELOMITH**, son of Shimei, a Levite of the family of Gershom. 1 Chron. xxiii. 9.

IV. **SHELOMITH**, son of Izhar, a Levite, of the family of Gershom. 1 Chron. xxiii. 18.

V. **SHELOMITH**, daughter of Rehoboam, king of Judah; and of Maachah, daughter of Absalom. 2 Chron. xi. 20.

VI. **SHELOMITH**, son of Zichri, a descendant of Eliezar, son of Moses; keeper of the treasures of the temple. 1 Chron. xxvi. 26.

SHELOMOTH, שלמה, Σαλομή, *perfect, peaceable*; from שלם *shalam*. Son of Izhari, and father of Jahath. 1 Chron. xxiv. 22. perhaps the same as *Shelomith* IV. [*Shelomith*, Eng. Tr.]

SHELUMIEL, שלמיה, *peace of God; or God is my happiness, retribution, or perfection of God*; from שלם *shalam*, *peace*, &c. and של, *God*.

SHELUMIEL, or **SALAMIEL**, son of Zurishaddai, prince of Simeon. He came out of Egypt at the head of 50,000 men, who carried arms; and made his offering to the tabernacle, in his order, as head of his tribe. Numb. i. 6. vii. 36. x. 19.

SHEM, שם, *name, renown; or he that puts, or places, or who is put or placed*.

SHEM, or **SEM**, son of Noah, Gen. vi. 10. born A. M. 1558, before the deluge 98 years, ante A. D. 2446. We think he was younger than Japheth, and older than Ham. [Vide JAPHETH.] He entered the ark with Noah his father. Afterwards, when the good old man was overtaken with wine, and exposed in his tent, *Shem* and Japheth covered him, nor would see in him any thing indecent. When Noah awoke, he predicted blessings on *Shem*, saying, The Lord God of *Shem* be blessed, [He shall dwell in the tents of *Shem*], and let Canaan be the slave of *Shem*. The great prerogatives of *Shem*, were, that from his race was to proceed the Messiah, and that the worship of the true God was to be preserved among his posterity. Being a hundred years of age he begat Arphaxad, and died aged six hundred years, A. M. 2158, ante A. D. 1846. *Shem* obtained for his portion the best provinces of Asia.

The Jews ascribe to *Shem* the theological tradition

tradition of what Noah had learned from the first of men. *Shem* communicated this to his children, and by his means the true religion was preserved. The Rabbins think also, that *Shem* instituted an academy, or school of religion, on mount Tabor. They say that *Shem* is *Melchisedeck*; that he, himself, had been at the school of Methuselah, before the deluge, for seventy-eight years; that he gave Abraham the whole tradition, the ceremonies of the sacrifice, of religion, &c. according to which this patriarch afterwards offered his sacrifices. Lastly, the Hebrews think that he taught men the law of justice, the calculation of months and years, with the intercalations of months and days. They pretend, that God gave him the spirit of prophecy a hundred years after the deluge, and that he prophesied four hundred years, though with little success, because men were become corrupt. Methodius says, that he dwelt in the island of the Sun, that he invented astronomy, and was the first king that governed on the earth. They ascribe to him the foundation of Septa, a maritime city of Africa, of Salernum, in Italy, and of Salem, in Judea. Those who confound him with *Melchisedeck*, suppose he wrote Psalm cx. "The Lord said unto my Lord," &c. also, a Hebrew book of physic, MS. in the library of the Elector of Bavaria. See P. Scipio Sgambat. *Archiv. Vet. Testament, lib. i. p. 165.*

Shem had five sons, Elam, Asher, Arphaxad, Lud, and Aram, who peopled the finest provinces of the East. See their Articles. The principal design of Moses being, to give the history and the laws of the Jews: he has carried the genealogy of *Shem* farther than those of the other sons of Noah, who were not his immediate subject. It is pretended that Noah committed to *Shem* the body of Adam, which he buried on Calvary. It is said also, that he deposited his will with him, by which he distributed the whole earth among his three sons. Among the heathen gods, *Ham* is Jupiter; *Japheth* is Neptune; and *Shem* is Pluto. See Bochart, *Phaleg. lib. i. cap. 1. Comp. Melchizedeck*, and FRAGMENTS.

SHEMA, שָׁמָע, *that is heard, that hears, that obeys*; from שָׁמָע *shamah*. [*Fame, renown, that which is heard of; a celebrated place. "Fame-town."*]

I. **SHEMA**, שָׁמָא, or שָׁמָמָא, a city of Judah. Josh. xv. 26.

II. **SHEMA**, fourth son of Hebron, and father of Rahan. 1 Chron. iv. 42, 43.

III. **SHEMA**, son of Joel, and father of Azaz, of Reuben. 1 Chron. v. 8.

SHAMAAH, שָׁמָא, Σαμαά, from *Shem*.

SHAMAAH, שָׁמָא, named, or placed; from

שָׁמָע *shem*, name, or שָׁמָע *sham*, to place: otherwise, lost, desolate; from שָׁמָע *shamam*: otherwise, renown, report, rumour, from *shem*.

SHEMAAH, or SAMAA, father of Joash, of Benjamin; he joined David at Gibeah. 1 Chr. xii. 3.

SHEMAIAH, שָׁמָע, *that hears, or that obeys the Lord*; from שָׁמָע *shamah*, *that hears*, and שָׁמָע, *the Lord*. Father of Shimri, of Simeon. 1 Chron. iv. 37.

II. SHEMAIAH, son of Joel, of Reuben, 1 Chron. v. 4.

III. SHEMAIAH, a prophet sent to Rehoboam king of Judah, with a message from God, to forbid his war against Israel. 1 Chron. xi. 2.

Some years after this, Shishak, king of Egypt, came in hostile array into Judea, against Rehoboam, and took the best places of his kingdom. The prophet *Shemaiah* told Rehoboam, and the princes of Judah, who had retired into Jerusalem, that they had forsaken the Lord, and now he in his turn would forsake them, and deliver them into the hands of Shishak. The king and the princes being in a consternation, answered "The Lord is just;" but, they humbling themselves, God moderated his anger, and their sufferings. Vide REHOBAM. *Shemaiah* wrote the history of king Rehoboam. 2 Chron. xii. 15.

IV. SHEMAIAH, son of Shecaniah, of the royal family of Judah. 1 Chr. iii. 22

V. SHEMAIAH, son of Hasshub, a Levite. 1 Chr. ix. 14.

VI. SHEMAIAH, of the race of Elizaphan, a Levite; he officiated in the tabernacle at the head of two hundred of his brethren. 1 Chron. xv. 8, 11.

VII. SHEMAIAH, son of Galal, and grandson of Jeduthun. 1 Chr. ix. 16.

VIII. SHEMAIAH, son of Nathaniel, secretary of the temple. 1 Chr. xxiv. 6. I imagine him to be the same as *Shemaiah*, descendant of Elizaphan, No. VI. 1 Chr. xv. 8, 11. xxv. 17.

IX. SHEMAIAH, son of Obed-edom, a Levite and porter of the temple. 1 Chr. xxvi. 4, 7.

X. SHEMAIAH, a Levite, who in the time of king Jehoshaphat, was sent with others, by this prince to instruct the people of Judah. 2 Chr. xvii. 8.

XI. SHEMAIAH, a Levite of the race of Jeduthun, in the time of king Hezekiah. 2 Chron. xxix. 14.

XII. SHEMAIAH, a priest in the time of Hezekiah. 2 Chr. xxxi. 15.

XIII. SHEMAIAH, prince of the Levites, in the time of king Josiah. 2 Chron. xxxv. 9.

XIV. SHEMAIAH a principal Israelite, who returned from the captivity with Ezra. Ezra Y 2
viii. 16.

viii. 16. x. 21, 31. and perhaps Nehem. viii. 4.

XV. **SHEMAIAH**, son of Dalaiah, a false prophet in the time of Nehemiah, who being corrupted by Sanballat, and the other enemies of Nehemiah, would have persuaded him to retire into the temple. Neh. vi. 10.

XVI. **SHEMAIAH**, the Nehelamite, a false prophet who lived at Babylon while Jeremiah was in Jerusalem, Jer. xxix. 24, 25,—31, 32. Jeremiah having sent prophecies to the captive Jews at Babylon, *Shemaiah* wrote back to the people of Jerusalem, to decry the prophet; and to Zephaniah, prince of the priests, and to the rest of the priests, to reproach them for not seizing and imprisoning Jeremiah, as an impostor. Jeremiah in his turn wrote back to the Jews in captivity. "The Lord says, against *Shemaiah* the Nehelamite, and against his posterity;—none of his race shall ever sit in the midst of the people, and he shall not share in the happiness of my people."

XVII. **SHEMAIAH**, father of Delaiah, a prince of Judah, in the time of Jehoiakim. Jer. xxxvi. 12.

SHEMARIAH, שמריה, Σαμαρειὰς, or *Samarias*, *God is my guard*, or *the guard of the Lord*, diamond, dregs, thorn, or bush of the Lord; from שמר *shamar*, and יה *jah*, the Lord.

I. **SHEMARIAH**, a stout man who repaired to David at Ziklag. 1 Chron. xii. 5.

II. **SHEMARIAH**, one who had married strange wives, and divorced them. Ezra x. 32.

SHEMEBER, שמעבר, Συμὸρ, name of force, or fame of the strong, or of the wing; from שם *shem*, name, &c. and אבר *abbar*, or *eber*, strong, or winged, according to different readings: otherwise, *that destroys the strong*, or *the winged*.

SHEMEBER, king of Zebouim; one of the five kings defeated by Chedorlaomer and his allies, Gen. xiv. A. M. 2092, ante A. D. 1912.

SHEMER, שמר, Σεμμήρ, Vulgate, *Somer*, guardian, thorn; from שמר *shamar*, &c.

SHEMER, **SEMER**, or **SOMER**. This is the name of him who sold the mount of *Somer* to Omri king of Israel, upon which he built the city of Samaria. The name of *Semer* or *Somer* is also given to the mountain itself. See **SAMARIA**, and **FRAGMENTS**, No. DLXVII.

Shemer or *Shomeron*, was a very agreeable and fruitful mountain, advantageously situated about twelve miles from Dothaim, twelve from Merrom, and four from Atharoth. Euseb. in *Dothaim*, in *Merro*, et in *Atharo*. Before that time this mountain was famous for the battle between Abijah, king of Judah, and Jeroboam, king of Israel. 2 Chron. xiii.

SHEM-HAMPHORASH, or **SCHEM-**

HAMPHORASH, שְׁמוֹתָיִךְ, *Shem-hamporash*, שְׁמוֹתָיִךְ **Jehovah**, that is, *the name manifested*, or *the name distinguished*; the name *Jehovah*, the incommunicable name, which the Jews never pronounce, and do not so much as know the true pronunciation of it. See **Jehovah**.

SHEMIDA, שְׂמִידָה, name of knowledge; or that puts knowledge: from שָׂם *to name*, to put, and ידָה *judah*, science, or knowledge: otherwise, knowledge of desolation, or of astonishment: from שָׂם *shamam*, to make desolate, to astonish, and ידָה *judah*, science: otherwise, the science of the heavens; from ידָה *judah*, and שָׂם *shammaim*, the heavens. Son of Gilead, of Manasseh; head of a family. Numb. xxvi. 32. 1 Chron. vii. 19. [It is most likely, that the word *Shem*, when used as an appellation, has some reference to the *Divine name*, as the most honourable. Comp. Lev. xxiv. 11, 16. Deut. xxviii. 58. where the Samaritan text has *Jehovah*: in which case, this name, *Shemida*, would import the name of invocation, or, of Divine, or heavenly knowledge.]

SHEMINITH, שְׁמִינִית, the eighth. This Hebrew word is found before some of the Psalms, and is generally translated by *Octava*. But it signifies, either an instrument of eight strings, or the eighth band of the musicians of the temple.

SHEMIRAMOTH, שְׁמִירָמוֹת, height of the heavens; from שָׂם *shammaim*, the heavens, and רָמוֹת *ramam*, height, elevation: or elevation of the name; from *ramam*, height, and שָׂם *shem*, a name. A Levite, a porter of the temple. 1 Chron. xv. 18. [Exaltation of the Divine name; on the suggestion noticed in a foregoing article.]

SHEMUEL, שְׁמוּאֵל, placed, or put of God; from שָׂם *shum*, to place, to put, to be: otherwise, his name, which he has received of God; from שָׂם *shem*, to name, the pronoun יו, his, and אֵל *el*, God: otherwise, who is of God; from שִׁין, who, and the preposition מִן *mo*, for מִן *min*, from, and אֵל *el*, God. [Heard of God: from שָׁמַע. Son of Ammihud, prince of Simeon. Numb. xxxiv. 20. Also, a son of Thola, 1 Chr. vii. 2.]

SHEN, שֵׁן, Παλαιά, tooth, ivory; from שֵׁן *shen*: otherwise, change; from שָׁנָה *shanah*: otherwise, he that sleeps; from שָׁן *jashan*.

SHEN, or **SEN**, signifies also a sharp rock, naked and projecting as a tooth. [Perhaps, what we call a peak.] 1 Sam. vii. 12. Samuel erected a stone between Mishpat and *Sen*, as a monument of the victory of the Hebrews over the Philistines, and this stone he named, the stone of assistance: *Aben Ezer*.

SHENE,

SHENE, or **SENE** ; שֵׁנִי, this word is plural, and signifies *teeth*, or *rocks*. Jonathan and his armour-bearer penetrated into the camp of the Philistines, by passing between two rocks, one called *Bozez*, the other *Seneh*. 1 Sam. xiv. 4.

SHENAZAR, שֵׁנָזָר, Σαναζαρ, *treasure of the tooth, or of the ivory*; from שֵׁן *shen*, a *tooth*, *ivory*, and אֶצֶר *atsar*, *treasure*: otherwise, *treasure of him that sleeps*; from *atsar*, *treasure*, and שָׁן *jashan*, *to sleep*: or *change of anguish*, or *distress*; from שָׁן *change*, and אֶצֶר *tsarar*, *to be in pain*, or *in bonds*. This name is rather Babylonian than Hebrew. Son of Jecomiah, king of Judah. 1 Chron. iii. 18. [From the Arabic this would signify *clear light*; the great joy of his parents: or *lively, sprightly, sparkling, bright*.]

SHENIR, שֵׁנִיר, *Sirion*, by transposition; or *Hermion*, Deut. iii. 9. *Lantern, or light, that sleeps*; from נֹר *nur*, *lamp*, or *light*, and שָׁן *jashan*, *to sleep*. Otherwise, *renewing of the lamp*, or *he that shews*; from שָׁן *shanah*, and נֹר *nur*. [a coat of mail, according to the Arabic. Deut. iii. 9. 1 Chron. v. 23. Ezek. xxvii. 5.]

SHEPHAM, שֵׁפָם, or **SHEPHAMAH**, *his brink, his lip, his beard, his breaking*; from שֵׁפָה *shupha*, or שֵׁפֶה *shuph*, and the pronoun אֲנִי *am*, *theirs*.

SHEPHAM, or **SEPHAMA**, a city of Syria, the eastern limit of the Land of Promise. Num. xxxiv. 10, 11. This might be Apamea. Vide APAMEA.

SHEPHATIAH, שֵׁפְתִיָּה, or **SAPHATIAS**, *the Lord that judges, the judgment of the Lord, or God is my judge*; from שֵׁפֶת *shaphat*, *judgment*, and יְיָ *jah*, *the Lord*.

I. **SHEPHATIAH**, SAPHATIA, or SEPHATIA, son of David and Abital, 2 Sam. iii. 4. 1 Chr. iii. 3.

II. **SHEPHATIAH**, son of Reuel, and father of Meshullam, 1 Chron. ix. 8.

III. **SHEPHATIAH**, a mighty man who joined David at Ziklag, 1 Chron. xii. 5.

IV. **SHEPHATIAH**, son of Maachah. Chief of Simeon, in the time of David, 1 Chron. xxvii. 16.

V. **SHEPHATIAH**, son of king Jehoshaphat, 2 Chron. xxi. 2.

VI. **SHEPHATIAH**, son of Hattil: his posterity returned into Judea, after the captivity of Babylon, in number 372. Ezra ii. 57. Neh. vii. 9.

VII. **SHEPHATIAH**, son of Mahalaleel, of the race of Pharez.

VIII. **SHEPHATIAH**, son of Mattan; one who accused Jeremiah of intimidating the people by his doleful predictions, Jer. xxxviii. 1.

SHEPHLAH, Σεφλά, *low places, vales, or plains*; from שֵׁפֶלָה *shaphaleh*. — LXX. τὸ πεδίου, or τὰ ταπεινά, or τὴν πεδινὴν, Sym. Κοιλάδα. This Hebrew word signifies an open field, or plain. The Greek and Latin interpreters generally translate it by a plain; but the LXX. have sometimes preserved the word *Sephela*. Eusebius and Jerom inform us, that in their time, the whole flat country, north and west about Eleutheropolis, was called *Sephela*; in Onomast. in *Sephela*. Simon Maccabæus fortified the city of Adida in *Sephela*, or in this plain. 1 Macc. xii. 38.

SHEPHERDS, or **PASTORS**. [Vide PASTOR.] When the patriarch Joseph invited his father and brethren to settle in Egypt, he bid them tell Pharaoh, they were *shepherds*, or breeders of sheep, that they might have the land of Goshen assigned for their habitation; because, says Joseph, the Egyptians hold *shepherds* in abomination. It is inquired, wherefore had the Egyptians such abhorrence to *shepherds*?

There are two reasons generally assigned for this: 1st. because the Hebrews, who bred sheep, also killed and ate them, or sacrificed them to their god. Whereas, the Egyptians worshipped sheep and goats, and thought it a great crime to kill, or sacrifice them. Diodorus Siculus, lib. i. says, that sheep were in great veneration throughout Egypt. And Strabo, lib. xvii. assures us, that they sacrificed them only in the Nome, or province, of *Nitria*; or in that of *Mendese*, according to Herodotus, lib. ii. cap. 42.

Tacitus observes, Hist. lib. v. that the Israelites sacrificed sheep and lambs, as if it were to insult *Jupiter Ammon*, the deity of Egypt; and that they killed oxen without scruple, to affront the ox *Apis*. Cæso ariete velut in contumeliam Ammonis; bos quoque immolatur, quem Ægyptii Apim colunt. But this does not prove, that the employment of ox-keepers, or neat-herds, was of itself, odious to the Egyptians, as Scripture insinuates: on the contrary, this office would have recommended them to the esteem of the people, if they had not killed these animals; as in the nome of *Mendese*, the keepers of goats were honoured, because the goat was the favourite deity of that district.

We must therefore seek another cause of Egyptian aversion from *shepherds*. In Joseph. cont. App. lib. i. Manetho relates, that an army of strangers from the coast of Arabia, or from the east, invaded Egypt, subdued it, and established a succession of kings in Lower Egypt, for about five hundred and eleven years. After which, the kings of Thebais, and of Upper Egypt, after a long war, at last drove them out of

of the country. These princes were called *Hic-sos*, i. e. king-shepherds. Some, says Manetho, affirm they were Arabians; but we find in other books, that they were not kings but captives. For in Egyptian, the word *hic*, when pronounced *hoc*, signifies a captive. This reason of the hatred of the Egyptians against *shepherds* appears to be plausible. [But query what was its date? See EXODUS, and FRAGMENTS, No. DXLI.]

Abel was a keeper of *sheep*, Gen. iv. 2. as were the greater number of the antient patriarchs. When men began to multiply, and to follow different employments, Jabal, son of Lamech *bigamus*, and his wife Adah, was acknowledged as father, i. e. founder of *shepherds* and *nomades*; Gen. iv. 20. *He was the father of such as dwell in tents, and of such as have cattle.* God sometimes takes the name of *shepherd* of Israel, Isaiah xl. 11. and kings, both in scripture, and ancient writers, are distinguished by the title of *shepherds of the people*. And the people forsaken, are compared to a flock without a *shepherd*. Isaiah says, that the Messiah shall feed his flock. God calls Cyrus his *shepherd*. The prophets often inveigh against the *shepherds* of Israel, against the kings, who feed themselves, and neglect their flocks; who distress them, treat them ill, seduce them, and lead them astray. See Ezekiel xxxiv. 23. Numbers xxvii. 17. 1 Kings xxii. 17. Isa. xl. 11. xlv. 28. Judith xi. 15.

The Lord says, Isaiah lxiii. 11. that he brought his people through the Red-sea, with their *shepherds*; i. e. Moses, Aaron, and the chief of the people, at their head. Micah says, v. 5. that the Lord shall raise seven *shepherds* over his people, and an eighth over the land of Assyria, to bring from thence the people of Israel. We take these seven, or eight *shepherds*, to be the seven princes confederate with Darius, son of Hystaspes, who killed Smerdis the Magian, who had seized the empire of Persia, after the death of Cambyses.

Zechariah, xi. 8. mentions three *shepherds* whom the Lord had cut off in one month. These were *Aaron*, *Moses*, and *Miriam*, who died in the wilderness; not indeed within the space of one month, but who all had the sentence of death passed on them in a month, and died at a little distance of time from one another. This is the explication of the Rabbins. Others think these three *shepherds* were *David*, *Adonijah*, and *Joab*, who all died in the space of one month. Others are of opinion, they were the three brethren Maccabees, *Judas*, *Jonathan*, and *Simeon*, who died within a month of years, i. e. within thirty years. We think it may be

understood of the three Roman emperors who succeeded Nero, i. e. *Galba*, *Otho*, and *Vitellius*, who were slain by their own subjects within the space of a year and some days. Afterwards, in the prophet, God speaks in this manner; *And I took my staff, even beauty, and cut it asunder.* This rupture happened when the Jews revolted against the Romans; which ended in the destruction of Jerusalem, the Temple, and the Jewish nation.

The same Zechariah received order from the Lord, saying, *take unto thee yet the instruments of a foolish shepherd*; for, says the Lord, *I will raise up a shepherd in the land, which shall not visit those that be cut off, &c.* Zech. xi. 14, 15. The *shepherds* having forsaken Jesus Christ, their lawful *shepherd*, (we have no king, say they, but *Cæsar*, *Tiberius*) were delivered up to foolish *shepherds*, who plunged them into calamities: these are the Roman emperors, successors of *Tiberius*. *Caligula* succeeded *Tiberius*, *Claudius* succeeded *Caligula*; and *Nero* succeeded *Claudius*. Every one knows the character of these princes; that they were truly foolish *shepherds*, mad, wicked, and cruel.

The Messiah is often called a *shepherd*. *I will set up shepherds over them, which shall feed them.* Jer. xxiii. 4. 5. Isaiah, xl. 11. speaks in the same manner; *He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and gently lead those that are with young.* And Zechariah, xiii. 7. says, *Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.* Jesus Christ refers this passage to his passion. Matt. xxvi. 31. He takes on himself the title of the good *shepherd*, who gives his life for his sheep. John x. 11, 14, 15. St Paul calls him the *great shepherd* of the sheep, Heb. xiii. 20.; and St. Peter gives him the appellation of prince of *shepherds*. 1 Epist. v. 4.

God gave to his ministers the tythe of oxen, of *sheep* and of goats, which passed under the crook of the *shepherd*, i. e. are under his care, Lev. xxvii. 32. Or he alludes to what was done when the tythe was given to the priest: the *shepherd* standing with his hook at the entrance of the sheep-fold, as the young kids, or lambs, came out of the fold, he counted them, and retained every tenth for the priest, or the Levite.

Amos says, i. 2. that the beauty of *shepherds* is in mourning, during a dry season; literally the huts, or abodes, of the *shepherds* are in mourning. These are what are called, 2 Kings x. 12. *Camere*

mera pastorum, or habitacula pastorum. Jerom, speaking of the city and desert of Tekoah, says, that one cannot so much as see there the hovel of the *shepherds*, being like subterraneous ovens, which the Africans call by the name of *Mapalia*. Jerom, *pref. in Amos*.

Our Saviour in his description of a good *shepherd*, John x. 11, 12, &c. says, that he lays down his life for his sheep; that he knows them, and they know him; that they hear his voice, and follow him; that he goes before them; that no one shall force them out of his hands, and that he calls them by their name; [these are all incidents taken from the custom of the country: they are by no means so striking to us as they must have been to those who heard our Lord; and who every day were witness to such methods of conducting this domesticated animal,] whereas the hireling, or bad *shepherd*, forsakes the sheep; and the thief enters not by the door of the sheepfold, but climbs in another way.

SHEPHI, שפִּי, Σαφεί, *brink, solitude, lip, breaking.* See *Shepham*. Son of Shobal, of the race of Seir. 1 Chron. i. 38. Gen. xxxvi. 23. An antient king of Idumea.

SHEPHUPHAN, שפּוּפָן, Σαφάμ, *the ceras-tes, a kind of serpent; from שפּה shaphaph; שפּוּפָן shaphiphon.* See SERPENT.

SHEPHUPHAN, or SEPHUPHAN, or SHUPHAM, son of Bela, and grandson of Benjamin, 1 Chron. viii. 5.

SHERAH, שָׂרָה, Σαρά, *flesh, kindred, leaven, or remain; from שָׂרָה shaar, sheer, or sheor, according to different readings.* 1 Chr. vii. 24.

SHEREBIAH, שְׂרֵבִיָּה, or *Sarabias, dryness of the Lord, from שָׂרָה sharah, dryness, and יָה jah, the Lord: otherwise, that prevails with the Lord; from שָׂרָר sharar, to rule, and the conjunction בֵּי beth, in or with: otherwise, that sings in the Lord, from שָׂרָר shur, to sing. [delivered by the Lord; i. e. from captivity: hence we find it the name of several Levites. Ezra viii. 18, 24. Neh. viii. 7. ix. 4. x. 13. xii. 8, 24.]*

SHERESH, שֶׁרֶשׁ, Σάρος, *root, or little chains.* Son of Peresh, and of Machir. 1 Chron. vii. 16.

SHEREZER, see SHAREZER.

SHESH, שֶׁשׁ, *flax.*

SHESH, COTTON, and LINEN. This is a pure Hebrew word, generally translated by *flax*. Vide Buxsus.

SHESHACH, שֶׁשַׁח, Σισάκ, *bag of linen; from שֶׁשׁ shak, a bag, and שֶׁשׁ shesh, flax, or linen; otherwise, the sixth bag; from שֶׁשׁ shesh, six, and שֶׁשׁ shak, a bag.*

[In FRAGMENTS, No. DXCVI. the reader may see a conjecture that this name denotes a

palace, or country seat, of the king of Babylon, perhaps, called his *Desire*: so Fr. *Delices, Mon plaisir*, &c. but Simon thinks it imports, from the Syriac, *quiet, tranquillity*; which may well be applied to a palace distant from the city, implying *retirement, Mon repos, Sans souci*, &c.]

SHESHACH, or SESACH; by this name Jeremiah xxv. 26. li. 41. hints at Babylon. That prophet was to cause all nations to drink of the cup of the Lord's fury, and the king of Sheshach shall drink after them. And elsewhere, *How is Sheshach taken, and how is the praise of the whole earth surprised! How is Babylon an astonishment among the nations!* But how comes it that he gives the name to Babylon? Jerom thinks he does it out of caution, not to provoke Nebuchadnezzar, who then was besieging Jerusalem. in Jer. xxv. Vide Jarchi, et Kimchi. We take *Sheshach* to be a pagan deity, chiefly worshipped at Babylon. He gives this city the name of its tutelar deity, as he says, chap. l. 2. Babylon is taken; Bel is confounded; Merodach is broken in pieces. Bel and Merodach were gods of the country. *Sheshach* was probably the moon. At Babylon they celebrated feasts called *Sacæa*, which greatly resembled the Roman Saturnalia. The servants then acted the part of masters. Athenæus, lib. xiv. cap. 10. ex Beroso et Ctesia. Strabo, lib. xi. says they were celebrated in honour of Anais, which is Diana, or the moon. See Vossius, de Orig. et Prog. Idol. lib. ii. 22. See TARTAK.

SHESHAİ, שֶׁשִׁי, *the sixth, flax, joy; from שֶׁשׁ shesh.*

SHESHAN, שֶׁשָׁן, *lily, or rose; from שֶׁשָׁן shoshan: otherwise, joy, or flux.*

SHESHAİ, SESAI, or SASAI, a giant, a son, or descendant, of Anak, driven from Hebron, with his brethren Ahiman and Talmai, by Caleb son of Jephunneh. Josh. xv. 14.

SHESHAZZAR, שֶׁשִׁבָּצָר, *joy in tribulation; from שֶׁשׁ shush, joy, the preposition בֵּי beth, in, and צָרָר tzarar, tribulation, pain; otherwise, production, or defence of joy; from צָר tsur, defence: otherwise, joy of the vintage: from צָר batzar, and שֶׁשׁ shush, joy.* A Chaldee word, in which it seems that *Sace* is included, which was a deity of the Babylonians. See SHESHACH. [free splendor; i. e. of the Sun; the sun at liberty, in reference to the Chaldee deity. Comp. DANIEL, &c.]

SHESHAZZAR. When king Cyrus restored to the Jews the sacred vessels of the temple of Jerusalem, which had been carried to Babylon by Nebuchadnezzar, Ezra i. 8.; he had an account taken of them, and committed them to *Sheshbazzar*, prince of Judah. The greater part

part of interpreters think, *Sheshbazzar* is *Zerubbabel*; and that he bore the name of *Sheshbazzar* among the Babylonians, as Daniel did that of *Belshazzar*. Scripture says, that Zerubbabel laid the foundation of the temple, and it says the same of *Sheshbazzar*, Zech. iv. 9. Ezra. v. 16. Others will have *Sheshbazzar* to be a Persian officer, sent to govern the Jews. It is not very certain that Zerubbabel had this government conferred on him. The Grecians give to *Sheshbazzar*, or (as they call him) *Sammanaser*, the quality of governor of Judea. 3 Esdras ii. Προεστῶτη τῆς Ἰουδαίας.

SHE'THAR, שֶׁתָּר, *that rots*; from the Chaldee שְׁחִיחָה *shechitha*, rottenness. This word is Persian, or Medish; and it is difficult to find its true root in the Hebrew. A principal officer of the court of king Ahasuerus. Esth. i. 14.—[A *star*; but which of the stars is not known: or whether a *star*, in general: from the Persian.]

SHE'THAR-BOZNAI, שֶׁתָּר-בִּזְנַי, *that makes to rot or corrupt, or that seeks and examines those who despise me*; from בָּזָה *bazah*, to despise, and the pronoun 'i, me, and תִּרָּא *thur*, to seek, to examine. This a Medish or Persian word, and its root not in the Hebrew. An officer of the king of Persia, beyond the Euphrates, who wrote to court against the Jews, Ezra v. 6.—[The *star of light*, perhaps, the *morning star*, or *Phosphorus*.]

SHEVA, שָׁוָא, Σῆσά, *vanity*; from שָׁוָא *shova*: otherwise, *elevation, fame*; from שָׁחָה *shaah*: otherwise, *tumult*; from שָׁחָה *shoah*. Secretary to king David, 2 Sam. xx. 25.

SHEW BREAD. Heb. לֶחֶם פָּנִים, Ἀρτος ἐνώπιος, literally, *bread of faces, or of the face*. They thus called the loaves of bread, which the priest of the week placed every Sabbath-day on the golden table in the *Sanctum*, before the Lord. Exod. xxv. 30.

These loaves were square, and had four faces, as the Rabbins say: they were covered with leaves of gold: they were twelve in number, and represented the twelve tribes of Israel. Each loaf was of considerable size, since they used two tenth-deals of flour for each, which are about six pints, Lev. xxiv. 5, 6, 7. They placed them hot on the Sabbath-day in the presence of the Lord; when they also took away those which had been exposed the whole week, and which could not be lawfully eaten but by the priests. This offering was accompanied with frankincense and salt. Some commentators think wine was added to it also, Villalpand, *de Templo*, lib. iv. cap. 57. The frankincense was burnt on the golden table every Saturday, when they set on fresh loaves.

All are not agreed as to the manner in which the loaves of *shew-bread* were ranged on the altar of the *Sanctum*. Some think they were in three piles, four loaves in each. Others say two piles, six loaves in each; and it is hard to conceive how it could be otherwise, or how a table two cubits in length, and one in breadth, could allow room enough for twelve loaves, each containing six pints of flour. The Rabbins say, that between every two loaves were two golden pipes, supported by forks of the same metal, whose ends rested on the ground, to convey air between the loaves, to hinder them from growing mouldy. Vide FRAGS. No. CCXXIX.

Moses seems to say, Lev. xxiv. 8. that the Israelites furnished the loaves presented before the Lord; but this ought to be understood only, as they paid the first-fruits and tenths to the priests, (which was the chief of their income.) And of these tenths and first-fruits the priests took wherewith to make the *shew-bread*, and whatever else it was their duty to furnish, in the service of the temple. In the time of David, 1 Chron. ix. 32. the Levites of the family of Kohath had the care of the *shew-bread*, or as it is called in the Chronicles, "the Bread of Ordering." Probably, the Levites baked and prepared it; but the priests offered it before the Lord, as said in another place, 1 Chron. xxiii. 28. Vulg. Jerom on Mal. i. However, Jerom says, from a tradition of the Jews, that the priests sowed, reaped, ground, kneaded, and baked the *shew-bread*: *panes propositionis, quos juxta traditiones Hebraicas, ipsi serere, ipsi demetere, ipsi molere, ipsi coquere debeatis*.

There are several Rabbinical remarks about these loaves, which commentators take care to glean: they were placed six in a pile, one on another, on a salver of gold; and above they were covered with another golden salver, on which stood a golden cup full of pure incense. They were made without leaven, and kneaded with oil. Tostatus says, that they were baked on a baking-pan of gold. Others maintain, that they were baked in an ordinary oven, but one kept for this use only; and that the wood used on this occasion was chosen on purpose, the soundest and closest that could be got. Beside these loaves stood a vessel full of excellent wine; this vessel was close stopped, that the wine might not grow sour, and it held the fourth part of a *hin*; something above two pints.

When the loaves were changed, the wine was poured out as a libation before the Lord. The vessel, or cup, that was filled with salt near these loaves, was of gold, and covered, as well as the vessel of incense, that no dust, &c. should defile it.

it.—These loaves were eaten in the temple by the priests of the week; to take them out of the temple to eat them at home, was not allowed.

SHIBBOLETH, שבלת, Vulgate, **SCIBBOLETH**; Judg. xii. 6. *Burden, ear of corn*; from סבל : or *current of water*.

After Jephthah had beaten the Ammonites, the men of Ephraim were jealous of this advantage obtained by the tribes beyond Jordan, and complained heavily that they had not been called to that expedition. Jephthah answered with much moderation; but that did not prevent the Ephraimites from using contemptuous words toward the men of Gilead, telling them, they were only fugitives from Ephraim and Manasseh, a kind of bastards that belonged to neither of the two tribes: (This reproach was false, since Machir, the father of Gilead, was Manasseh's own son, Numb. xxvi. 29.) [but *vide* FRAGMENTS, No. CCCXXIX.] To fighting they went; and the men of Gilead killed a great number of Ephraim. After which they set guards at all the passes of Jordan; and when an Ephraimite who had escaped, came to the river-side, and desired to pass over, they asked him, if he was not an Ephraimite? If he said, No; they bid him pronounce *Shibboleth*; but he pronouncing it *Sibboleth*, according to the diction of the Ephraimites, and not well pronouncing the first letter, they killed him on the spot: on this occasion, there fell forty-two thousand Ephraimites.

[This incident should not be passed over without observing that it affords proof of dialectical variations among the tribes of the same nation, and speaking the same language, in those early days: there can be no wonder, therefore, if we find in later ages the same word written different ways, according to the pronunciation of different tribes, or of different colonies, or residents of the Hebrew people: whence various pointings, &c. That this continued, is evident from the peculiarities of the Galilean dialect, by which Peter was discovered to be of Galilee, &c. As to the import of the term *Shibboleth*, it probably, signified *the passes over the water, the fords, or ferries*; as it is likely that the Ephraimites were made to repeat their request for passage, &c. several times, and were detected by the variations they uttered. Comp. Psalm lxi. 16. Isaiah xxvii. 12. *Heb.*]

SHIBMAH, שבמה, *conversion, return, captivity, old-age, rest*; from שבה *shabah*, or שב *shub*. [street, i. e. wine; from the Chaldee.]

SHIBMAH, or **SABAMA**, or **SIBMA**, a city of Reuben, Numb. xxxii. 38. Josh. xiii. 19. Isaiah, xvi. 8, 19. speaks of the vines of *Shib-*
VOL. II. PART XXVII. Edit. IV.

mah, which were cut down by the enemies of the Moabites: for that people had taken the city of *Shibmah*, Jer. xlviii. 32. and others of Reuben, after this tribe was carried into captivity, by Tiglath-pilneser, 1 Chron. v. 26. 2 Kings xv. 29. Jerom says, in *Isai.* xvi. that between Heshbon and *Sibmah* there was hardly the distance of five hundred paces.

SHICRON, שכרונה, *drunkenness*: or *his gift*, or *his wages*; from שכר, *sachar*, and the pronoun נו *eno*, *his*.

[Perhaps rather the *cause* of drunkenness—strong wine, intoxicating liquor, as the term is used, Jer. xiii. 13. It was the modern boundary of Judah, near the valley of Sorek, the renown of the grapes of which was extensive. Query, “the great one, or *Aun*, in a state of satiety with strong liquor?”—Compare Gen. ix. 21. or, the *Aun* who invented strong liquor: Bacchus?]

SHICRON, or **SECHRONA**, a city of Judah, Josh. xv. 11. thought to have been yielded up to Simeon.

SHIELD. In Scripture, God is often called the *shield* of his people, Gen. xv. 1. “I am thy *shield*,” says God to Abraham. The Psalmist says, Psalm v. 12. “Thou, Lord, wilt bless the righteous; with favour wilt thou compass him, as with a *shield*.” Princes and great men are also called *shields* of the people. 2 Sam. i. 21. Saul is called the *shield* of Israel. “The *shields* of the earth belong unto God, or are in his dependance, Psalm xlvii. 9. The LXX. have it;—the strong gods of the earth have greatly exalted themselves.

They hung their *shields* around the towers for ornament, and to use on occasion. The tower of David was adorned with a thousand *shields*, hung round about it: there were deposited arms of all kinds: Cant. iv. 4. The Maccabees adorned the front of the temple with *shields* which they hung thereon, 1 Macc. iv. 57. They took them down from thence to march against the enemy: Ezekiel, xxvii. 10. says, that the Persians, the Lydians, and the Lybians hung up their *shields* in Tyre, as ornaments to that city. *Vide* FRAGS. No. CCXVII.

The common materials of a *shield* were wood, covered with leather, with plates of gold, or of brass. Sometimes they were wholly of gold, or of brass. Solomon made some of massy gold, which Shishak king of Egypt took away; and Rehoboam made others of brass to serve in their stead, 1 Sam. xvii. 45. Goliath's *shield* was of brass. Nahum, ii. 3. describes the *shields* of the Chaldeans as bright and resplendent. The Psalmist says, that God shall cause peace to reign among his people, and that they shall
Z div. 2 throw

throw their shields into the fire : Psalm xli. 9. These shields therefore were of wood.

SHIGGAION, שִׁגְיוֹן, a song of trouble, or of comfort [after trouble.]

SHIGGAION, SHIGIONOTH, or SIGAION. This word occurs in the Hebrew, Psalm vii. title, and Habakkuk iii. 1. שִׁגְיוֹן לַי. Vulg. *pro Ignorantiis*. Theodot. Ὑπὲρ τῶν ἁμαρτιῶν. *Pro voluntariis, (supple) peccatis*. The LXX. have translated it by Psalm, or Cantic; but Aquila and Symmachus, have rendered it by ignorance, or sins of ignorance. Theodotion, in Habakkuk, has it "for voluntary sins:" but there is reason to doubt whether his text be very intire. Some think *Shiggaion* is an instrument of music; others, a certain air, or tune, to which this Psalm was sung. Others translate it, "the error of David; the secret of David; the delight of David; the disquiet of David." We think it ought to be translated, "a song of trouble," or "a song of consolation of David." The Arabic word *Schaga*, signifies to be in trouble; and the Hebrew word *Schagah*, or *Shagah*, to rejoice, to be comforted [after trouble.]

SHIHON, שִׁחֹן, his sound; from שִׁחַן *shaah*. [otherwise, of strength, or of grief. Josh. xix. 19.

Simon says, "the great ruins:" the place wholly laid waste: perhaps so called, from its being restored after utter destruction. Since, however, Shian, (Sion) has a totally different meaning, this explanation appears very dubious.

Taking *Aun* for a person, as we have often done, this epithet would mean "the Aun of compensation," or, a person (or principle) who returns according to the value of benefits, or honours, honorary gifts, received by him.]

SHIHON, or SEON, a city of Issachar, Josh. xix. 19. Heb. reads שִׁחֹן, *Shion*, or *Sion*. Eusebius says, that in his time there was a place called *Seon*, at the foot of mount Tabor. *Onomast. in Seon*.

SHILHI, שִׁלְחִי, שלי, mission, messenger: otherwise, branches, or dart, javelin; from שִׁלַּח *shalach*, or *shelach*, according to different readings: from the Syriac, *that spoils, or is spoiled*. Father of Azubah, the mother of king Jehoshaphat. 1 Kings xxii. 42.

SHILHIM, שִׁלְחִים, messengers, suckers, branches, darts; from שִׁלַּח *shalach*: or *that spoil*: according to the Syriac.

[But some think, a gift, or present, (a custom alluded to Mich. i. 14.) so, Pharaoh gave Gaser as a gift to his daughter, 1 Kings ix. 16. (Comp. Judg. xii. 9.) The ground on which the town stood might have been originally a gift.]

SHILHIM, or SELAM, a city of Judah, Josh. xv. 32.

SHILLEM, or SALLEM, or SELLEM, or SHALLUM, fourth son of Naphtali, Gen. xli. 24. head of a great family. Num. xxvi. 49.

SHILOH, or SILO, שִׁלֹּה, שִׁלְוָה, שלוה, [great] peace, or abundance; from שִׁלַּח *shalach*: otherwise, *that deceives, or mocks*, according to the Syriac. [A city of Ephraim. Josh. xvi. 6. xviii. 1. xix. 5. xxi. 2. xxii. 9, 12. Judges xxi. 19. 1 Sam. i. 24. ii. 14. Psalm lxxviii. 60. Jer. xvi. 6, &c. See II. SHILOH, *infra*.]

SHILO, שִׁלֹּה, sent; from שִׁלַּח *shalach*.

SHILOH. This term is famous among interpreters and commentators on Scripture. It is used, Gen. xlix. 10. to denote the *Messiah*.—The patriarch Jacob foretels his coming, in these words: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until *Shiloh* come, and unto him shall the gathering of the people be." שִׁלֹּה בֵּן יִצְחָק, *Donec veniat Shilo*. Christian commentators agree, that this word ought to be understood of the Messiah, of *Jesus Christ*; but all are not agreed about its literal and grammatical signification. Jerom, who translates it by *Qui mittendus est*, manifestly read *Shiloach, sent*, instead of *Shilo*. The LXX. translate ἕως ἀνέλθῃ τὰ ἀποκείμενα αὐτῷ. Or, ἕως ἀνέλθῃ ὃ ἀπόκειται. As if they had read שִׁלֹּה instead of שִׁלֹּה. "Until the coming of him to whom it is reserved;" or, "till we see arrive that which is reserved for him."

It must be owned that the signification of the word *Shiloh* is not well ascertained. Some translate, The sceptre shall not depart from Judah, till he comes to whom it belongs, שִׁלֹּה, or שִׁלְוָה, instead of שִׁלֹּה. Others, till the coming of the peace-maker, or, the pacific, or, of prosperity, שִׁלֹּה, *prosperatus est*. *Shalah* signifies, to be in peace, to be in prosperity. Others, till the birth of him who shall be born of a woman, without the knowledge of man. שִׁלֹּה, or שִׁלְוָה, *secundina, fluxus*, Arab. Lud. de Dieu. Otherwise, the sceptre shall not depart from Judah, till its end, its ruin; till the downfall of the kingdom of the Jews. Some Rabbins have taken the name *Silo*, or *Shilo*, for a city of this name in Palestine. The sceptre shall not be taken from Judah, till it comes to *Shiloh*, שִׁלֹּה, or שִׁלְוָה. "It has ceased, it has finished," says Le Clerc, in Gen. till it be taken from him, to be given to Saul, at *Shiloh*. But where is it said, that Saul was acknowledged king, or consecrated, at *Shiloh*? If we would understand it of Jeroboam, son of Nebat, the matter is equally uncertain. Scripture mentions no assembly at *Shiloh*, that admitted him king. A modern author, Gousset, *Comment. Ling. Heb. p. 415.* derives

derives *Shiloh* from *Shalah*, שָׁלוֹחַ, *fatigare*,—which sometimes signifies *to be weary, to suffer*; till his labours, his sufferings, his passion, shall happen. Vide *FRAGS.*, Nos. CCCXXXII. —CCCXXXV. also, CXXIII.

[In *FRAGMENTS*, No. CCCXXXV. the reader will find a question, whether this ancient root may not be one remaining of the primitive language of mankind? This may now be connected with the discovery of several Sanscrit words, retained in the western languages; and in the early books of Holy Writ, as stated in Nos. DXXXVI. to DXL. If the history of the Fall retains such words and such reference, there can be no harm in supposing that the prediction of Restoration by the Messiah, should contain a similar reference. This accounts for the difficulty of adequately expressing the meaning of this word; and the variations proposed by different interpreters, with intention to express its spirit. Some have even supposed that it was a kind of acrostic, the three letters which compose it being taken from three ancient Hebrew words. More probably, it came from the east of Kedem, and was retained in the Abrahamic family, being then well understood by the Patriarchs and their descendants.]

So much for the grammatical signification of *Shiloh*; it is sufficient, that the ancient Jews, in this matter, agreed with the Christians, that this word stands for *Messiah the king*: so the paraphrasts Onkelos and Jonathan, the ancient Hebrew commentaries on Genesis, and the Talmudists themselves explain it. The sceptre continued among the Jews; they had kings of their own nation, in the persons of the Herods; but soon afterwards, the sceptre was entirely taken away from them, and has never been restored to them since.

The Jews seek in vain to put forced meanings on this prophecy of Jacob; saying, for example, that the sceptre intimates the dominion of strangers, to which they have been in subjection; or, indulging the hope of seeing one day, the sceptre, or supreme power, settled again among their nation. It is easy to perceive, that this is contrived, to deliver themselves out of perplexity. In vain, likewise, they take refuge in certain *princes of the captivity*, who, they pretend, subsist beyond the Euphrates, exercising an authority over their nation, little short of absolute; and being of the race of David. This pretended succession of princes is perfectly chimerical; and though at certain times they could shew a succession, it never continued long; and their authority was too obscure, and too limited, to be the object of a prophecy so remarkable as this.

II. *SHILOH*, or *SILLO*, a famous city of Ephraim, Josh. xviii. xix. xxi. twelve miles from Shechem, according to Eusebius; ten miles, according to Jerom: it was in Acrabattene, according to both. In Jerom's time *Shiloh* was ruined, in *Sophon.* 1. *et in Epitaph. Paula.* and nothing remarkable was extant there, but the foundation of the altar of burnt-offerings, which had been erected when the tabernacle stood there. At *Shiloh* Joshua assembled the people, to make the second distribution of the Land of Promise. Josh. xviii. Here the tabernacle of the Lord was set up, when the people were settled in the country, Josh. xix. 51. The ark and the tabernacle continued at *Shiloh*, from A. M. 2560, when it was set up by Joshua, to A. M. 2888, ante A. D. 1116. when it was taken by the Philistines, under the administration of the high-priest Eli. At *Shiloh* Samuel began to prophecy, 1 Sam. iv. 4. Here the prophet Ahijah dwelt, 1 Kings xiv. 2. Jeremiah foretold, that the temple of Jerusalem should be reduced to the same condition as *Shiloh* was, Jer. vii. 12, 14. xxvi. 6. After the return of the ark out of the country of the Philistines, instead of returning it to *Shiloh*, it was taken to Kirjath-jearim, 1 Sam. vi. 21.

M. Reland conjectures, that from the name *Shiloh*, Pausanias, lib. vi. cap. 24. took occasion to say, that *Silenus* the companion of Bacchus, was buried in Palestine. Benjamin of Tudela affirms, that the tomb of Samuel was to be seen here. On the medals of Shechem, or Neapolis, we see *Silenus* represented; which should make us think, that it was rather at Shechem than at *Shiloh*, they might expect to find the tomb of this demi-god.

SHILONITES, שִׁלֹנִי, *that abides*; from שָׁלוֹחַ *shalah*: otherwise, *peace and abundance*; from the same *shalah*, or שְׁלִי *sheli*: or, according to the Syriac, *that deceives, or mocks*.

SHILONITES, or *SILONI*, 1 Chron. ix. 5. This is taken by some, for the name of a man, father of Asaiah, of Judah. Others derive it from the city of *Shiloh*, or from *Selah*, son of Judah.

SHILSHAH, שָׁלֹשׁ, *three, or the third, or prince, or chief*; from שָׁלוֹשׁ *shalosh*, or שְׁלִישׁ *shlish*. Son of Zophar, of Asher, 1 Chron. vii. 37. See *SHALISHA*.

SHIMEA, שִׁמְעָא, Σαμὲα, *that hears, or obeys, [or, is heard]*: from שָׁמַע *shamah*. 1 Chron. iii. 5.

I. *SHIMEA*, a Levite, son of Michael, and father of Berachiah, 1 Chron. vi. 39.

II. *SHIMEA*, son of Uzra, and father of Haggia, a Levite, 1 Chron. vi. 30.

III. *SHIMEA*, or *SHAMMUA*, son of David

and Bathsheba, 1 Chron. iii. 5. *Vide FRAGS. No. CCCXXXIII.*

SHIMEAH, שמע, *that hears, that obeys*; from שמע shamah. 2 Sam. xii. 3. xvi. 21.

I. SHIMEAH, SAMAA, SEMMAA, or SIMMAA, prince of a family of Benjamin, and son of Mikloth, 1 Chron. viii. 32.

II. SHIMEAH, brother of David, and father of Jonathan and Jonadab. Jonadab was a subtle man. Jonathan was a hero of David's army, 2 Sam. xxi. 21.

There were others of this name, of whom nothing particular is known.

SHIMEAM, שמעם, Σαμαμ, Vulg. SAMMAAN, *fame, reputation of the mother, or of the nation*; from שמע shem, *to name*, and אמ am, *a mother*; or from אום om, *a nation*: otherwise, *name of fear*; from שמע shem, *to name*, and אום am, *terror, fear*. [astonishing, wonderful, 1 Chron. ix. 38. comp. viii. 32. Son of Mikloth.]

SHIMEATH, שמעת, *that hears*, [or, *is heard*] or *that obeys*; from שמע shamah: or *fame, reputation*; from שמעה shamaah, *to hear*. 2 Kings xii. 21.

SHIMEI, שמעי, *that hears*, [or, *is heard*.] or *obeys*; from שמע shamah: or *name of the heap*; from שמע shem, *a name*, and יי hi, *a heap*: or *that destroys the heap*; from שמע shamam, *to destroy, to lay waste*, and יי hi, *a heap*: otherwise, *my reputation, my fame*; from שמע shem, *name, renown*, and יי i, *my*.

I. SHIMEI, and REI, 1 Kings i. 8. See REI.

II. SHIMEI, son of Gog, father of Micah, of Reuben, 1 Chr. v. 4.

III. SHIMEI, son of Zachur, of Simeon, 1 Chr. iv. 27. He had sixteen sons, and six daughters.

IV. SHIMEI, son of Libni, a descendant of Kohath. 1 Chr. vi. 29.

V. SHIMEI, son of Gera, a kinsman of Saul, who when David was obliged to retire from Jerusalem, began to curse him, to throw stones, &c. 2 Sam. xvi. 5.

But when David returned to Jerusalem, after the defeat and death of Absalom, Shimei hastened with the men of Judah, and with a thousand men of Benjamin, to come before David: he threw himself at his feet, desiring him to forget and to forgive his fault. Abishai son of Zeruiah, expostulated in an angry manner; but David disapproved Abishai's zeal, and promised Shimei, with an oath, that he would not put him to death. And in truth, he suffered him to live in peace while he himself lived; but before his death, he recommended to Solomon, not to let

Shimei go entirely unpunished, but to exercise his discretion upon him.

Therefore, when Solomon ascended the throne, he confined Shimei to Jerusalem, where he dwelt three years, when some of his slaves ran away from him, and took sanctuary with Achish king of Gath. Shimei went after them, and brought them to Jerusalem. The king being informed of this, caused Shimei to come before him, and said to him; did not I assure you, that the day you quitted your confinement, you should be put to death? So he gave orders to Benaiah son of Jehoiada to kill him. Comp. FRAGMENTS, No. CCC.

VI. SHIMEI, of Romanthi: had the superintendence of king David's wine cellars. 1 Chr. xxvii. 27.

SHIMI, שמי, *my name*; from שמע shem, *a name*: otherwise, *my loss, or my desolation, my astonishment*; from שמע shamam, *desolation, &c.* and the pronoun יי i, *my*: otherwise, *the heavens*; from שמע shamaim. [astonishing.]

SHIMI, or SEMEI, second son of Gershon, and grandson of Levi, Exod. vi. 17. Head of a family, Numb. iii. 21.

SHIMON, שמון, *that puts, or is put*; from שום shum: otherwise, *oil, perfume*; from שמן shemen. [astonishing.]

SHIMON, or SIMON, of the race of Judah, father of Ammon, Rinnah, &c. 1 Chr. iv. 20.

SHIMRATH, שמרת, *dregs, or prison*; from שמר shamar, or shemer; or, *bush, thorn, or diamond*; from שמיר shamir. [kept, guarded.]

SHIMRATH, or SAMARATH, son of Shimhi, or Shema, of Benjamin. 1 Chr. viii. 21.

SHIMRI, שמרי, Σαυβρι, *that keeps, or imprisons*; [or, *is kept, or guarded, &c. by the Lord*.] *dregs, a bush, or diamond*. See SAMARIA.

SHIMRI, or SEMRI, son of Shemaiah, and father of Jedaiah, of Simeon, 1 Chr. iv. 37.

SHIMRITH, שמרת, *who is kept*: or *wholly of diamond, thorn, or dregs*; from שמיר shamir, or shemer, according to different readings.—Mother of Jehozabad, 2 Chron. xxiv. 26.

SHIMRON, שמרון, Σουβρων, Vulgate, Semron, *his guardian, his diamond, his bush, or his dregs*: from שמר shamar, or שמיר shamir, and און aven, or on, *force, iniquity*.

I. SHIMRON, SIMERON, SEMERON, or SEMRAM: a city of Zebulun, Josh. xix. 15. See SIMONIAS. This name is also given to the mountain Somer, on which stood Samaria.

II. SHIMRON, son of Issachar. Numb. xxvi. 24. Father of the Shimronites. 1 Chron. vii. 1. [Gen. xvi. 13. Shimron.]

SHIMSHAI, שמשאי, Σαμσαϊ, *my sun*; from שמש

שמש *shemesh*, the sun, and יי, my. [Sun of the Lord, or the Lord Sun.]

SHIMSHAI, or SAMSAI, a secretary or scribe, who, with Rehum the chancellor, wrote to king Artaxerxes against the Jews, lately returned from captivity, Ezr. iv. 8. A. M. 3470, ante A. D. 534. See ARTAXERXES.

SHINAB, שנתב, tooth of the father, or change of the father, or sleep of the father; from שן *shen*, a tooth, or שנה *shanah*, change, or ישן *yashan*, sleep, and אב *ab*, a father. [Light, i. e. joy of the father; from the Arabic.]

SHINAB, or SENNAAB, king of Admah, one of the four cities burned by fire from heaven, because of the crimes of its inhabitants, Gen. xix. 24. *Shinab*, with the other kings of Pentapolis, were overcome by Amraphel, and his allies. chap. xiv. 2.

SHINAR, שניר, watch of him that sleeps; from עור *hur*, watch, and ישן *yashan*, to sleep: otherwise, spoil of the tooth; from ערה *harah*, spoil, and שן *shen*, a tooth; or change of the city, from שנה *shanah*, change, and עיר *hir*, a city.—These explications are neither natural nor certain, because the word is not Hebrew.

[The foregoing etymologies will hardly satisfy the intelligent reader. Possibly this name might be derived from the repeated flittings of those who at length took up their abode in this plain. The Hebrew root *nar*, appears to denote *shaken out*, Job xxxviii. 13. the Chaldee, to migrate from place to place; the Arabic, to be expelled from a place; the Ethiopic, to be sent away from a dwelling. If we suppose, as appears from the history, that this name was given to the place before the dispersion, then it will import simply the settlement after repeated flittings, or removals; or, the place settled by repeated hordes of men, here taking up their abode. But if it be supposed that this name was imposed after the dispersion, then it may be taken in the bad sense, shaken out, expelled, scattered: though, indeed, it was rather the place whence men were expelled, than that into which they were driven.

SHINAR was certainly a considerable extent of level country; it included Babylon, and probably further south; but how much, we cannot very well tell. It is extremely probable, that the city *Singara* marks some part of this province; in which case Babylon would be a part of the land of *Shinar*, rather than the land of *Shinar* a part of *Babylonia*; and indeed, this would lead us to consider the land of *Shinar* as that extent between the rivers Tigris and Euphrates, which was afterwards called *Mesopotamia*. To this agrees the opinion of Michaelis,

who extends *Shinar* so far north as to include Nisibis and Edessa. *Shinar* might be the original name of this whole extent, which might afterwards be divided into *Padan Aram*, and other parts, like as *Mesopotamia* was, under the Roman government.

Josephus reports, *Antiq. lib. i. cap. 4.* that Histæus describes the plain of *Senaar* as being in the levels of *Babylonia*: but, after the splendor to which Babylon was raised, this may easily be explained, by saying, that it was under the Babylonian government.

There is a very remarkable variation in the Samaritan, which reads the land of *Sopha*; and with this agrees the Arabic of Castellus's Heptaglot, which reads *Aram Supha*: this leads us to some part of *Mesopotamia* called *Aram*.—*Suph* signifies a tower, and this compound appellative would import *Aram of the Tower*, i. e. as distinct from *Padan Aram*: *Aram Supha* being Southern *Mesopotamia*, *Padan Aram* being Northern *Mesopotamia*. The land of the Tower is frequently used among the Jews for *Babylonia*.

This will remind the reader of *Suph*. Comp. SEA, RED.]

SHINAR, or SENNAAR, a province of *Babylonia*, wherein the tower of Babel was built. Gen. xi. 2. *Calneh* was built in the same country. Gen. x. 10. *Amraphel*, king of *Shinar*, was a potent prince in the time of Abraham. Gen. xiv. 1. Daniel says, i. 2. that *Nebuchadnezzar* carried away the sacred vessels of the temple of Jerusalem, and put them in the temple of his god, in the land of *Shinar*. There is a great probability that the mountains of *Singares*, or *Zagras*, as well as the city and river of *Singare*, take their name from *Shinar*, *Sennaar*, or *Sengar*.

SHIPHI, שפעי, Σωπεῖ, inundation, or multitude [CROWD]; from שפע *shephah*: or knife; from שפי *shephi*. Of Simeon. 1 Chr. iv. 29.

SHIPHMITTE, שפמי, lip, or margin, or shore; from שף *shuph*, to break, and מימ *mim*, waters. A town of Judah. 1 Chron. xxviii. 27.

SHIPHRAH, שפרה, handsome, or trumpet; from שפר *shaphar*, or shepherd, according to different readings: or that does good; or chicken, little bird, according to the Syriac. [FAIR.]

SHIPHRAH, or SEPHORAH, one of the midwives of Egypt, who preserved the Hebrew children. Exod. i. 15. Some think she was an Egyptian, but it is more likely she was an Israelite. See PUAH.

SHIPTAN, שפטן, judge, or that judges [very justly]; from שפט *shaphet*.

SHIPTAN,

SHIPTAN, or **SEPHTAM**, father of Kemuel, of Ephraim. Numb. xxxiv. 24.

SHISHA, שִׁשָּׁה, *six, the sixth*; from שִׁשָּׁה *shishah*: otherwise, *marble*; from שִׁשָּׁה *shaish*: otherwise, *lifting up of the gift*; from שִׁשָּׁה *shi*, *present, or gift*, and שִׁשָּׁה *nashah*, *to lift up*. [From the Syriac and Arabic, *dwelling, residence*, i. e. of the Lord. A secretary of David, 2 Sam. xv. 25. called *Shavsha*, 1 Chron. xviii. 16. of the same import.] Also Father of Ahiah, secretary to king Solomon. 1 Kings iv. 3.

SHISHAK, שִׁשָּׁק, *present of the bag, of the pot, of the thigh*; from שִׁשָּׁק *shak*, *a bag*, and שִׁשָּׁק *shok*, *a thigh*: otherwise, *of the kiss*; from שִׁשָּׁק *nashak*. This word is Egyptian, nor is it possible to find its etymology from the Hebrew. [See **SHESHACH**. This king is called *Sasiges*, by Diodorus Siculus. We cannot tell the exact meaning of this name; but Hiller thinks it may resemble the Arabic, by which it would import *like a bank*, i. e. of the Nile: *fresh, verdant, prolific, bountiful*.]

SHISHAK, or **SESAC**, king of Egypt; he declared war against Rehoboam king of Judah, in the fifth year of Rehoboam. The king of Egypt had twelve thousand war chariots, and sixty thousand horse, with an innumerable multitude of people, out of Egypt, the countries of Lubim, of Suchim, and of Cush. He entered Judea, and captured the strongest places in the country, advancing to Jerusalem. Then the prophet Shemaiah came to Rehoboam and the princes of Judah, in Jerusalem, and said, thus saith the Lord, "as you have forsaken me, so have I delivered you into the hands of king *Shishak*." But they acknowledging their fault, God seeing their humiliation, said, "since they have humbled themselves, I will not destroy them."

Shishak entered Jerusalem, but soon withdrew, taking away the treasures of the Lord's house, and of the king's palace; also the golden bucklers that Solomon had made. The Rabbins are of opinion, that the chief motive of this prince's war against Rehoboam, was because he coveted to possess the ivory throne of Solomon, with which he was charmed. To this prince Jeroboam fled, toward the end of Solomon's reign: and when *Shishak* came into Judea, he did no harm to Jeroboam's territories. 2 Chron. xii. 1 Kings xiv. 25, 26. A. M. 3033, ante A. D. 971. Perhaps Jeroboam might invite him to invade Rehoboam's country. Till the time of *Shishak* Scripture mentions the kings of Egypt by the general name of Pharaoh; *Shishak* is the first whose proper name is mentioned. Chronologists are not agreed as to the

correct order of *Shishak* in the Egyptian dynasties. Some think him to be Sesonchis; others Sesostriis, or Sethosis. Marsham, *Canon. Chronolog. secul. xiv. lib. iii.* Usher thinks him to be Sesouchis, and places the beginning of his reign A. M. 3026, ante A. D. 978.

This *Shishak* or *Sesac*, according to Sir Isaac Newton, in his *Chronology of Ancient Kingdoms* amended, was the greatest conqueror, and the most celebrated hero of all antiquity, being the son of Ammon, or the Egyptian Jupiter, and known to the Greeks by the name of Bacchus, Osiris, and Hercules; he was the Belus of the Chaldeans, the Mars or Mavors of the Thracians, &c. He made great conquests in India, Assyria, Media, Scythia, Phœnicia, Syria, Judæa, &c. His army was at last routed in Greece by Perseus; which disgrace, together with the attempts of his brother Danaus, to usurp his kingdom in his absence, obliged him to return into Egypt, in the ninth year of his expedition. From hence he drove his brother Danaus, who took refuge in Greece, and was there celebrated by the name of Neptune, Japetus, Typhon, Python, &c.

[The venerable name of Sir Isaac Newton must not be allowed to mislead the reader: the "Chronology" of that great man is not thought to be demonstrative, in every part. It may be doubted whether he ever finished it, as he kept it private many years; and it was published at last in consequence of a surreptitious copy, which had been obtained by a breach of confidence. It must, therefore, be consulted with caution.]

SHITRAI, שִׁטְרַי, *Sarpai, steward, head, or judge*; from שִׁטְרַי *shoter*: according to the Syriac, *obligation, or contract*. A Sharonite, superintendant of king David's shepherds, and flocks. 1 Chr. xxviii. 29.

SHITTIM, שִׁטִּים, *Sarrêlv, that turn away, or divert*; from שִׁטִּים *shatah*, or *sita*: otherwise, *scourges, rods, or thorns*; from שִׁטִּים *shut*.

[Undoubtedly, the Acacia tree: or a place abounding in that vegetable, The name of a city, (Beth-shitta) Judg. vii. 22. but more frequently the name of a station of the Israelites in the desert, where trees of this kind grew. Abel-Shittim, Numb. xxxiii. 49. "Abel of the Acacia trees."]

SHITTIM, or **SETHIM**, לֶחָיִים, *ἄσπρτα, Ligna imputribilia: incorruptible wood*. A valuable kind of wood, of which Moses made the greater part of the tables, altars, and planks, belonging to the tabernacle. Jerom generally keeps the Hebrew word *Shittim*, in his translation. He says, in Joel iii. *ad finem*, that the *shittim*

shittim wood grows in the deserts of Arabia, that it is like white thorn in its colour and leaves, but not in its size; for the tree is so large, that it affords very long planks. The wood is hard, tough, smooth, without knots, and extremely beautiful; so that the rich and curious make screws of it for their presses. This kind of wood does not grow in cultivated places, nor in any other places of the Roman empire, but only in the deserts of Arabia. He says, likewise, in Mich. vi. 5. and in Isaiah xli. 19. that *shittim* wood resembles white thorn, and is of admirable beauty, solidity, strength, and smoothness. It is thought he means the black *Acacia*, which is (they say) the only tree found in the deserts of Arabia. Vide Bellon, *Observat. lib. ii. cap. 56, 80.* Ætius, *lib. iv. cap. 11.* It is so hard and solid, as to become almost incorruptible. When cut it is of the colour of a Lotos tree, and planks are taken from it, twelve cubits long. Its branches do not rise up in height; its leaves are round and large, like those of a pear tree; soot colour underneath, and green above.

Prosper Alpinus, *apud Authores notarum in Theophrast. lib. iv.* says, that the *Acacia* is called *Sant* by the Egyptians; that it is found in Egypt, in places distant from the sea; is very common about Mount Sinai, on the mountains which border on the Red-sea; that it grows about as tall as a mulberry-tree; its trunk is of the thickness of a plum-tree, its bark is black, rough, and covered with very sharp thorns. Its leaves are oblong, small, and very short. It bears a pale, yellowish, or whitish flower. The male bears no fruit, but is close set with thorns. The female bears fruit twice a year, and has much fewer thorns. This, they say, is the true description of the *Acacia* of Arabia. Thevenot, *Voyage to the Levant, Part ii. cap. 36.* speaking of the *Acacia* of Arabia, says, that it is not thicker, or higher, than our willows, but its leaves are very fine; that it is very thorny, and a gum is taken from it, which the Arabians call *Akakia*. But it is plain from Jerom's description of the *shittim* wood, that it cannot be this *Acacia* of Prosper Alpinus and Thevenot. Yet very credible authors affirm, that no other tree grows in the deserts of Arabia.

SHIZA, שִׁיזָא, *this present*; from מִן *this, that*, and שִׁי *present*: otherwise, *present that expands*; from שִׁי, and נָזַח *to water, to spread*. [From the Arabic, *elation*, i. e. joy of the family. 1 Chr. xi. 42.]

SHOBAB, שׁוֹבָב, *returned, turned back*; from שׁוֹב *shub*; otherwise, *spark*, according to the Syriac. [*retribution, repayment?*] Son of David and Bathsheba. 2 Sam. v. 14.

SHOBACH, שׁוֹבַח, *your bonds, your chains, your nets, your gins*; from שָׁבַח *shabach*, and the affix י *ec*: otherwise, *his captivity*; from the same *shabach*: or *your conversion, your return*; from שׁוֹב *shub*, *to return*, and from the pronoun י *ec*, *your*: a *dove-house*, according to the Syriac. General of the army of Hadadezar, king of Syria. David obtained a complete victory over him at Helam. 2 Sam. x. 16, 18, &c.— [*Progressive augmentation, both in length and breadth*; perhaps, *in honours*.]

SHOBAL, שׁוֹבָל, *captivity*; from שָׁבַח *shabach*, *that sits down, that rests, or turns back*; [or, *is returned*, i. e. by the Lord.] from שׁוֹב *jashab*.

SHOBAL, or SOBAL, of the race of the priests: returned from Babylon with Zerubbabel. Ezra ii. 42.

SHOBAL, שׁוֹבָל, *way, ear of corn, thigh*; from שׁוֹבֵל *shobel*: otherwise, *old age, vain*; from בָּלָה *balah*, *to grow old*, and שׁוֹאָה *shovah*, *vain*. [*Increase*. Son of Seir, Gen. xxxvi. 20. xxiv. 29.—A son of Caleb. 1 Chron. ii. 52.]

SHOBEL, שׁוֹבֵל, *equalled to the vanity, or placed with the void*; from שָׁוָה *shavah*, *to place, to equal*, and בֹּקֶן *buk*, *void*: otherwise, *vain dissipation*; from שׁוֹאָה *shovah*, *vanity*, and בֹּקֶן *buk*, *dissipation*. [*forsaken*. Neh. x. 25.]

SHOBI, שׁוֹבִי, *conversion, captivity, rest*. See SHOBAL.

SHOBI, or SOBI, son of Nahash, of the city of Rabbah, otherwise, Philadelphia. He came with Barzillai to meet David when he fled from Absalom, and brought him refreshments. 2 Sam. xvii. 27.

SHOES, vide SANDALS. Pythagoras would have his disciples wear *shoes* made of the bark of trees; probably, that they might not wear what were made of the skins of animals; as they refrained from the use of every thing that had life. The ancients had *shoes* which wholly covered their feet, like ours; and others which only defended the soles of their feet, with leather bands above, that left a part of the foot uncovered. The first sort was called *Calceus, Mulleus, Pero, Phacassium*; the latter were called *Caliga, Solea, Crepida, Baxea, Sandaleum*. Among the Romans their *shoes* were generally of crude, or untanned leather. None but those who had discharged the office of Edile, were allowed to wear the *Mulleus*, which was of leather dressed with allum, and of a red colour, [red-morocco.] It is said that the Roman senators also wore *shoes* of dressed leather, of a black colour. The Roman women wore *shoes* pretty much like those of the men. *Ælian. Var. Hist. lib. vii. cap. 11.* Juvenal, *Sat. vii.* speaks of the moon, or

or *Luxula*, which was worn upon black shoes,

Adpositum nigro Lanam subtexit alato. 191.

[It was, originally, the numerical letter C. the mark of a hundred patricians, first established by Romulus.]

Isaiah, iii. 18, speaks also of the moons which the Jewish women wore on their shoes. The emperor Aurelian (*Vopisc. in Aureliano, ad finem.*) forbade the wearing of red, yellow, white, or green shoes by men, and allowed them to women only. Heliogabalus, by a proclamation, regulated what women should be permitted to wear gold, and precious stones, in their shoes. Among the Hebrews, women of fashion, and substance, wore very valuable shoes. [of which the instance of Judith affords proof, ch. xvi. 9.] But we know nothing of their particular ornaments.

The military dress, or shoe, for the feet, we see from Moses, was sometimes of metal. Thy shoes shall be iron and brass, says he, speaking of Asher, Dent. xxxiii. 25. And in the description of the armour of Goliath, we find he had boots of brass, 1 Sam. xvii. 6. Homer likewise gives them to his heroes; some had boots of brass, others of copper; and those of Hercules were of tinsel. Vegetius says, that the Romans wore iron shoes. The Roman soldiers also put nails under their shoes; very sharp, and in great numbers. Isidor. *Origen, lib. xix. cap. ult.* Festus calls them *clavata calceamenta*. Josephus, *de Bello, lib. vii. cap. 3.* speaks of a Roman soldier of such extraordinary boldness, as to let himself fall along the walls of the temple, because the nails he had under his shoes, which the rest of his comrades had also, would make him slide down. In the army of Antiochus the Great, luxury was so great, that most of the soldiers had golden nails under their shoes. *Valer. Maxim.* We are assured, that in the East, at this day, all the people, rich and poor, even the wives of the great Turk himself, and of his bashaws, wear iron plates at the heels, and toes of their shoes. *Bellon. Observat. lib. iii. cap. 44.*

SHOHAM, שֹׁהָם, an emerald, or other precious stone; from שֹׁהֵם *shohem*. Daughter of Merari, 1 Chr. xxiv. 27.

SHOPHAC, שֹׁפָח, who scatters, or is scattered; from שֹׁפַח *shaphac*. 1 Chr. xix. 16.

SHOPHAN, שֹׁפָן, rabbit, or wild rat; from שֹׁפָן *shaphan*: otherwise, that loosens, that breaks; from שֹׁפֵךְ *shuph*.

SHOPHAN, or SOPHAN, ZAPHON, or ZAPHAN, a city of Gad Numb. xxxii. 35. Josh.

xiii. 27. The Jews say, it was afterwards called *Amath*.

SHOPHETIM, שֹׁפְטִים, Judges; from שֹׁפֵט *shaphat*, to judge. The LXX. translate it by *Kpetai, Judges*. See JUDGES, Book of.

[The Phenicians and their colonies, gave to their supreme magistrates the title of *Suffetes*, which was most probably, analogous to the *Shophetim* of the Hebrew. But, the office of supreme magistrate implied, also, the power of directing the public force: hence some would render this term *generals*; or rather, *champions*, implying the personal prowess, or strength of the party; in which sense Samson, Jephthah, and others, *judged*, i. e. *vindicated*, delivered Israel: as men of valour they were looked up to, and consulted, rather than as legal Judges.—Comp. Gideon, Barak, &c.]

SHOSHANNIM, or SOSANIM; שֹׁשָׁנִים, Aquil. ἐπὶ τοῖς κρίνοις. Sym. ἐπὶ τῶν Ἀνθῶν. This title is before Psalms lxix. lxxx. The LXX. translate, *those that shall be changed*; Jerom and Aquila, *the lilies*; Symmachus, *the flowers*. We think *Soshannim*, from שֹׁשֶׁן *shesh*, to signify an instrument of six strings; or, a song of rejoicing.

SHOULDER. To give or lend his shoulder, for bearing a burden, signifies to submit to servitude. Gen. xlix. 15. "Issachar bowed his shoulder to bear, and became a servant unto tribute." The Preacher advises his pupil to submit his shoulder to the yoke of wisdom. Eccles. vi. 26. The Messiah has delivered his people from the rod, or from the yoke to which they were subject, Isaiah ix. 4. Baruch ii. 21, advises the captive Jews at Babylon to submit their shoulders to king Nebuchadnezzar, that they might live more comfortably under his government. In a contrary sense, Scripture calls that a rebellious shoulder, Neh. ix. 29, which will not submit to the yoke; and those who bear the yoke with joint consent, *servientes humero uno*. Zeph. iii. 9.

Marks of honour and command were worn on the shoulder. Job, xxxi. 36, desires of God to decide his cause; "Surely I would take it upon my shoulder, and bind it as a crown to me." Isaiah, ix. 6. says that the Messiah shall bear the insignia of his government on his shoulder. God promises Eliakim son of Hilkiah, to give him "the key of the house of David, and to lay it upon his shoulder."

To be borne upon shoulders, sometimes stands for a kind of honour and distinction. God says, that when he shall bring back his people from the captivity of Babylon, he will give a signal to the people, "and they shall bring thy sons in their

their arms, and thy daughters shall be carried upon their shoulders." Isaiah xlix. 22. *Vide* FRAGMENTS, No. CLXI.

Sometimes on the contrary, this denotes great weakness, great disgrace. God commanded Ezekiel to make a breach in the wall, and carry out his goods thereby, on his *shoulder*, in the night-time; to represent the taking of Jerusalem, and the captivity of the king, and people. Ezek. xii. 6, 7. Isaiah, xiv. 25, and Baruch, vi. 3. to shew the impotence of idols, say, that men are obliged to carry them upon their *shoulders*.

[The respect paid by offering the *shoulder* of animals to God, and to men of distinction, as the most delicate part, should not be overlooked. So the *shoulder* of the heave offering at the consecration of priests was to be sanctified, Exod. xxix. 27, and the *shoulder* of the Nazirites' offering was to be waved, Numb. vi. 19. So Samuel shewed a mark of the greatest respect to Saul, by reserving the *shoulder* for his eating, 1 Sam. ix. 24. He treated him as king elect. It is likely, that the *right shoulder* had the pre-eminence; and this became the property of the priest who officiated. Comp. Lev. vii. 32, 34. viii. 35. ix. 21.—It might be eaten by the priest and his family in a clean place, Lev. x. 14.]

SHUAH, שׁוֹאֵה, Σοβέ, Σὺέ. See SHUAH *infra*.

II. SHUAH, sixth son of Abraham and Keturah. Gen. xxv. 2.

SHUAH, שׁוֹאֵה Σαὐά, *that cries, that prays*; from שׁוֹאֵה *shuah*: otherwise, *rich, magnificent*; from the same: otherwise, *that beholds*; from שׁוֹאֵה *shahah*.

[*Shuah* seems to be allied to *Jehoshua*, *help*, or *helper*; hence we have *Malchi-shuah*, son of Saul, *q. King's-help*: 1 Chron. viii. 33. ix. 39. 1 Sam. xiv. 49. Of the same import may be the feminine שׁוֹאֵה, SHUAH, of Asher, daughter to Heber. 1 Chron. vii. 32.

Simon thinks that *Shuah*, שׁוֹאֵה, has a directly reverse meaning, and signifies *depression, prostration*, especially of the father; from a root which has this import, Prov. xii. 25. Psalm xxxviii. 7. xlii. 6. *el al*. but, this seems to be contrary to the notion of a son, in the east; which is, certainly, the parent's joy.]

III. SHUAH, daughter of Hirah the Adullamite, and wife to the patriarch Judah. She was mother of Er, Onan, and Shelah. Gen. xxxviii. 2. The Jews have a tradition, that *Shuah* inspired into her sons the detestable resolution, of preventing Tamar from becoming a mother by them. See TAMAR and ER. The "Testament of the Twelve Patriarchs" calls this woman *Bath-shuah*, daughter of Barshan, king of Adullam.

VOL. II. PART XXVII. Edit. IV.

SHUAH, שׁוֹאֵה, Σοά, *pit, or that swims*; from שׁוֹאֵה *shechath*: otherwise, *humiliation, meditation*; or *word*; from שׁוֹאֵה *shuach*, or שׁוֹאֵה *shachah*.

SHUAH, brother of Caleb. 1 Chron. iv. 11.

SHUAL, שׁוֹאֵל, *fox, hand, fist*; from שׁוֹאֵל *shahal*, or שׁוֹאֵל, according to different readings: otherwise, *traces, way*; from שׁוֹאֵל *meshol*. [JACKALL.]

SHUAL, or SUAL, a country in Israel, which the Philistines invaded in the time of Saul. 1 Sam. xiii. 17. The situation of it is not known.

SHUBAEL, שׁוֹבֵאֵל, *conversion, return, rest, or captivity of God*; from שׁוֹב *shub*, *conversion, rest*, or שׁוֹב *shabah*, *captivity*, and אֵל *el*, *God*. [great retribution, in the sense of reward.]

SHUBAEL, or SUBAEL, son of Amram, and father of Jehdeiah. 1 Chron. xxiv. 20. *Shubael*, with his twelve sons, were the thirteenth in order among the twenty-four families of the Levites. 1 Chron. xxv. 20.

SHUHAM, שׁוֹחָם, Σαυή, *their word, their meditation, their humiliation*; from שׁוֹחָם *shuach*, or שׁוֹחָם *shachach*: otherwise, *their ditch*; from שׁוֹחָם *shichah*. [*hasty: over-hasty: born prematurely*]]

SHUHAM, or SUHAM, son of Hushim, Gen. xli. 23. and grandson of Dan: head of a family. Numb. xxvi. 42.

SHUHITE, or SUITE. Bildad the *Shuhite*, the friend of Job. Job ii. 11, was probably a descendant from *Shuah*, son of Abraham and Keturah. The Hebrew reads שׁוֹחִי, *Shuchite*, or son of *Shuach*, which is the same as *Shuah*, according to our way of reading.

SHULAMITE, שׁוֹלֵמִית, *pacific, perfect, that recompenses*; from שׁוֹלֵם *shalam*.

SHULAMITE, or SULAMITE. This name is given to the spouse in the Canticles, in allusion to the name of Solomon; *Salomon, Sulomith, Sulamite, or Shulamite*, i. e. spouse of Solomon. Cant. vi. 13. [A feminine word, of which Solomon is the masculine.] The Hebrew text, and the best Latin editions, read *Sulamitis*; but the greater part of the old books have *Sunamitis*, *q. a native of Sunam, or Shunem*.

SHUMATHITES, שׁוֹמָתִי, Σαμαθί, inhabitants of *Shema*, Josh. xv. 26. Also sons of *Shabal*, 1 Chron. ii. 53. *Named, or put*; from שׁוֹמָתִי *shem*: otherwise, *desolate, or astonished*; from שׁוֹמָתִי *shamam*. One of the six families or colonies from Kirjath-jearim.

SHUNAM, שׁוֹנָם, *their change, their repeating*; from שׁוֹנָם *shanah*: otherwise, *their second*; from שׁוֹנָם *sheni*, and the pronoun *is am*, *theirs*: or, *sleep*; from שׁוֹנָם *sham, to sleep*.

SHUNAMITE, or SUNAMITE, a female native of *Shunem*. This surname was given to
2 A div. 2 Abishag,

Abishag, the spouse of David, married in his old age to keep him warm, 1 Kings i. 2, 15. ii. 17, 21, 22. Also, to the hostess of Elisha, who entertained that prophet when he came to Shunem. 2 Kings iv. 12, 25, 36. It is given to the spouse in Canticles vi. 13. by a corrupt reading, of *Sulamitis*, instead of *Sulamitis*. See SHULAMITE.

SHUNEM, שֻׁנֶם, see SHUNAM.

SHUNEM, or SUNAM, a city of Issachar. Josh. xix. 18. The Philistines encamped at *Shunem*, in the great field or plain; 1 Sam. xxviii. 4. and king Saul encamped at Gilboa. Eusebius places *Shunem*, or *Sulem*, five miles from Tabor, south. Elsewhere he mentions a place called *Sanim*, in Acrabatene, in the neighbourhood of Sebaste, or Samaria.

SHUNI, שֻׁנִי, Σανίς, my change, my second, my repetition. See SHUNAM. [STILL.]

SHUNI, or SUNI, third son of Gad, head of a family. Gen. xlii. 16. Numb. xxvi. 15.

SHUPHAM, שֻׁפָּחַם, Σοφάρ, beard; from שֻׁפָּה *shapham*: otherwise, *their lip, their brink*; from שֻׁפָּחַם *shuphak*: otherwise, *that breaks them*; from שֻׁפָּה *shuph*, *that breaks*, and שֻׁפָּחַם *am, theirs*. Son of Bela, and grandson of Benjamin. 1 Chron. viii. 5. [Shephuphan, but in Numb. xxvi. 39. *Shuphan*.]

SHUPPIM, שֻׁפִּים, beard, mustachoes: otherwise, *their lips, or their brims*; from שֻׁפָּה *shaphah*, *lip, brim*: otherwise, *their breaking*; from שֻׁפָּה *shuph*, *to break*, and שֻׁפָּחַם *am, theirs*. [Son of Ir, 1 Chron. vii. 12.]

SHUR, שֹׁר, wall, or, or that beholds; from שֹׁר *shur*, or *shor*, according to different readings.

SHUR, or SUR, a city in Arabia Petraea, which gave name to the desert of *Shur*. Gen. xvi. 7. Exod. xv. 22. 1 Sam. xv. 7. xxvii. 8. Ptolemy speaks of the city of *Suratte*, in Arabia Petraea.

SHUSHAN, שֻׁשָׁן, Σουσῶν, a city, Dan. viii. 2. Vulgate, *Susa*.—*Lily, or rose*; from שֻׁשָׁן *shoshan*: otherwise, *joy*, from שֻׁשָׁן *shush*.

I. SHUSHAN, or SUSAN: Hebrew שֻׁשָׁן, It is read before Psalm lx.—We think *Shushan* to be the name of a musical instrument of six strings. The Vulgate reads, *Pro his qui immutabuntur*.

II. SHUSHAN, *Susan*, or *Suses*, the capital city of *Susiana*, or the country of Elam, i. e. Persia; Dan. viii. 2. Daniel always calls it the palace. "I was at *Shushan* in the palace:" [*q. Shushan royal?*] because the kings of Chaldaea had here a royal palace. After Cyrus, the kings of Persia usually passed the winter here, and the summer at Ecbatana. Vide Strabo, lib. xv. Xenophon, *Cyrus*, lib. viii. Athen. lib. vii. &c. The winter was very moderate at *Shushan*, but the heat of the summer was so

great, that the very lizards and serpents if surprised by it in the streets, were even burned up by the heat of the sun. Strabo, lib. xv. This city stands on the river Uai. Here Daniel had the vision of the ram with two horns, and the goat with one horn, &c. in the third year of Belshazzar. Dan. viii. A. M. 3447, ante A. D. 557.

Also, in this city of *Shushan*, the history of Esther happened. Here Ahasuerus, or Darius, son of Hystaspes, generally resided and reigned. Esth. i. Pliny, lib. vi. cap. 27. says, he rebuilt *Shushan*, enlarged, and adorned it. Nehemiah was also at *Shushan*, when he obtained from king Artaxerxes permission to return into Judea, and to repair the walls of Jerusalem. Neh. i. 1. Benjamin of Tudela, and Abulfarage, place the tomb of Daniel at *Chuzestan*, which is the ancient city of *Shushan*, the capital of the province of Elam. See FRAGS., No. DLXXXVII.

This city at this day, among the Persians, is named *Touster* or *Shouther*, and is the capital of *Chusistan*. King Sapor caused a bank of prodigious height to be formed here, to raise the water of the river Choaspes. D'Herbelot, *Bibl. Orient.* p. 464, 829, 896. The *Tarikmontekes* says, that the tomb of the prophet Daniel was still to be seen here in his time. Some Persian historians ascribe the foundation of this city to Huschenk, son of Siamech, the second prince of the first dynasty of Persia.

[*Shouster*, says Mr. Kinneir, *Mem. Persia*, p. 97. is generally believed to be the ancient *Susa*; but, he rather thinks the ruins about thirty-five miles west of *Shouster*, are those of that ancient residence of royalty,—“stretching not less, perhaps, than twelve miles, from one extremity to the other.”—[the original MS. says, “I am sure, upwards of twelve miles.”] They occupy an immense space between the rivers Kerali and Abzal; and like the ruins of Cteziphon, Babylon, and Kusa, consist of hillocks of earth and rubbish, covered with broken pieces of brick and coloured tile. The largest is a mile in circumference, and nearly one hundred feet in height: another, not quite so high, is double the circuit. They are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, as it should seem, as a kind of prop to the mass. Large blocks of marble, covered with hieroglyphics, are not unfrequently here discovered by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the pyramids (ruins) stands the tomb of Daniel, a small, and apparently a modern building, erected on the spot where the relics of that prophet are believed to rest.” Major Rennell coincides in the opinion that these ruins represent the ancient *Shusa*;

but

but Dr. Vincent held to *Shouster*. *Shusa* signifies in the old Persian dialect, *pleasing* or *agreeable*; *Shouster* signifies *more pleasing*, *more agreeable*. This comparison seems to imply a later origin; and, in fact, the building of *Shouster* is ascribed to the Roman emperor Valerian, and his troops, when captive. "The site of *Shusa* is now a gloomy wilderness, infested by lions, hyenas, and other beasts of prey. The dread of these furious animals compelled Mr. Monteith and myself, (says Mr. K.) to take shelter for the night, within the walls that encompass *Daniel's Tomb*."]

Lightfoot says, *de Templo*, cap. 3. that the outward gate of the eastern wall of the temple, was called the gate of *Shushan*; and that on this gate was carved the figure of the city of *Shushan*, in acknowledgement of the decree granted at *Shushan*, by Darius son of Hystaspes, which permitted the rebuilding of the temple. [As I can hardly bring myself to admit the representation of a city—a heathen city—carved on, or about, the temple—Query—Whether this was not the arms, or insignia, of the city *Shushan*?—as, for instance, *three lilies*, *proper*.]

SHUTHELAH, שְׁתִּילָה, *plant*, or *verdure*; from שִׁטְלָה *shuth*, and לָחֶלֶק *lach*, *verdure*: otherwise, *moist pot*; from שְׁתִּילָה *shuthah*, *to drink*, or *drinking-pot*, and לָחֶלֶק *lach*, *moist*. Son of Ephraim, and father of Bared. Head of a family. Numb. xxvi. 35.

SHAH, שָׁחָה, *motion*; from שָׁחָה *shahah*: or, according to the Syriac, *help*, or *assistance*; from שָׁחָה *siha*. A Nethinim. Ezra ii. 44.

SIBBECHAI, or SOBAICHAI, of the city of Hushathi, a hero of David's army. He killed the giant Saph in the battle at Gob, otherwise, Gazer. 2 Sam. xxi. 18. [*dreaded*.]

SIBBOLETH, see SHIBBOLETH.

SIBRAIM, or SABARIM; a place which terminated the land of promise, north. Ezekiel says, xlvii. 16, that this city was between the confines of Hamath and Damascus. I imagine it to be that which Ismael Abulfeda calls *Hovvarin*, a village of the country of Ems, or Hamath, south-east of that city.

SIBYLS. Scripture no where mentions the *Sibyls*; and all that is said of them has so little certainty, that we ought not to spend much time about them. The word *Sibyl* is Greek, (Σίβυλλα, quasi Σάδς βάλη, *Jovis consilium*; Σέβη pro Δίος, *Lacanicè*, according to most etymologists;) and signifies *the counsel of God*. The *Sibyls* among the pagans were, they say, what prophets and prophetesses, were among the Hebrews. They foretold future events; and revealed important truths to the people. They

are generally reckoned ten; the *Cumæan*, the *Cumæan*, the *Persian*, the *Hellespontian*, the *Lybian*, the *Samian*, the *Delphian*, the *Phrygian*, the *Tiburtine*, and the *Erythrean*.

Clement Alexandrinus, *Strom. lib. vi.* quotes these words as from St. Paul; "take the Greek books in your hands, read the *Sibyls*, and see what they say of the unity of God, and how they foretel what is to come, and you will there clearly find the Son of God." Several of the ancient fathers cited verses ascribed to the *Sibyls*, and drew from them arguments in favour of the Christian religion. But the more skilful critics of our days, are persuaded, that these verses were composed afterwards, and were never known to the *Sibyls*. See Blondel on the *Sibyls*, Causabon against Baronius, *Exercit. i. sec. 10. cap. 11.* Erasm. Schmith, *Dissert. de Sibyllis*. M. du Pin, *Proleg. to the Bible*. Servat. Gallæus, *Sibyllina Oracula. Amstelod. 1689.* Item *Dissertationes in Sibyllis, Amstelod. 1688.*

Plato, in *Phædro*. Aristotle, *de Admirandis*. Varro, Dionysius Halycarnassæus, Cicero, Livy, speak honourably of the *Sibyls*. Virgil without doubt took from the *Sibylline verses*, what he says concerning the birth of the Messiah: for one can hardly apply to any other birth, these verses of his fourth eclogue.

Ultima Cumæi venit jam carminis ætas,
Magnus ab integro sæclorum nascitur ordo,
Jam redit et Virgo, redeunt Saturnia regna,
Jam nova progenies cœlo dimittitur alto, &c.

From the same source Suetonius derived what he says, "That in the time of Vespasian there was a constant and general opinion propagated throughout the East, that the Fates had decreed, that about that time should come forth out of Judea, those who should obtain the empire of the world." *Vide FRAGS. No. CCCXXXII.* Josephus, who lived in the time of Vespasian, quotes in his history, a passage from the *Sibyls*, referring to the deluge. *Antiq. lib. i. cap. 5.* Justin Martyr, Athenagoras, Theophilus of Antioch, Tertullian, Lactantius, Eusebius, Jerom, Austin, and others, made good, and frequent, use of them against the pagans; which occasioned the name of *Sibyllists* to be applied to them. *Vide Orig. lib. vii. contra Celsum.*

This is more than enough to justify us, for inserting a short account of these famous and ancient prophetesses. Their lives and times are not well known. The most famous, was the *Erythrean*, so named by the Greeks, because she was born at *Erythra* in Ionia; and, because she left her country, and came to settle at *Cuma*

in Italy, the Latins named her *Cumana*. Justin Martyr, *cohortatio ad Græcos*, says, "it was pretended that she was by extraction of Babylonia, and daughter to Berosus the Chaldean historian. Coming, it is not known how, into Campania, she there gave forth her oracles, at a city called *Cuma*, about six miles from *Baia*. I have seen the place, (adds he)—it is a large oratory cut out of a rock, which must have cost much labour to make; for it is very well worked, and very capacious. There this *Sibyl* gave her responses, as I was informed by the inhabitants of the place, who preserve the tradition from father to son. In the middle of the grotto they shewed me three hollow places, which were also cut out of the rock, where they said she used to bathe herself, when they were filled with water. After she had dressed herself, she withdrew into the most remote apartment of the grotto, which was a kind of cell, cut also out of the rock, and there placing herself upon an elevated seat, which projected into the middle of the cell, she pronounced her oracles"

We are assured by Onuphrius, *lib. de Sibyllis, et carminibus Sibyllinis*, that this cave was in the same condition till A. D. 1539, at which time a great earthquake shook the whole country of Campania, and at Puteoli threw up from the bottom of the sea great masses of sand, gravel, and bituminous matter, which overwhelmed the cave of the *Sibyl*. If this, of whom we are speaking, were daughter to Berosus the Babylonian she must have lived after Alexander the Great. Virgil places her at the time of the siege of Troy, since he makes Æneas consult her at his coming into Italy. Others place her in the reign of Tarquinius Superbus, the last king of Rome. [This *Sibyl's* grotto was not so utterly ruined in 1539 but what it is shewn to modern tourists, and answers the description of Justin; as well as the reports of tradition.]

Dionysius Halicarnassensis, *lib. iv.* Aulus Gellius, *Noct. Attic. lib. i. cap. 19.* Lactantius, *de falsu Relig. lib. i. cap. 6, &c.* relate, that under the reign of the last Tarquin, there came a strange woman to Rome, who offered the king nine volumes of *Sibylline* oracles, for which she asked three hundred pieces of gold. Tarquin refused to give her this sum, on which she instantly burned three of the nine volumes, and for the remaining six demanded the same sum. Tarquin continuing to refuse her, with great derision, she burnt three more of them in his presence, and still insisted on having the three hundred pieces of gold for the remaining three volumes. A proceeding so extraordinary made Tarquin suspect some mystery in it. He therefore sent to inquire of the augurs, their opinion

about it. They answered him, that what he had so despised was a present sent him from the gods; that it was great pity he had not bought the whole nine volumes, and urged him to give the woman what she asked, for the remaining three. He did so, the woman delivered him the books, and advised that they might be carefully preserved, as containing the future destiny of Rome.

After these words, she withdrew, and none knew what became of her. Tarquin caused these three books to be enclosed in a kind of stone chest, and to be placed in a subterraneous vault in the temple of *Jupiter Capitolinus*, and committed to the care of two persons of the first quality in Rome; who were charged to let nobody read them, or copy them, without express orders from the king. After the abolition of kingly government at Rome, they continued the same regard for these books as before, and they became one of the greatest secrets of policy; the rulers making the people believe, that whatever they judged proper was taken out of these books; which were never consulted, or opened, but by express order from the senate.

While the civil war raged between Marius and Sylla, (Plutarch, *in Sylla*. Dionys. Halicarn. *lib. iv.* Appian. *de Bell. Civil. lib. i.* Tacit. *Histor. lib. iii. cap. 72.*) an accidental fire destroyed the capitol, and consumed the *Sibylline* books. After some years, when the capitol was rebuilt, Scribonius Curio, the consul, proposed to the senate to restore the verses of the *Sibyls*. Some verses of the *Erythrean Sibyl* were reported to be extant in the city of *Erythra*, the place of her nativity. Three senators were deputed to go thither, who there collected about a thousand Greek verses, which passed for her prophecies. These they brought to Rome; and at the same time made other collections from other places. The whole was laid up in the capitol, instead of those which the fire had consumed. Lactant. *de falsa Relig. lib. vi. et de ira Dei, c. 22. et de falsa Sapient. c. 17.*

But several copies of these verses being in circulation, and their proprietors making such additions to copies as they thought fit; to preserve the credit of these books, the Romans forbade private persons, on pain of death, from keeping copies. These orders were but ill observed, and Augustus at the commencement of his office of *Pontifex Maximus*, (Tacit. *Annal. vi.* Justin Martyr, *Apolog. ii.*) renewed the former prohibitions, and made diligent search after those copies, examined them strictly, and caused all to be burned which were judged to have been corrupted; the others he deposited in the capitol, with those that were there before. Afterwards, Tiberius made a new review of them,

them, and condemned several volumes to the flames. And these *Sibylline* oracles were in vogue till about A. D. 399, when they were entirely destroyed.

What occasioned their destruction was this: some time previous a prophecy was handed about in Rome, says Aug. *de Civit. Dei. lib. xviii. cap. 53, 54.* taken, as was pretended, from the books of the *Sibyls*, which foretold, that the Christian religion being founded on the sorceries of Peter, should not continue above 365 years. This period fell on A. D. 398, which is 368 years from the ascension of Jesus Christ. Yet the Christian religion continued as prosperous as ever. The emperor Honorius therefore, taking occasion from this piece of Pagan malice, ordered Stilico, the year following, to cause all the books of the *Sibyls* to be burned, which was executed in 399: and they pulled down the temple of Apollo to its very foundations, wherein these pretended prophecies had been kept.

Yet this has not prevented the appearing of a collection of Greek verses, in eight books, under the title of "*Oracles of the Sibyls.*" But this is neither the old book of the *Sibyls*, known at Rome from the time of Tarquin; nor the collection made after the civil wars of Marius and Sylla; nor that reformed and purified by Augustus. It may include a part of the *Sibylline* oracles, as in the time of Augustus, and afterwards; but the rest is a rhapsody put together by some Christian, with so little wit and discretion, that the imposture stares one in the face every moment. He makes the *Sibyl* say, for instance, that she was wife to one of the three sons of Noah, and that she had lived with him in the ark during the whole of the deluge. *lib. iii. in fine.* The author shews himself a Christian, in a passage which begins with these words; *Nos igitur Christi de stirpe creati. lib. viii.* He speaks of the incarnation, of the birth, of the circumcision, of the resurrection, of the ascension of Jesus Christ, with as much accuracy as the Evangelists. He describes the reign of Jesus Christ upon earth, according to the millenaries. *lib. ii. iii.* He gives a succession of the Roman emperors, in their order, from Julius Cæsar to Antoninus Pius, and to the adoption of Marcus Aurelius and Lucius Verus. *lib. v.* All which proves, that these books, in the state in which we now have them, were composed about the middle of the second century.

[Dr. Lardner has a judicious article on the *Sibyls'* books, as now extant. It may be thought, that since the time when they were quoted by the Fathers, considerable additions have been made to them. But, it is now impossible to separate the later from the earlier;

and the most early are certainly no more related to the ancient *Sibylline* oracles, than the Mother Shipton's prophecies among ourselves are, to genuine English History. It is possible, that the originals were collections from Oriental sources; from which, certainly, Virgil drew, though distantly. The intercourse of the East with the West was much more frequent than the learned in general allow, or imagine.]

SICAMINUM, otherwise, ΕΡΦΑ, or ΚΕΡΦΑ, or CAIPHA, a city at the foot of mount Carmel, on the Mediterranean sea, over against Ptolemais, which is distant from it only the extent of its harbour. See CAIPHA.

SICERA, שכר, Σικέρα, whatever can intoxicate. Heb. *Shechar.* Deut. xxix. 6. This word denotes, in particular, *the wine of the palm-tree.*

SICHAR, Σιχαρ. Jerom pretends this is the fault of the copiers, who read *Sichar* instead of *Sichem.* From שכר *shicar*, drunkenness.

SICHAR, or SHECHEM, now NAPLOUSE, a city of Samaria. See SHECHEM, SAMARIA.

The Hebrews gave the name of *Sichar*, (*i. e.* drunkenness) to the city of *Shechem*, by way of mockery. Isaiah, xxviii. 1. calls the Israelites of Ephraim, *Sicchorim*, *i. e.* drunkards. This gave occasion to the Jews to change the name of *Shechem* into *Sichar*, [or, was, at least, analogous to that change.]

SICYON, Σικυών. Some Greek copies have Σικυόνη, *Sicyone*, a place where cucumbers grow; from σίκυος, *a cucumber.*

SICYON, a city of Peloponnesus, or of Achaia, to which the Romans wrote in favour of the Jews. 1 Macc. xv. 23.

SIDE, *Latus.* The evangelist John tells us, xix. 34. that when Jesus Christ was upon the cross, his *side* was pierced by a soldier with his spear, or lance, from which wound proceeded water and blood: This soldier is generally called Longinus, and they make a saint of him. Comp. LONGINUS. St. John does not acquaint us which of his two *sides* was pierced. The Arabic and Ethiopic versions, and the Gospel of the Infancy, translated from the Arabic, with some of the ancients, read the *right side*; *apud Creniam, Parte ii. Animadvers. p. 165.* But others think, that he was pierced on his *left side*; Luc. *Brugens.* Franc. Collins, *alii.* The poet Prudentius says, that he was pierced from *side to side*; *Per utrumque Latus!*

SIDE, Σίδη, *hunting, nets, ambush*; from טד טדאד *tsadah*: otherwise, *viaticum, provision, nourishment*; from טד טדא *tsud.* The Greek σίδη, signifies *a pomegranate, or the pomegranate tree.*

SIDE, a city of Pamphilia. The senate of Rome wrote to the inhabitants of *Side*, in favour of the Jews. 1 Macc. xv. 23.

SIDON,

SIDON, ציד, *hunting, fishing, venison*; from ציד ציד, or ציד צידה. [*abundant prey, whether of fish, or game.*]

I. **SIDON**, or **TZIDON**, the eldest son of Canaan, Gen. x. 15, founder of *Sidon*.

II. **SIDON**, or *Zidon*, a very ancient and famous city of Phenicia, Strabo, lib. xvi. places *Sidon* four hundred stadia from Berytus, and two hundred from Tyre.

The name *Sidon* is commonly derived from the Hebrew or Tyrian word ציד *Zada*, which signifies *to fish*. Joshua, xi. 8, calls it *Sidon the Great*, by way of eminence. Hence some have thought, that in his time there were two *Sidons*, a *greater* and a *lesser*. But no geographer has mentioned any other *Sidon*, than *Sidon the Great*. Joshua assigned *Sidon* to the tribe of Asher, chap. xix. 28. but Asher could never get possession of it, Judg. i. 31. It is situated on the Mediterranean, in a fine country, one day's journey from Ptolemais, or from the fountains of Jordan: Joseph. Antiq. lib. v. cap. 2. It has a fine harbour. Abulfeda places it sixty-six miles from Damascus. This city has always been famous for its great trade, and navigation. At present it is called *Zaidè*. There are extant ancient medals of *Sidon*, whereon are seen the old Phenician characters, which are the same as the Hebrew characters before the captivity of Babylon. The principal deities of the *Sidonians* were Baal, and Astarte; or, the sun, and moon: also Hercules. The Hebrews often fell into the idolatry of the Phenicians, especially after Ahab, king of Israel, married Jezebel, daughter of Eshbaal, king of the *Zidonians*. 1 Kings xvi. 31. There is frequent mention of this city in the Scriptures. Comp. PLATE, MEDALS of **SIDON**.

[It deserves notice that *Sidon* was the master of Tyre, Isaiah xxiii. 12. consequently the more ancient city; and Homer who often mentions *Sidon*, says nothing of Tyre.]

MEARAH of the **SIDONIANS**, Josh. xiii. 4. a city probably very near *Sidon*. Others think it was a cavern, as מצוה, *Mearah*, may signify.

SIGIONOTH. See **SHIGGAION**.

SIGN: whatever serves to express, or represent, another thing; as, when the Lord gave to Noah the rainbow, as a *sign* of his covenant, Gen. ix. 12, 13.—When he appointed circumcision to Abraham, as the seal of the covenant made with him, and his posterity, Gen. xvii. 11. The sun and the moon are appointed by God for *signs*, and seasons. Gen. i. 14. [Often rendered *token*, Eng. Tr.]

2. **SIGN** is put for a *miracle*: Thou shalt do these *signs*, and wonders, in the midst of Egypt, says the Lord to Moses; Exod. iv. 7, 8, 9. and,

if the Egyptians do not believe the first *sign*, they will believe the second, &c. The word is very frequent in this sense, in Scripture.

3. **SIGN**, or *token*, is often put for the proof, or evidence of a thing: So Exod. iii. 18. "This shall be a *token* (or *sign*) unto thee, that I have sent thee." Judg. vi. 17. "Shew me a *sign*, that thou talkest with me," i. e. a proof. 2 Kings xx. 8. "What shall be the *sign* (or evidence) that the Lord will heal me?" This acceptation agrees with the first mentioned; also Gen. iv. 15. "And the Lord set a *mark* (a *sign*) upon Cain;" he put a token upon him that he might be known, [rather, he gave him a sign of security to ease his mind: says SMUCKFORD.] but vide FRAGMENTS, No. CCCXII.

4. **SIGNS** of Heaven; **SIGNS** of the Magicians; *phenomena* of the heavens; impostures of magicians, employed to deceive the unwary. The Lord "frustrateth the *tokens* (or *signs*) of the liars, and maketh diviners mad." Isaiah xlv. 25. And Jer. x. 2. "Be not dismayed at the *signs* of Heaven, for the heathen are dismayed at them."

5. **SIGN**. Isaiah, viii. 18. "Behold, I and the children whom the Lord hath given me, are for *signs* and for wonders in Israel;" i. e. what shall happen to me, becomes a prophetic similitude of what shall happen to the people. See also Ezek. iv. 3. The Lord pours down his vengeance upon sinners, and makes them a *sign*, a public and evident proof of his wrath. Ezek. xiv. 8.

SIGNAL, or *sign*, set up on the mountains in time of danger. See **POSTS**; also, **OLIVES**, Mount of. *Add.*

SIHON, שִׁחֹן, *rooting out*; from שִׁחַן *nasach*, otherwise, *conclusion*.

SIHON, or **SEHON**, king of the Amorites, not only refusing passage to the Hebrews, but coming to attack them, was himself slain, and his army routed. Numb. xvi. 21, 22. Deut. i. 4, 11, 24, 26, 30. Psalm cxxxv. 11. cxxxvi. 19. Heshbon his capital city was taken, and his dominions were distributed among Israel. This happened in the last year of Moses's life; some months before the Israelites entered the Land of Promise; A. M. 2558, ante A. D. 1451. Moses observes, that *Si-hon* had conquered from the Moabites, the best part of the country he then possessed, and had settled himself in their place. On this account, in the time of Jephthah, the Ammonites and Moabites demanded that country which Israel had formerly conquered from *Si-hon*, pretending it belonged to them. Judges x. 18. But Jephthah answered, that Moses and the Hebrews having taken it from *Si-hon*,

Sihon, who was then in peaceable possession of it; and having conquered it in open war, it belonged to Israel; and that neither Moab nor Ammon had any right to it.

SIHOR, שִׁחֹר, שִׁחֹר, *black, trouble, or early in the morning*; from שִׁחֹר *shachar*

I. SIHOR, or SICHOR, a name of the Nile, Josh. xiii. 3. *a fluvio turbido*. Heb. *a fluvio Sichor*, שִׁחֹר. Vide Jer. ii. 18. The water of the Nile is generally turbid. See NILE.

II. SIHOR. This is thought to be a city in the western part of the tribe of Asher. It cannot be far from Carmel. M. Reland imagines, (*Palastin. lib. iii. p. 780.*) that this may be the city, or the river of Crocodiles, which Pliny, *lib. v. cap. 19.* and Strabo, *lib. xvi.* place in this country. Strabo says, it is between Ptolemais and the tower of Straton, or Caesarea of Palestine. The Hebrew reads שִׁחֹר-לִבְנָת, *Shihor-libnath*. Josh. xix. 26. and we think *Libnah* to be "the white promontory," between Ecdippe and Tyre, Pliny, *lib. v. cap. 19.* and that *Sihor* is a rivulet of this neighbourhood.

SILAS, ΣΙΛΑΣ, *the third*; from שָׁלַשׁ *shalash*, *three, or the third*: thought to be the same as *Silvanus*; which signifies *one that loves the woods or forests*.

SILAS, was, according to St. Luke, Acts xv. 22. one of the *chief men among the brethren*; which leads us to judge, that he was of the number of the seventy. On occasion of a dispute at Antioch, about observance of the legal ceremonies, Paul, and Barnabas, were chosen to go to Jerusalem, to advise with the apostles on this question: and returned with Judas and *Silas*. He is believed by Jerom, Grot. Fromond. to be the *Silas* mentioned by the name of *Sylvanus*, in the two Epistles of St. Paul to the Thessalonians. St. Peter sent his first Epistle by him, wherein he styles him "a faithful brother." *Silas* joined himself to St. Paul; and after Paul and Barnabas had parted, Acts xv. 37-41. A. D. 51. *Silas* accompanied St. Paul, to visit the churches of Syria and Cilicia. Thence they passed into Lycaonia, Phrygia, and Galatia; and lastly, into Macedonia. Vide PAUL.

At Philippi, they found a woman who was possessed with a spirit of Python, which the apostle dispossessed from her. Hereupon her masters seized Paul and *Silas*, dragged them before the [strategoi, military officers.] magistrates, and accused them of introducing customs, contrary to those of the Romans. They ordered Paul and *Silas* to be publicly whipped, and imprisoned. In the night there was a great earthquake; and the jailer was converted, and received baptism with his whole family. The day follow-

ing orders were brought to liberate Paul and *Silas*; but Paul replied, that Roman citizens were not to be so treated; and that they themselves should come and liberate them. These words seem to infer that *Silas* also was a freeman of Rome.

From Philippi they went to Thessalonica and Berea. St. Paul proceeding to Athens, he sent for *Silas* thither, who however did not join him again till they met at Corinth, A. D. 52. Here they wrote the two Epistles to the Thessalonians. *Silas* was very useful in preaching the Gospel, 2 Cor. i. 19. The Roman Martyrology places the feast of St. *Silas* July 13. Ado says, he died in Macedonia, and seems to hint, by martyrdom. The Greeks improperly distinguish between *Silas* and *Sylvanus*; and put both their feasts, July 30. Some refer to *Silas*, what St. Paul says to the Corinthians; 2 Cor. viii. 18, 19. "And we have sent with him the brother, whose praise is in the gospel, throughout all the churches: And not that only, but who was also chosen of the churches to travel with us, with this grace which is administered by us, to the glory of the same Lord," &c. [Some have thought *Silas* was the same as the evangelist St. Luke: *Silas* referring to woods, and *Lucus* to groves, but, this is very unlikely.]

SILAS and CARPUS. It is pretended, that these were the two disciples sent by John the Baptist to Jesus to enquire whether he were the Christ? Matth. xi. Not that he doubted it, but to give these two disciples an opportunity of knowing our Saviour, of being instructed by him, and of being satisfied who he was. See Gerhard. *Comment. ad Matth. xi. et Baron. not. in Martyrol. Rom. Jul. 18. et Octob. 13.*

SILENCE. This word does not only signify ordinary *silence*, or not speaking; but also in the style of the Hebrews, "to be quiet, to remain immoveable." Exod. xv. 16. כָּחַל כָּחַל, "as still as a stone." Vulgate, *Fiant immobiles quasi lapis*. Lam. ii. 18. "Give thyself no rest; let not the apple of thine eye cease," i. e. to shed tears. Josh. x. 12, 13. "Sun, stand thou still (Heb. *be silent*) upon Gibeon. And the sun stood still, and the moon stayed," or were *silent*. Comp. FRAGMENTS, No. CLIV.

II. SILENCE is taken for an entire ruin and destruction, for a total subjection, Isai. xv. 1. נִדְּמָה עַד. "Ar of Moab is laid waste, and brought to *silence*," i. e. utterly destroyed. "The Lord our God hath put us to *silence*, or, has brought great calamities upon us. Jer. viii. 14.

III. SILENCE is taken for death and the grave: Psalm xciv. 17. "Unless the Lord had been

been my help, my soul had almost dwelt in silence.

[SILENCE imports something more than mere endurance; so, "Aaron held his peace," under the dreadful privation of his sons, Lev. x. 3. he acquiesced in the propriety of the judgment, as well as supported himself against what he could not help. The word used imports a *continuation* of silence; no complaint, no after-murmuring.

There is a remarkably poetic instance of silence, Job iv. 18.

A matter was suggested to me—by stealth, as it were,
My ear received a mere particle of it.
Amid the reveries which precede nocturnal dreams,
'Ere sleep to utter insensibility falls on man;
A palpitation and shivering crept over me,
And all my bones thrilled with agitation.
A spirit glided before my face,
(Every hair of my head stood erect!)
It fixed motionless—(yet I could not discern a lineament of it—)
Its phantom form, direct before my eyes—
Silence was hush'd,—I heard the gentlest whisper (saying)
"Shall mortal man be more just than God?
Shall a man be more pure than his Maker," &c.

The preparation for this vision—the succession of ideas—the varied uniformity of expression—the breaks, are all grand, and masterly: in its original language its effect must have been wonderfully fine.

A *silence*, of a character directly opposite, occurs in the Revelations; under the sixth seal—"a great multitude which no man could number, of all nations, and kindred, and peoples, and tongues, cried with a loud voice *Salvation to our God!* &c. He opened the seventh seal—and *silence was in heaven.*"—The contrast is uncommonly grand; but must have been most strongly felt by those accustomed to the hymns, &c. attending sacrifices. Comp. Milton's *Paradise Lost*, book vii.]

SILK, *Sericum*, is not mentioned in the Latin text, except in three places. (1) Esth. viii. 15. Mordecai being promoted to Haman's place, was clothed in a mantle of *silk*, [Eng. trans. "In royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple."] (2) Ezekiel, xxvii. 16. places *silk* among the merchandise brought to Tyre. (3) St. John, Rev. xviii. 12. speaking of the downfall of Rome, says, that no longer any *silk* shall be seen there, nor other rich merchandize. But the Hebrew *רִבְּוֹ*, *buz*, which in Esther is translated *Sericum*, signifies rather the true *Byssus*. Vide *Byssus*. *Ramoth*, *רָמֹת*, which in the Vulgate is rendered by *Sericum*, according to the Chaldee signifies *precious stones*; according to Aquila *works of silk*; according to modern interpreters, *Coral*.

But it is generally thought, that the Hebrew *מֶשֶׁה* *Meshi*, Ezek. xvi. 10. which Jerom has translated by *subtilia*, fine linen, signifies *silk*. [*מֶשֶׁה*, *Meshi*. Vulgate, *Subtilibus*.—Kimchi, Jarchi, Abenezra, Abravanel, Jun. Munst. Pagn. Mont. Grot. Fuller, *alii*, *Sericum*, *silk*.] LXX. *Τρικανρον* *Trichapton*, which some understand of a web wove with hair, worn by women on their heads, [as the caul of] a kind of peruke; others of a web of *silk*, which women wore over their hair [a net-work.] Symmachus translated *Meshi* by *Ὀπένδυμα*, a *head-dress*; Aquila, by *Ἀνθεμον*, *flourished work*; the Syriac, a *woman's dress*. All which shew, that the ancients were not satisfied that *meshi* signified *silk*; and that it is very doubtful whether Ezekiel intended it, or whether Scripture has mentioned it; unless in Isaiah xix. 9. עֲבֵרִי פֶשְׁתִּים שְׂרִיקוֹת. LXX. *ἄλνον χιτῶν*. Sym. *ἄλνον κεντρίων*. Here we find in the Hebrew, *Sherikoth*, which Jerom has translated by *subtilia*; and which others translate by *silk*, or *fine flax*, or *crude flax*, of a yellow or whitish colour; LXX. *divided flax*; Symmachus, *carded flax*. One might trace the word *sericum*, *silk*, from *sorek*, which signifies *yellow*, Isaiah v. 7. the natural colour of *raw silk* generally. But, what is meant by "they that work in fine flax"? *Sherikoth* probably signifies the colour of the flax, Isaiah xix. 9.

The ancient Greeks and Romans had but little knowledge of the nature of *silk*; they imagined it came from the country of the *Seres*, a people of Scythia; that a kind of spider spun it out of its own bowels, wound it with its feet about little rods, or branches of trees, and that these threads of *silk* were unravelled again by sprinkling it with water. *Seres lanificio sylvarum nobiles, perfusam aquâ depertentes sylvarum canitiem*, says Pliny, *cap.* 17. The *Seres* sold their *silk* to the Persians, from whom it passed to the Greeks, and from them to the Romans. But the Persians and Orientals for a long time kept the secret of manufacturing it, among themselves. It is still unknown by what means it came, and how it was worked up in Pliny's time. Its first appearance in Europe was after the conquests of Alexander the Great: when it was usually sold for its weight in gold. About the beginning of the reign of Tiberius, the use of *silk* garments was prohibited to men, by law; *Ne vestis serica viros fœdaret*: Tacit. *Annal.* lib. ii. *cap.* 33. None might wear it but women of prime quality. Vopiscus assures us, that the emperor Aurelian refused his empress a *silk* gown, which she very earnestly desired of him.

The emperor Justinian, being curious to know the true method of making *silk*, about A. D. 555,

A. D. 555, sent two monks into the Indies, to inspect the *silk* manufacture.—These monks, at their return, reported, that it was impossible to transport the *silk-worms* so far alive; but, that their eggs might be brought safely. The emperor sent them a second time, to procure some. This they did; and the managing of them succeeded so well at Constantinople, that it soon spread over Europe. Manufactures for *silk* were set up at Athens, at Thebes, and at Corinth. *Vide* Salmasius, *notes on Solinus*, *Tertulian*, and the *Historiæ Augustæ Scriptores*.

ADDITION.

[The question whether *silk* were known to the ancients, may seem, at first sight, to have little relation to Biblical enquiry; but, in fact, it leads to matters of some importance. For, when we read in the Acts, of Lydia, a seller of *purple*, we are naturally led to enquire what was the subject of that colour? was it woollen, or linen, or cotton? It should not be linen, because the same writer mentions a "rich man who was clothed in *purple* AND fine linen." Were *silken* garments among the "soft clothing" of those who resided in royal palaces? To answer these questions properly, demands some previous enquiry.

It is certain that *silk* was imported into Europe, ages before the *silk-worm* that produces it: and it much resembled the hanks, known at present, in form, colour, and substance. In this state it was called *holoserica*, or whole *silk*; and a method was discovered of separating the threads, and working them up afresh, in a thinner state, so that when woven, the web resembled the modern gauze. Pliny, *Nat. Hist. lib. xi. cap. 26*. It should appear that Pamphila, a woman of Coa, first practised this art; and that the Coan vests, which were so transparent as to be called by a poet "woven air," were of this manufacture. Comp. Seneca, *de Beneficiis, lib. vii. cap. 9*. [though it is possible, that they might originally be of cotton, fine muslin.] *Silk* was manufactured at Tyre and Berytus: as well singly, as intermixed with other materials. If so, it might easily form dresses for the use of the rich man in the parable, who wore *purple*:—But, this leads to enquiry whether *purple* were *silk*?

It is well known that the dress of the Roman nobility was *purple*: but, Ammianus Marcellinus complains, *lib. xxiii.* that "the celebrated *silk* of the Seres anciently composed the dress of the Roman nobility, but was, in his days, the extravagant and indiscriminate clothing of the lower ranks." Here the *silk* is synonymous

VOL. II. PART XXVII. Edit. IV.

with *purple*; or it is stained with *purple*; as in the *Hippolytus* of Seneca, *Act. ii. sc. 1*.

Removete famulæ purpura
. . . . procul sit muricis Tyrii rubor;
Quæ fila ramis ultimi Seres legunt.

Juvenal says, *Sat. viii. 101.* that formerly the provinces were not plundered of their property, of *conchyliæ Coæ*, the *purple* dyed at Coa;—*vestes Coæ conchyliatæ*, i. e. *purpura infectæ*, says a commentator. These, as we have seen, might be of *silk*. It may well be thought, that *silk* in different states would receive different appellations; in its entire state *holosericum*, in another state *byssus*, in its thinnest and dyed state *hysginum*, or *bombycinum*: which certainly, was a state of extreme thinness; whence we find Martial alluding to its transparency, *viii. 68*.

Femineum lucet sic per bombycina corpus.

And Apuleius, *Metam. x.* notices the same.—*Qualis fuit Venus, cum fuit virgo, nudo et in-tecto corpore perfectam formositatem professa; nisi quod tenui pallio bombycina inumbrabat spectabilem pubem*.—Isidorus in his Glossary, explains *Bombycinare*, by "to make *purple*:" *Bombycinatores*, by "those who dye *purple*." Suidas also says, "*Byssus* is dyed *purple*:" and Hesychius explains *Byssinon* by *porphyron*, *purple*. It is true, that these authorities are mostly later than St. Luke; yet, if we may rely on them, they prove sufficiently that the "*purple*" of that sacred writer might be *silk*.

If these notions be correct, they illustrate the extreme effeminacy of the rich man in the parable; they add to our acquaintance with the history of Lydia: they shew the prodigality of the Mother of Harlots, *Rev. xvii. 4.* who was clad in *purple* and scarlet; *silk* of the most costly and gaudy colours—the favourite dress of public prostitutes;—nor less the cause of the lamentations of the merchants, who had lost her custom for "*purple* and *silk*, and scarlet:" chap. *xviii. 12.* that is to say, for *silk* in its thinner and dyed state, the *bombycina* already described; also *silk* in its more solid texture, and perhaps, tissue, or brocade; or rather, enriched with gold, silver, and pearls, as Mr. Morier describes the dress of the queen of Persia—rendered so cumbersome by the quantity of jewels embroidered on it, that she could scarcely move under its weight. Her trowsers, in particular, were so engrafted with pearl, that they looked more like a piece of mosaic than wearing apparel." *Trav. Vol. ii. p. 61.*

That *silk* is expressly mentioned in this passage of the Revelations under the term *sericum*,

is clear;—also, that the royal dress of Herod Agrippa, which reflected the rays of light in such a manner as to give him the appearance of a deity, though covered with gold, was of *silk*, is not improbable. Further evidence that *silk* was known, and in fact, was common, though costly, among the ancients, might be deduced from the Herculaneum pictures; the changing and interwoven colours of certain dresses,—transparent dresses—worn by the women dancers, exceed what may be thought possible in cotton.

Further, our translators have supposed that *silk* was used by the Hebrews: they render Prov. xxxi. 22. "She maketh herself coverings of tapestry [brocaded, suppose] her clothing is *silk* and purple." Not purple, in the sense of *bombycina* or gauze, perhaps, (unless any suppose this gauze was a transparency over the *silk-petticoat*, as the term rendered "clothing," denotes) but, referring to the Tyrian dye, the colour. If asked, was *silk* known in the days of Solomon? It seems difficult to deny that if his ships sailed to India they might import specimens of *silk*: but how far the article could be used by "virtuous women" generally, may be questioned; however closely such good housewives might resemble "merchant ships which bring their lading from afar."

Yet, if *silk* were known in Judea in the days of Solomon, it might with much certainty, be supposed to be known to Ezekiel, chap. xvi. 10, 13. or, it might be known to Ezekiel in Persia, although of great rarity in Judea; [for Aristotle describes *silk* as an Assyrian manufacture, τὸν ἐν Ἀσσυρία βομβύκων] but our translators have with great judgment restricted to the margin of Gen. xli. 42. "Pharaoh arrayed Joseph in vestures of *silk*." It is more probable that "fine linen," as in the text, (or calico muslin, of modern days) is the article there intended. Perhaps, in those early days the production of *silk* was restricted to China.

It remains to observe, that *silk* in the form of *bombycina* (gauze) being described by Aristotle as an Assyrian commodity, it contributes to justify what we have elsewhere said on the contest between Minerva and Arachne (the city of Erech) in spinning; with the metamorphosis of that damsel into a spider, on account of her fine and slender web: many writers of antiquity compare the thread of the silk-worm to that of the spider, on account of its tenuity.

To conclude, we may adopt the words of Tertullian, *de Cultu Femin*, cap. 13. in direct opposition to the intention with which the Harlot of Babylon had attired herself—*Vestite vos serico*

Probitatis, byssino Sanctitatis, purpura Pudicitiae: Clothe yourselves with the *silk* of probity, the fine linen of sanctity, the purple of modesty:—the *silk* of probity, or sincerity, that your character may not demand concealment—the *fine linen*, pure, white, the emblem of chastity, *holiness*—the *purple of modesty*, the blush of bashfulness and reserve. The purple of the ancients was a deep crimson. See more under the Article SIN, i. e. China.]

SILLA, סִּלָּה, *estimation*; from סָלָה *sala*: otherwise, *elevation, lifting up*; from סָלַל *salal*: or *contempt, to be trod underfoot*; from סָלַח *salah*, or *silah*, according to different readings: *basket*, according to the Syriac.

SILLA, or SELLA. Joash king of Judah was assassinated in or near Jerusalem, in *Beth-millo*, or the "house of Millo, which goeth down to Silla," 2 Kings xii. 20. It is not exactly known where this Millo was.

SILOAM, סִּלְוָה, Σιλωάμ, or SHILOAH, *sent*, or *who sends*: otherwise, *dart, branch, or whatever is sent*; from סָלַח *shalach*: otherwise, according to the Syriac, *that spoils, or is spoiled*.

SILOAM, SHILOAH, SILOE, or SILOA, a fountain, under the walls of Jerusalem, east, between that city and the brook Kidron. Epiphanius writes (*de Vita et Morte Prophet.* p. 248.) that God gave this fountain at the intercession of the prophet Isaiah. But it was in being long before this prophet; and there is great likelihood, that it is the same as *En-rogel*, the fuller's fountain, Josh. xv. 7. xviii. 16. 2 Sam. xvii. 17. 1 Kings i. 9. The situation of *En-rogel* east of, and below, the walls of Jerusalem, the same as the fountain of *Siloam*, convinces us that it must be the same; for there was but one fountain on this side. Josephus often speaks of the waters of *Siloe*, or *Siloam*; he says, that when Nebuchadnezzar besieged Jerusalem, this fountain increased its waters; and that the same happened when Titus besieged the city. So that whereas before, water could hardly be bought for money, during the siege it abundantly supplied the Roman army, and furnished enough beside for watering the gardens. Joseph. *de Bello*, lib. v. cap. 26. Vide MAP of JERUSALEM.

Isaiah, viii. 6. insinuates, that its waters flowed gently and without noise: "forasmuch as this people refuseth the waters of *Shiloah* that go softly," &c. Jerom, *on Jer.* xiv. says that Jerusalem has only the fountain of *Siloam*, from whence to draw water; nor did this spring run always: *Uno fonte Siloe, et hoc non perpetuo, utitur civitas*. But anciently it was not so, at least Scripture does not thus describe it. Monconys says, *Travels to the Holy Land*, Part 2. p. 38.

p. 38, that the water of this fountain is a little brackish, and has not a good taste. The Rabbins relate, *Rab. Nathan, in Aboth. cap. 35.* that the priests drank of the water of *Siloam*, when they had eaten too much flesh, to assist their digestion. The saltness that Monconys mentions might contribute to this.

St. John speaks of the pool of *Siloam*. Our Saviour sent the man that was born blind, to wash his eyes in the pool of *Siloam*, John ix. 7. *Vide FRAGS. No. CXL.*

The Tower of Siloam, Luke xiii. 4. fell upon eighteen men, and buried them in its ruins. It is thought this tower was near the fountain of *Siloam*.

SILVANUS, Σιλβανός, *who loves woods, or forests*; from the Latin *Silva*, a wood. See **SILAS**. 1 Cor. i. 19. 1 Thess. i. 1. 2 Thess. i. 1. 1 Pet. v. 12.

SILVER. This metal does not appear to have been used before the deluge; at least, Moses says nothing of it; he speaks only of brass and iron, Gen. iv. 22. but in Abraham's time it was become common, and used in traffic. Gen. xiii. 2. Scripture observes, that this patriarch was rich in gold and *silver*; that he bought a sepulchre for his wife Sarah for four hundred shekels of *silver*. Gen. xxiii. 15. This *silver* (apparently) was not coined, but was in bars or ingots; in commerce it was always weighed. See **MONEY**, and **FRAGMENTS**, No. XXVIII.

SIMALCUE, Ἐιμαλκσαί, *Elmalchuel, God is his king*: from מֶלֶךְ *melek, a king*, and אֵל *el, God*: otherwise, *sent of God*; from מַלְאֵךְ *malak, to send*. A chief Arabian, 1 Macc. xi. 39.

SIMEON, שִׁמְעוֹן, *that hears, that obeys, or is heard*; from שָׁמַע *shamah*.

I. **SIMEON**, son of Jacob and Leah: born A. M. 2247, ante A. D. 1757. Gen. xxix. 33. He was brother to Dinah by the same mother: and when Shechem, son of Hamor had defiled Dinah, *Simeon* and Levi revenged the affront, assaulted Shechem, killed all the men they found, and brought away their sister. Gen. xxxiv. 25. A. M. 2265, ante A. D. 1739. It is thought *Simeon* was one who shewed most inhumanity to his brother Joseph: and advised his brothers to kill him, Gen. xxxvii. 20. This conjecture is founded on Joseph's keeping him prisoner in Egypt, Gen. xlii. 24, and treating him with more rigour than the rest of his brethren. Jacob on his death-bed, shewed his indignation against *Simeon* and Levi,—"cursed be their anger, for it was fierce; and their wrath for it was cruel: I will divide them in Jacob and scatter them in Israel." Gen. xlix. 5.

In effect, the tribes of *Simeon*, and Levi, were

scattered, and dispersed, in Israel: Levi had no compact lot, or portion; and *Simeon* received for his portion only a district dismembered from the tribe of Judah, Josh. xix. with some other lands they over-run in the mountains of Seir, and in the desert of Gedor. 1 Chron. iv. 24, 39, 42. The Targum of Jerusalem, and the Rabbins, followed by some ancient fathers, believe, that the greater part of the Scribes, and men learned in the law, were of this tribe: and as these were dispersed throughout Israel, we see herein the accomplishment of Jacob's prophecy. [It is likely that Jacob meant the dispersion of *Simeon* and Levi as an evil, a degradation, but Providence over-ruled it to be an honour: so Levi had the priesthood, and *Simeon* had the learning---or writing-authority, of Israel, whereby both these tribes were honourably dispersed among the nation.] Judith, ix. 2. seems to vindicate this action of *Simeon*; but she approved only his zeal, and not the other circumstances of the action.

The Testament of the Twelve Patriarchs intimates, that *Simeon* died at the age of one hundred and twenty years; that he was a man of an intrepid, implacable, and severe temper.

The sons of *Simeon* were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul. Exod. vi. 15. Their descendants amounted to 59,300 men, at the Exodus, Num. i. 22, but only 22,200 entered the Land of Promise, the rest dying in the desert, because of their murmurings, and impiety. Num. xxvi. 14. The portion of *Simeon* was west and south of that of Judah; having the tribe of Dan, and the Philistines north, the Mediterranean west, and Arabia Petraea south. Josh. xix. 1--9.

II. **SIMEON**, uncle of Mattathias, father of the Maccabees, of the race of the priests, and of the posterity of Phinehas, 1 Macc. ii. 1.

III. **SIMEON**, an Israelite who put away his foreign wife after the captivity, Ezra x. 31.

IV. **SIMEON**, a holy old man at Jerusalem, full of the Holy Ghost, who was expecting the redemption of Israel, Luke ii. 25, 26, &c. The Holy Ghost had assured him, that he should not die, before he had seen the Christ of the Lord: he therefore came into the temple, prompted by inspiration, just at the time when Joseph and Mary presented Jesus Christ there, in obedience to the law. *Simeon* took the child in his arms, gave thanks to God, &c.: after which, he blessed Joseph and Mary. It is believed with good reason, that he died soon after he had given this testimony.

An ancient author called *Celsus*, who wrote a preface concerning the dispute between John
2 B 2 and

and Papiscus, (*inter Opera Cypriani*) which is lost, says, that *Simeon* was blind; but on taking Christ into his arms, he immediately recovered his sight, and gave testimony to our Saviour, in the presence of the people. Others think, *vide* Baron. *anno J. C.* 1. § 40. that *Simeon* was the officiating priest, and that, as such, he took our Saviour into his arms, as a first-born that belonged to the Lord; and afterwards returned him, according to the law. And indeed, several of the ancients maintain that he was a priest, (Method. Patar. Cyril. *Jerosol. Orat. de occursu Domini*. Athanas. *lib. de Essentia communi*, &c. Epiphan. *de PP. V. T.* Leon. *Imperat. Orat. de Purificat.* B. M. V. Sophron. *Jerosolym Dionys. Carthus.* Franc. Luc. Lyr. Tolet. Cajet. *alii plures, apud Allatium, de Simeonibus, p. 3.*) but others deny it, with great reason. Phot. Euthym. Theophylact. Jansen. Barrad. Tillemont, *not. 6. sup. J. C. tom. i. p. 448.* The silence of Scripture alone is a sufficient proof, since it would hardly have omitted that circumstance.

Leo Allatius, in his Dissertation on the writings of the *Simeons*, relates several particulars which happened, they say, when *Simeon* came into the temple to see the Messiah. Among the several mothers who brought their children into the temple, he observed the Holy Virgin shining with rays of light. Then putting aside the multitude, he went directly to her, gave her his blessing, took the child Jesus into his arms, &c. Nicephorus relates, that *Simeon* died as soon as he had returned the child Jesus to his mother. Epiphanius adds, *de Vita et Morte Prophetarum*, that the Hebrew priests refused him burial, because he had spoken so honourably of our Saviour. It is easily understood, that traditions of this kind are not much to be relied on, [they are often no more than figurative expressions grossly misunderstood.]

It has been pretended, that *Simeon* who received Jesus Christ into his arms, was the same as *Simeon the Just*, son of Hillel, and master of Gamaliel, whose disciple St. Paul was. It is also said, that as *Simeon* one day was explaining that passage of Isaiah, "A Virgin shall conceive, and bring forth a son," &c.—not being able to penetrate this mystery, it was revealed to him, that he should not die before he had seen the accomplishment of it. *Vide* Nicephor. *Hist. Eccl. lib. i. cap. 12.*

The most ancient martyrologists place the feast of St. *Simeon*, January 5. others, February 2 or 4. Usuard and Ado place it October 8, which has been followed by the Roman martyrology. The *Menologia* published by Canisius,

unite his feast with that of the *Purification of the Virgin*. Those of Venice and Hughellus fix it on the day following. His tomb was heretofore seen in the valley of Jehoshaphat, near Jerusalem. His relics, they say, were transported from Constantinople to Venice, about A. D. 1220. See M. de Tillemont, *Not. 6. on Jesus Christ.*

V. SIMEON, son of Judah, and father of Levi; an ancestor of Christ, Luke iii. 30.

VI. SIMEON, or *Simon*, cousin-german to Jesus Christ, bishop of Jerusalem, son of Cleophas, and of Mary, sister of the Holy Virgin; probably the same whom St. Mark names *Simon*, chap. vi. 3. It is very likely that *Simeon* was among the first disciples of Jesus Christ. Epiphanius says, *Hæres. lxxviii. cap. 14.* that when the Jews massacred James *minor*, his brother *Simeon* reproached them with that cruelty. After the death of James, A. D. 62, the apostles, the disciples, and the kindred of Jesus Christ assembled, to nominate a successor in the see of Jerusalem, and unanimously elected *Simeon*, Euseb. *Hist. Eccl. lib. iii. cap. 32.* Probably he withdrew with the rest of the faithful to Pella, beyond Jordan, during the war of the Jews against the Romans. After the destruction of Jerusalem, they returned into this city, Epiphan. *de Mensur. cap. 15.* Euseb. *Demonstr. lib. iii. cap. 5.* and the church of Christ appeared there with new splendor, by a great number of miracles, that God wrought by their means. When the emperor Trajan made strict enquiry for all who were of the race of David, St. *Simeon* was accused before Atticus the governor of Palestine. Euseb. *Hist. Eccl. lib. iii. cap. 32.* He endured several tortures for many days together, to the great astonishment of every body, and particularly of Atticus himself; for he was then one hundred and twenty years of age. At last he was crucified, about A. D. 107. Euseb. *Chronic.* He had governed the church of Jerusalem about forty-three years. The Latins place his feast February 18. the Greeks, April 27. St. Justus was his successor in the bishoprick of Jerusalem. See M. Tillemont, *Hist. Eccl. tom. ii. p. 202, &c.*

SIMON, Σίμων, *that hears, or obeys*: from שָׁמַע *shammah, to hear, to obey.*

I. SIMON, surnamed *the Just*, high-priest of the Jews, promoted to this dignity A. M. 3702, or 3703, and died A. M. 3711, before A. D. 293. He was son and successor of Onias I. Joseph. *Antiq. lib. xii. cap. 2.* Onias left a son, Onias II. who being but a child at the death of his father, and incapable of exercising the sovereign priesthood, it was committed to Eleazar,

Eleazar, his uncle by the father's side, who dying left it to his great uncle Manasseh, brother of Jaddus, to whom Onias II. son of *Simon the Just* succeeded, A. M. 3771. Several refer to *Simon the Just* the character that Jesus son of Sirach gives to *Simon*, son of Onias : Eccus. li. but we rather think it should be referred to *Simon II.* son of Onias II. of whom we shall speak in the next article.

The Jews tell us very extraordinary things of this high-priest.

1. It is said in the Talmud of Jerusalem, *vide Mishnah. in Joma, et Maimon. in Jom. Haccipurim.* that during the whole of his pontificate, *azazel*, the scape-goat, was dashed to pieces, before he could fall half way down the precipice over which he was thrown. Whereas, after the death of this great man, the goat escaped into the desert, where he was caught and eaten by the Saracens ; which was considered as a great misfortune.

2. During his whole life, when, on the day of solemn expiation, the high-priest drew lots on the two goats, that which he drew with his right-hand, had always the inscription, *pray to God* ; and that which he drew with his left-hand was always, *for the azazel*, or scape-goat ; whereas after his death this varied, and the high-priest sometimes drew the lot, *for azazel*, with his right-hand : which was taken for an evil omen.

3. The scarlet ribbon which was tied to the head of the goat *azazel*, (this was not appointed in Scripture ; but however, custom had given it authority,) always appeared white during the pontificate of *Simon the Just* ; which was taken as a proof of remission of the sins of the people ; according to those words, Isai. i. 18. " Though your sins be as scarlet, they shall be white as snow." But after the death of *Simon*, this also varied, and the scarlet ribbon appeared sometimes red, and sometimes white.

4. While he lived, the western lamp of the golden candlestick was always burning ; but after his death it sometimes went out.

5. While he lived the fire of the altar burned clear ; and after a billet, or two, was put on it in the morning, there was no occasion for any more wood the whole day ; but when he was dead, the fire languished, and required a continual supply to keep it in.

6. While he lived, the blessing of God, multiplied the two loaves of first-fruits, offered on the day of Pentecost ; and the twelve loaves of shew-bread set upon the golden altar in the *Sanctum*, and which were left there the whole week till the sabbath following, when others were put there in their stead. These loaves,

they say, were multiplied so, that when they were distributed to all the priests that waited in the temple, as a kind of blessing, each had, at least, a piece as big as an olive, which was enough for their refreshment ; and some had to spare. But when he was dead, this blessing ceased, and the shares distributed among the priests were so small, that the more modest returned their thanks, and the others still held out their hands.

II. SIMON, high-priest of the Jews, son of Onias II. advanced to the high-priesthood, A. M. 3785, died A. M. 3805, *ante* A. D. 199. In his time, A. M. 3787, Ptolemy Philopator came to Jerusalem, and attempted to enter the interior of the temple, where none but the high-priest should enter. *Simon*, with the other priests, opposed him, and God struck the king of Egypt, and prevented his design. See the third book of the Maccabees. We think it is to this *Simon*, the high-priest, that the book of Ecclesiasticus gives a high encomium, chap. li.

That author represents the high-priest *Simon* in all the splendor of his dignity, in his priestly habit, surrounded by his priests, and offering a solemn sacrifice of thanksgiving. It is thought, that Jesus son of Sirach intended to describe the sacrifice offered by the high-priest *Simon II.* in the presence of Ptolemy Philopator, as a thanksgiving for his victory over Antiochus the Great, near Raphia. *Simon II.* had for successor Onias III.

III. SIMON MACCABRUS, surnamed *Thassi*, son of Mattathias, and brother of Judas and Jonathan. He was chief, prince, and pontiff, of the Jews, from A. M. 3860 to 3869, *ante* A. D. 135. His successor was John Hircanus his son. Mattathias the father of the Maccabees, just before his death, said to his other sons, " I know that your brother *Simon* is a man of counsel ; give ear unto him always, he shall be a father unto you." He gave proofs of his valour in the battle between Judas Maccabeus and Nicanor, 2 Macc. viii. 22, 23. On another occasion, 2 Macc. xiv. 17. *Simon* was sent into Galilee, to succour the Jews, who were threatened with destruction, by the inhabitants of Tyre, Sidon, and Ptolemais. *Simon* obtained a great booty, brought into Judea the Israelites that were in Galilee, and returned triumphant. He again signalized his valour in the battle between his brother Jonathan and Apollonius, the governor of Cælo Syria, whom they defeated, and killed above eight thousand of his men. *Simon* was made governor of the whole coast of the Mediterranean sea, from Tyre to the frontiers of Egypt, by the young king Antiochus Theos.

He

He also took Bethsura, and Joppa, and built Adida in the plain called Sephela. All these things he did while his brother Jonathan was chief, and high-priest of the Jews. 1 Macc. x. 82. xii. 33, 48, &c.

But Jonathan being surprized by Tryphon, and a report being spread that he was put to death, *Simon* came to Jerusalem, and having assembled the people, they chose him as their chief: Then *Simon* had the walls of Jerusalem repaired; and knowing that Tryphon was coming into Judea with a great army, he marched out, resolving to give him battle.

When Tryphon came to Bascama, he there slew Jonathan and his two sons, and then returned into Syria. *Simon* fetched the bones of his brother, and buried them honourably, at Modin, in the sepulchre of his fathers; which he adorned with pillars, pyramids, and trophies of sculpture.

Tryphon coming into Syria, there killed the young king Antiochus, and usurped his kingdom. *Simon Maccabeus* would not acknowledge him, but his competitor, Demetrius Nicator, as king of Syria; to whom he applied for confirming the ancient franchises of Judea, and for freedom from tribute. Demetrius granted *Simon* more than he asked; so that this year, which was the hundred and seventieth of the Greeks, he began to write on the tables and public registers; "The first year, under *Simon* sovereign pontiff, chief, and prince of the Jews." After this he took Gaza; and the Syrians who were in the citadel of Jerusalem capitulated to him. He appointed an annual festival in commemoration of the reduction of this fortress; which had been so long in the hands of foreigners.

All Israel beheld with pleasure the prudent administration of this great man. His whole study was to advance the happiness of his nation, and to render it prosperous and secure. He took Joppa, and made a harbour of it, to improve the trade of the Jews; and every way extended the limits of his country.

He renewed the alliance of the Jews with the Romans, and with the Lacedemonians. The whole Jewish nation concurred in registering a public act, by which they acknowledged their obligations to *Simon*, and to his family, and recognized him, and his children, as perpetual prince and pontiff of their nation, till a faithful prophet should arise from among them. They ordered, that he should be obeyed in all things, that all public acts should pass in his name, that he should be clothed in purple, and adorned with gold. This declaration was written on

a table of brass, and placed in the galleries of the temple.

Antiochus Sidetes, king of Syria, son of Demetrius Soter, and brother to Demetrius Nicator, being informed that Demetrius Nicator was taken by the Parthians, wrote to *Simon* from Rhodes, to engage him on his side against Tryphon. He confirmed to him whatever had been granted by Demetrius Nicator, allowed him the privilege of coining money, remitted to him all debts owing to the kings of Syria, and declared Jerusalem to be a free, and a holy city. *Simon* sent him men and money to assist him in the reduction of Dora, in which Tryphon had shut himself up. But Antiochus would not receive them, nor would he confirm the articles of his treaty with *Simon*. He even sent Athenobius to him, to demand the surrender of several places, or a thousand talents of silver; threatening, in case of refusal, to enter Judea with troops, and to treat him as an enemy. *Simon*, not discouraged by his threats, answered that he had usurped nothing from him, but had only taken possession of the inheritance of his fathers. He offered a hundred talents for the cities of Joppa and Gazara, of which he had made himself master, because they had caused great calamities to his country.

Antiochus sent Cendebeus with an army on the coasts of the Mediterranean; but Cendebeus was defeated by John Hircanus, son of *Simon*. Three years afterwards, *Simon* visited the cities of Judea, and came to the castle of Docus, or Dagon, where his son-in-law Ptolemy, son of Ambubus, resided. Ptolemy made him a great entertainment; but in the midst of it caused him to be massacred, with his two sons Mattathias and Judas, hoping by this to make himself master of Jerusalem, and the whole country. But John Hircanus was beforehand with him, and came first to Jerusalem. Vide HIRCANUS, and PTOLEMY.

IV. SIMON, of the tribe of Benjamin, superintendant of the temple. 2 Macc. iii. 4, 5. A. M. 3828, ante A. D. 176. He attempted to perform some unjust enterprize in the city; but not succeeding, because of the opposition of the high-priest Onias III.; he told Apollonius, son of Thraseas, then governor of Cælo-Syria, that there were great riches in the temple of Jerusalem, which might easily be seized for Seleucus, king of Syria. He prevailed so far, that the king sent Heliodorus to Jerusalem, to fetch away those treasures: but God prevented him. See HELIODORUS.

Simon seeing his wicked design baffled, published every where, that Onias himself had discovered

covered to the king the treasures of the temple ; and the friends of the high-priest opposing these calumnies, murders were committed by the partisans of *Simon*, supported by Apollonius, governor of Phenicia. This obliged Onias, the high-priest, to vindicate himself to king Seleucus, at Antioch.

While this matter was in agitation, king Seleucus died. Antiochus Epiphanes succeeding him, Jason, brother of Onias III. bought the high-priesthood of this prince ; and some years after, he sent Menelaus, brother to *Simon* now mentioned, to carry to the king, at Antioch, some of the money. Menelaus took this opportunity to buy the high-priesthood for himself, and to cheat Jason of his money and bargain.— This circumstance gives reason to suspect, that neither *Simon*, nor his brother Menelaus, were of the tribe of Benjamin, since it is known that tribe could have nothing to do with the priest-hood ; and consequently *Simon* could not, regularly, be governor, or captain, of the temple : much less could Menelaus be high-priest. They might, however, pretend to be of the sacerdotal line. Or, perhaps, the word Benjamin is a corruption of the text. Scripture does not acquaint us what became of *Simon*.

V. SIMON, son of Boethus, high-priest of the Jews. Raised to the high-priesthood, A. M. 3981, deposed in 3999 one year before the birth of Jesus Christ, and four years before A. D. *Simon* was originally of Alexandria, and Herod the Great promoted him to the dignity of high-priest, that he might with the better grace marry his sister Mariamne. But this pontiff being suspected of partaking in the conspiracy of Pheroras and Antipater against Herod, he deprived him of the priesthood, and substituted Matthias, son of Theophilus.

VI. SIMON, son of Camithus, high-priest of the Jews, succeeded Eleazar, son of Ananus, A. M. 4028. He held this office but one year, being removed from it by Gratus, governor of Judea, in 4029. His successor was Joseph, surnamed Caiaphas. Joseph. *Antiq. lib. xviii. cap. 3.*

VII. SIMON, surnamed *Canthara*, son of *Simon* Boethus, high-priest of the Jews ; succeeded Theophilus, son of Jonathan, Joseph. *Antiq. lib. xix. cap. 5. lib. vi. A. M. 4044*, and had for successor Matthias, son of Ananus, A. M. 4045, A. D. 42. He was again advanced to this dignity in 4048, by Herod, king of Colchis. *Antiq. lib. xx. cap. 1.* This second time he succeeded Elioneus ; and had for successor Joseph, son of Caneus.

VIII. SIMON, the *Galilean*. He maintain-

ed that the Jews ought not to pay tribute to the Romans, nor to acknowledge them as masters of God's people. Joseph. *de Bello*, l. ii. c. 12. The Latin calls him *Simon*, but the Greek *Judas*, which was his true name. Compare *Antiq. lib. xviii. cap. 2.* But *Judas* had a son called *Simon*, who was crucified in the time of Claudius. *Antiq. lib. xx. cap. 3.*

IX. SIMON, the *Cyrenean*. When Jesus Christ was going to Calvary, and unable to bear the weight of his cross, the soldiers met a man, a native of Cyrene in Lybia, named *Simon*, (father of Alexander and Rufus,) whom they compelled to carry the cross after Jesus ; i. e. to carry it whole and entire, according to some ; according to others, to carry one end of it with Jesus, [according to others, to carry the cross-beam.] Matth. xxvii. 32. Mark xv. 21. It is asked whether *Simon* were a Jew, or a Pagan ? Several fathers thought him a Gentile, and considered him as a type of that idolatrous people, which afterwards should be called by profession of the Gospel, to carry the cross after Christ. Ambros. in *Luc. x.* Hilar. in *Matth. xxvii.* Leo. Mag. *Serm. viii. de passione.* Bede, Druthmar, &c. Others hold that he was a Jew. Maldon. Grot. Brug. Jansen. The Latin of St. Mark intimates, that he was coming from a farm near Jerusalem. Many Jews dwelt at Cyrene, in Lybia, of which place he was ; and if he were the same as *Simeon*, surnamed *Niger*, Acts xiii. 1. we must readily acknowledge him to have been a Jew. Some believe he was bishop of Bostra, in Arabia, and that he ended his life by martyrdom ; being burned alive by the Pagans. For his sons Alexander and Rufus, see their Articles.

X. SIMON, the *Canaanite*, or *Simon Zelotes*, an apostle of Jesus Christ. It is doubtful whether the name *Canaanite* were derived to him from the city *Cana*, in Galilee, or whether it might not be written *Chananean*, from כנעני *Chenani*, *Chananean*, or *Canaanite* : or, whether it should not be taken according to its signification in Hebrew, from the root כנע, *Kana*, from which comes כני or כנני *Kani* or *Kanani* ; to be zealous. St. Luke gives him the surname of *Zelotes*, the zealot. Luke vi. 15. Acts i. 13. which seems to be a translation of the surname *Canaanite*, given him by the other evangelists. Matth. x. 4. Mark iii. 18. Some fathers say, he was of *Cana*, of the tribe of Zebulun, or of Naphtali. Theodoret, on Psalm lxvii. 18. Jerom, on Matth. x. The learned are divided about the signification of *Zelotes* ; some take it only to denote his zeal in embracing the gospel of Jesus Christ ; others think he was of a sect called

called *Zealots*, mentioned in Josephus, *de Bello*, lib. iv. cap. 2. lib. vi. cap. 1.

The particulars of his life are unknown ; nor does it appear where he preached, or where he died. Nicephorus and the modern Greeks say, that he travelled through Egypt, Cyrenaica, and Africa : that he preached in Mauritania, and Lybia ; that he carried the Gospel even into the isles of Britain, and that after an infinite number of miracles, and sufferings, he was crowned with martyrdom, by the death of the cross, which he endured with incredible courage. Others, Fortunat. Pictav. *Carmin. lib. viii. cap. 4.* Bede, *Retract. in Acta. cap. 1, 5, 13.* Abdias, lib. vi. insist, that he suffered martyrdom in the city of *Sumir*, in Persia ; and the ancient martyrology given by Florentinus, sets it down so, October 28, on which the Latin church celebrates his festival. It puts his martyrdom July 1, on which day Abdias says he was massacred, in a tumult raised by the idol-priests against him and St. Jude, whose feast is kept on that day. The Greeks honour him June 1, and say he was Nathanael, the bridegroom, at the marriage of Cana. *Menæa. Jun.*

XI. SIMON, brother of our Lord, i. e. his cousin-german, son of Mary, sister of the Holy Virgin. Matth. xiii. 55. Mark vi. 3. We believe him to be the same as St. *Simeon*, bishop of Jerusalem, and son of Cleophas. Vide SIMON VI.

XII. SIMON the *Pharisee*, with whom Jesus dined, after he had raised the child of the widow of Nain, Luke vii. 36, 37, &c. A. D. 31. While he was at table with *Simon*, a woman noted for her ill life, entered the room, poured perfume on the feet of Jesus, wiped them with her hair, washed them with her tears, &c. *Simon* seeing this, was astonished at it, but was reproved by Jesus : who forgave the sinner, but condemned the unforgiving Pharisee by a similitude.

XIII. SIMON the *Leper* ; he dwelt at Bethany, near Jerusalem. Matth. xxvi. 6. Mark xiv. 3. John xi. xii. Jesus coming thither a few days before his passion, was invited by *Simon the Leper* to eat with him. Lazarus, whom our Saviour had raised from the dead some time before, was at table with them. Martha, his sister, was very busy in attending on them ; and Mary, his other sister, to shew her love and respect for our Saviour, brought a box of perfumes, which she poured on his feet. This entertainment is very different from that at which our Saviour had been about two years before, in the house of *Simon the Pharisee* ; as Mary the sister of Lazarus was a different person from the sinner-woman of Nain.

XIV. SIMON, son of John, or *Jona*, surnamed *Cephas*, or *Peter*. See PETER.

XV. SIMON, father of Judas Iscariot, John vi. 71. is known only by the misfortune of having such a son.

XVI. SIMON NIGER, the black. Acts xiii. 1. About A. D. 44. He was among the prophets and teachers of the Christian church at Antioch ; and one who laid his hands on St. Paul and St. Barnabas, for the office to which the Holy Ghost had appointed them. Some think he was *Simon the Cyrenean* ; but there is no other proof of this, than the similitude of names ; nor is this a very good one, since St. Luke always calls *Simon the Cyrenean* by the name of *Simon* ; but *Simon Niger*, by the name of *Simeon*. Epiphanius, *Hæres. xx. cap. 4.* reckons one *Niger* among the seventy disciples. The church makes no mention of *Simon Niger*.

[If CALMET thought *Simon IX.* to be the same as *Simeon* bishop of Jerusalem, it could require no great exertion to infer the identity of *Simon the Cyrenean* with *Simon Niger*. It is certain, that St. Luke who calls *Simon Peter* by the name of *Simon*, also calls him *Simeon*, in reporting the speech of James, Acts xv. 14. if then *Simon* and *Simeon* denote the same person in this instance, why may they not, in the instance of *Simon the Cyrenean* and *Simon Niger*? Comp. FRAGMENTS, No. DCXXXVI.]

XVII. SIMON the *Tanner*. St. Peter lodged several days at Joppa, with *Simon the Tanner*, and was in his house when the messengers from Cornelius the Centurion came to him. Acts x.

XVIII. SIMON *Magus*, or the *Sorcerer* : he was, they say, of the village of Gitton in the country of Samaria. Epiphanius, *Hæres. xxi.* Justin, *Apolog. ii. p. 69.* Philip the deacon coming to preach at Samaria, Acts viii. 5—13. converted many ; among others this *Simon* also, believed, and was baptized. The apostles Peter and John visiting Samaria, communicated the Holy Ghost to those baptized by Philip ; at which *Simon*, full of admiration, offered money to the apostles, saying, "Give me also this power." But Peter said to him with great indignation, "Thy money perish with thee, . . . thou art in the gall of bitterness, and in the bond of iniquity." *Simon* made answer ; "Pray ye to the Lord for me," &c.

St. Luke adds, Acts viii. 9, 10, 11. that *Simon* had addicted himself to magic, before Philip came to Samaria, and by his impostures and enchantments, had seduced the people of this city, who said, "This man is the great power of God."

But after St. Peter had rejected, with horror, his proposal of selling the power of imparting the

the Holy Ghost; *Simon* fell into much greater errors and abominations; applying himself to magic more than ever, taking pride in withstanding the apostles, and infecting a great number of persons with his impious errors. Irenæus, *lib. i. cap. 20*. For this purpose it is said he left Samaria, Theodoret, *Hæret. fabul. lib. i. cap. 1*. and travelled through several provinces; seeking places where the Gospel had not yet reached, that he might prejudice the minds of men against it.

At Tyre, in Phenicia, says Theodoret, *Hæres. Justin, Apol. ii. Iren. lib. i. cap. 20*. Tertull. *de Anim. cap. 34*. he bought a public prostitute, called Selene, or Helene, and carried her with him, committing crimes in secret with her. Having run through several provinces, and made himself admired by vast numbers of persons, for his false miracles and impostures; he came to Rome in the time of the emperor Claudius, about A. D. 41.

It is said, by Justin, Irenæus, Tertull. Euseb. Cyrill. August. Theodoret, that he was honoured as a deity, by the Romans, and by the senate itself, who decreed a statue to him, in the isle of Tiber, with this inscription,—To *Simon*, the holy God. *Simoni Deo sancto*. This fact however is disputed by able critics, who think Justin mistook a statue dedicated to *Semo Sancus*, a pagan deity, for one erected *Simoni sancto*. And indeed there has been found a statue in the isle of Tiber, with this inscription, (nearly approaching to that mentioned by Justin.) *Semoni Sanco Deo Fideo Sacrum Sext. Pompeius Sp. F. Mutianus—donum dedit*. [But, N. B. It does not appear to have been erected by the senate, which Justin says. The inscription is also, so much longer than that noticed by Justin, and is so particular, that no man of ordinary information could confound the two inscriptions, as if they were the same.] On this difficulty, vide Baronius, *ann. 44 § 55*. Salmasius, notes on *Spartian*, p. 39. F. Halloix, *Life of Justin*, M. du Pin, M. de Tillemont, not, 1. on *Simon Magus*, tom. ii.

When St. Peter came to Rome, Euseb. *lib. ii. cap. 14*. *Hist. Eccl.* Jerom, *de Viris Illust. c. 1*. Theodoret, *Hæret. fab. lib. i. cap. 1*.) some time after the arrival of *Simon Magus*, he counteracted all that this impostor had been doing. *Simon*, however, did not quit this great city, where was so much room for spreading his errors. Under the reign of Nero, he acquired great reputation by his enchantments. He pretended to prove that he was the Christ, (Arnob. *lib. ii. Maxim. Tyrius, Homil. liv. Ambros. Hexæmer, lib. iv. Cyril. Catech. vi. &c.*) and,

VOL. II. PART XXVII. Edit. IV.

as the Son of God, could ascend into heaven: In reality, he caused himself to be raised in the air, in a fiery chariot, by the assistance of two demons. But St. Peter and St. Paul betaking themselves to prayer, the impostor was deserted by his demons, fell to the ground, and broke his legs: being carried to Brindes, for very grief and shame, he threw himself headlong from the top of the house where he lodged. It is reported, he received his fall in the presence of Nero; and to this is referred what is said by Dio Chrysostom, *Orat. xxi.* that Nero kept a long while at his court, a man who pretended to fly in the air:—also what is said by Suetonius, *lib. vi. cap. 12*. that in the public games, a man undertook to fly in the air, in the presence of Nero; but, at his first flight he fell down with such violence, that his blood spurted up to the gallery where the emperor was sitting. He died, probably, A. D. 65. [The reader will regard these Apocryphal stories as he pleases.]

As to the heresies of *Simon*;—beside those imputed to him, Acts viii. 10. the fathers, Iren. *lib. i. cap. 10*. accuse him of pretending to be the great power of God; of affirming that he came down as the Father in respect of the Samaritans; as the Son in respect of the Jews, and as the Holy Ghost in respect of the Gentiles: but that it is indifferent which of these names he went by. Jerom, on Matth. xxiv. quotes these blasphemous expressions out of one of his books: "I am the word of God; I am the beauty of God; I am the comforter; I am the Almighty; I am the whole Essence of God." He was the inventor of the *Eons*, (Nazianz. *Orat. xxiii. xxiv. Euseb. in Marcion. lib. iv. cap. 9*.) which were so many persons, of whom they composed their deity. His Helen, say Iren. *lib. i. cap. 20. Epiphan. Hæres. xxi. Aug. de Hæres. lib. i.* he called the first intelligence, the mother of all things; he sometimes called her the *Holy Ghost*, *Prunica*, or *Minerva*: He said, that by this first intelligence he had originally a design of creating the angels; but that she, knowing this will of her father, had descended lower, and had produced the angels, and the other spiritual powers, to whom she had given no knowledge of her father: That these angels and powers had afterwards made angels and men: That Helen had passed successively into the bodies of various women; among others, into that of Helen, wife of Menelaus, who occasioned the war of Troy; and at last into the body of this Helen of Tyre.

He did not acknowledge Jesus Christ as son of God, but considered him as a rival, and pretended himself to be the Christ. He believed

2 C div. 2

not

not the resurrection of the body ; but, barely a resurrection of the soul. He taught that men need not trouble themselves about good works, for all actions were indifferent, and that the distinction of actions into good and evil, was only introduced by the angels, to render men subject to them. He rejected the law of Moses, and said he was come to abolish it. He ascribed the Old Testament to the angels ; and though he every where declared himself an enemy to angels, yet he paid them an idolatrous worship, pretending, men could not be saved, without offering to the Supreme Father abominable sacrifices, by means of the principalities that he placed in each heaven. He offered them his sacrifices ; not to obtain assistance from them, but to prevail with them that they might not oppose men. *Simon* formed a sect of heretics, which were called *Simonians*. De Tillemont, *Hist. Eccl. tom. ii. § 5.* [What strange errors opposed the Gospel of Jesus Christ !]

XIX. *SIMON*, son of *Gioras*: he headed a number of seditious people, who began to commit depredations, and even murders, in that part of Idumea, called Acrabatene. Ananus sent troops against him, which obliged him to retire into the castle of Massada, from whence he made excursions into Idumea. He advanced towards Jerusalem, which he put into a consternation, by his many cruelties. The zealots fought with him but could not subdue him. Some time after, the people of Jerusalem, driven to extremities by the zealots, and seeking means of screening themselves from their violence, called in *Simon* son of *Gioras*, who was received with the acclamations of the people, and attacked John of Giscala, and the zealots, in the temple. He exercised all sorts of cruelties against the inhabitants of Jerusalem, who had called him to their assistance ; and caused the high-priest Mattathias to be killed, who had insisted the most strenuously on his being invited to Jerusalem. Joseph. *de Bello, lib. v. cap. 33.*

When the Romans had taken the city and the temple, *Simon* concealed himself under-ground, in the common sewers. He remained hid during some months ; but at last his provisions failing, he was forced to creep out, and appear above-ground, in the place where the temple had been, clothed in white, with a robe of purple ; the Romans were truly surprised at the sight of him, and asked him who he was ? He would not tell his name, but desired to speak with the commanding officer. This was Terentius Rufus, for Titus was gone from Jerusalem. He came to him, and knowing him, sent word to Titus, at Cesarea, of his prisoner. Titus car-

ried him to Rome, where he served to adorn his triumph, and afterwards was publicly executed.

SIMONIANS, or *SIMONITES*, disciples of *Simon Magus*. They embraced the principles of their master ; and in their practices, indulged themselves in all sorts of extravagancies ; which exceeded, says Eusebius, whatever can be said of them. Iren. *lib. i. cap. 20.* Euseb. *Hist. Eccl. lib. ii. cap. 13.* They acknowledged in their books, that when their more secret mysteries were first revealed to aspirants, they were filled with horror and amazement. Beside shameless filthiness, they abandoned themselves to sorcery and witchcraft ; and though outwardly they professed a sort of Christianity, yet they incorporated with it the worship of *Simon* and *Helena*, under the characters of Jupiter and Minerva, to whom they offered victims and libations of wine. They regarded the worship of idols as indifferent ; so that they were not exposed to persecution as the Christians were for refusing to offer incense to idols ; and the heathen let them continue in quiet, while they tortured the Christians.

The sect of the *Simonians* continued to the fourth century. Justin says, *Apol. 2.* that in his time, i. e. about A. D. 150, almost all the Samaritans and some few others, in different places, acknowledged *Simon* as the greatest of the gods. Clemens Alexandrinus says, *Strom. lib. ii.* that his followers worshipped him, and endeavoured to become as like him as they could. Irenæus says, *lib. i. cap. 20.* they were called *Simonians* ; and Origen assures us, *cont. Cels. lib. v.* that they went also by the name of *Helenians*, from *Helen*. He says also *lib. i.* about the year 249, that the sect of the *Simonians* was reduced to about thirty persons : elsewhere, *lib. v.* that they were extinct. But it is known from other testimonies, that the sect existed at the beginning of the fifth century. An author who wrote on baptism against St. Cyprian, about A. D. 256, says, that certain heretics, descended from *Simon*, introduced fire above the water when they administered baptism. Eusebius, *Hist. Eccl. lib. ii. cap. 1.* speaks of *Simonians*, who mingled themselves among the Catholics, and received Catholic baptism ; but who afterwards, spread in secret the venom of their doctrine. Several were discovered, and expelled the church about the beginning of the fourth century. [This appears very strange to us ; but the worship of Venus, still existing among the seclusions of Mount Lebanon, the preservation of that ancient Egyptian superstition the worship of the calf, among the Druses, called *Okkals* ; the antiquities re-

naming

maining from the Egyptian Basilideans, together with the impurities still practised at Martabau, &c. near Aleppo, unhappily render the history of the *Simonians* and their enormities by far too credible.]

SIMONY, is the giving a temporal consideration for a spiritual thing, office, &c. or for something annexed to a spiritual thing.—We do not read, that *Simon* or his disciples professedly taught, that this kind of trading was lawful: but the example of *Simon*, who offered money to the apostles, to obtain the power of communicating the Holy Ghost, has caused the name of *Simonians* to be given to them, who in imitation of *Simon*, would purchase for money, by favour, or by good offices, or by any other means of remuneration, a spiritual concern, or any thing relating thereto.

SIMONIAS. Josephus speaks of a village, on the frontier of Galilee, called *Simonias*; in *vita sua*, p. 1007. Probably the *Shimron*, or *Semeron*, of Zebulun, Josh. xix. 15. The LXX. in some copies read *Symoon*; and the Talmudists expressly say, that these two names denote the same place. *Cod. Megil.* fol. 70. col. 1. *Gemar. Jerosol.* But it appears by Josephus, that *Simonias* was between Tiberias and Ptolemais, about sixty furlongs from Gaba, a city at the foot of Mount Carmel.

1. **SIMPLE**, *Simplex*, is sometimes taken in an ill sense. St. Paul, Rom. xvi. 19. would have the Romans “wise unto good, and *simple* concerning evil; i. e. discerning in their choice of good; but avoiding whatever has the appearance of evil, as children, who, without much reasoning, fly from every thing that does but seem hurtful to them. [Critics differ as to the derivation of this word; but, it seems generally to mean *harmless*, not harbouring ill intentions, as Matt. x. 16. “*harmless* as doves.”] We read, Prov. xxiii. 3. “A wise man foreseeth the evil; but the *simple* [the unthinking, the heedless] pass on and are punished.”

2. **SIMPLE**, is opposed to deception, to an unjust, or a wicked person. It stands for sincerity, fidelity, innocence, candour. In this sense Jacob is called a plain, or *simple* man, Gen. xxv. 27. Job is called a *perfect and upright* man; according to the Vulgate, a *simple* man, Job i. 1, 8. Wisdom is given to the *simple*, Prov. i. 4. xxi. 11.

3. **SIMPLE**, is sometimes taken for liberality. The *single*, or *simple* eye, opposed to an *evil* eye, expresses a liberal disposition, in contradistinction from a covetous one, Matth. vi. 22. Luke xi. 34. St. Paul says, “he that giveth, let him do it with *simplicity*,” i. e. liberally, frankly, uprightly, Rom. xii. 8.

[**SIMPLE**, is capable of a good, a bad, or an indifferent meaning. *Simplicity of mind* is integrity, innocence of intention, &c. Rom. xvi. 19. honesty, candour, xii. 8. *Weak simplicity*, on the contrary is credulous, easily imposed on, easily deluded. Prov. xix. 15. xx. 3. The *simple* believe every word, report, rumour: the *simple* pass on and are punished: they do not look before them, or take proper steps to avoid evil.

Wisdom invites the *simple*, the uninformed, the unstudied, to learn of her, to partake of her refreshments, and to be revived by her delicacies, Prov. ix. 4. vide also Psalm xix. 7. cxvi. 6. Ezek. xlv. 20. 2 Cor. i. 12. xi. 3.]

SIMRI, שמרי, *my guardian, my diamond, my bush*; from שמר *shamar*. 1 Chr. iv. 37.

SIMRI, or **SEMRI**, son of Merari, 1 Chron. xxvi. 10. of whom it is stated, that he was not the first born, yet his father made him chief.

SIN, סין, *bush*; from סנה *senah*.

SIN, or **ZIN**, a city and desert south of the Holy Land, in Arabia Petrea: it gave name to the wilderness of *Sin*. Scripture distinguishes two cities and two deserts of *Sin*, one is written סין *sin*, with *sameck*: the other, זין, *tzin*, with *tzade*.

The first was near Egypt and the Red-sea. The Hebrews were no sooner out of this sea, but they were in the wilderness of *Sin*, which is between Elim and Sinai. Exod. xvi. 1. xvii. 1. Here God rained manna on them.

The second is also south of Palestine, but toward the Dead Sea. Kadesh was in the desert of *Zin*: Deut. xxxii. 51. from this wilderness they sent out the spies. Here Moses and Aaron offended the Lord, at the waters of strife, Num. xiii. 21. The land of Canaan, and the tribe of Judah, had the desert of *Zin*, or *Zina*, for their southern limit. Numb. xxvii. 14. xxxiv. 3. Josh. xv. 3.

[**SIN**, **SINIM**, סיני. In FRAGMENTS, No. DC. the reader has seen a conjecture that the land of *Sinim* (plural) alluded to by the prophet Isaiah, xlix. 12. included a reference to China: and in Nos. DCIII. DCIV. we have brought him acquainted with a colony of Hebrews settled in that country. There is, therefore, to say the least, a possibility, that whenever Providence shall bring the Jews at large from the east and from the west, that China also shall return members of the nation to the centre of consociation.

Dr. HAGAR, in two very learned tracts has lately attempted to prove, that China was well known to the Greeks, in early ages; and that the trade in silk was the life and soul of that intercourse.

tercourse. We are far from saying, that all the Doctor's propositions must be granted him; yet having ventured to come to some of the same conclusions with himself, we may be allowed to support our opinion by abstracts of his arguments.

In his first work, *Description des Medailles Chinoises du Cabinet Imperial de France*. Paris, 1805. Dr. H. takes occasion to assert that the Greeks visited that country in search of silk; a commodity then valued at its weight in gold; also, that from thence they procured the famous *murrhine* vases, which were still more highly prized. He observes, very justly, that China is the land of silk; that emperors, princes, mandarins, servants, soldiers, all ranks, men and women, are clothed in silk, and were so, in ages of the most remote antiquity. Eratosthenes, a native of Cyrene, who died in the second century before Christ, speaks of *Thina* (Θῖναι) as a country at the extreme eastern limits of Asia, toward the sea. Later geographers continue this name, and hint at the course of Grecian caravans from Hierapolis, in Syria, to *Thina*, by the route of Ecbatana, the capital of Media, passing north of Persia, to Bactria, thence through Tartary to China.

This hypothesis, was too bold to escape objections; and to answer those raised by the learned De Sacy, Dr. H. published a second work, *Pantheon Chinois*, &c. in which he resumed the subject. He thinks, that the Greeks received silk through Media [this is credible] ages before they visited China; that Alexander the Great was clothed in silk, and before him Alcibiades, Pausanias, Themistocles, and others. —That the *Medic* dress of the Persian Cyrus was of silk, and that the celebrated *golden fleece*, was no other than silk in its natural state. He supposes, therefore, that he risks nothing in describing the royal apparel conferred on Moidecai, by king Ahasuerus, of Persia, as a silken dress, [and Jerom's version of the place, *amictus pallio serico*, agrees with this notion; as does the rendering of the LXX. *byssus*.] He says, Ezekiel describes the Assyrians as bringing *byssus* (silk) to Tyre; and Procopius says, that silken dresses were made at Tyre, in very early ages. The women of Sidon worked veils of variegated colours, *παμπολικοί*, from the time of Homer; and Joseph's "coat of many colours," says the Dr. might be of silk.

If these propositions be founded on fact, or even the rudiments of them, they may be allowed to justify our inference of the acquaintance of the prophets with the extreme east of Asia. And this, in its turn, is justified by the migra-

tions of Jews to those parts. It should, however, be recollected, that the districts of Tartary bordering on China would not always be correctly distinguished from the country further east, by distant strangers. We have hinted at a similar distinction, in No. DCIII. and it seems, that the countries north and south of the great river, presented, as they still do, two races of people; little short of opposite, in most respects. *Pe-king* signifies the *northern court*; *Nan-king* signifies the *southern court*. If the *Sinim* (plural) of the Hebrew prophet had any reference to this distinction, it evinces a more correct knowledge of these people, than the learned of Europe possessed, till within a few years past. And this may account for the different names of the Chinese among the classics, the *Thina* and the *Seres*. We have thought so much necessary, in illustration of the passage in Isaiah; also, to justify the view we have taken of the subject, in the FRAGMENTS-referred to. Comp. the Article SILK.]

SIN, *Peccatum*, is any thought, word, desire, action, or omission of action, contrary to the law of God, or defective when compared with it.

The Hebrews have several words for expressing *sin*. They think, for example, that 1. *חַטָּאת*, *Chataath*, Ἀμαρτία, ἁσέβεια, πλημμελεία, ἀνομία, *Peccatum*, signifies a *sin* committed against a positive precept; 2. *פְּשָׁעַת*, *Ashamath*, Πλημμελεία, ἁμαρτία, ἄγνοια, ἀδικία, ἀνομία, *Delictum* expresses a *sin* committed against a negative precept: 3. *שְׁגָגָה*, *Shegaga*, LXX. Ἀκσιως, *Ignorantia*, *involuntary*, denotes *sins* of ignorance, forgetfulness, omission, or inadvertency.

But certain it is, that these terms are often used one for the other, and that Scripture seldom observes such a distinction. It often calls very great *sins*, by the name of *ignorance*, or *folly*; at other times it gives the name of *sin* to faults of inadvertency.

Sin often denotes the sacrifice of expiation, or the sacrifice for *sin*, [the *sin-offering*.] Levit. iv. 3, 25, 29. v. 6. vii. 2. Psalm xl. 6. Rom. viii. 3. St. Paul says, for example, that God was pleased that Jesus, who knew no *sin*, should be our victim of expiation: "for he hath made him to be *sin* [a *sin-offering*: *sin*, by analogy of ideas] for us, who knew no *sin*; that we might be made the righteousness of God in him." 2 Cor. v. 21. [Gen. iv. 7. some, for *sin* lieth at the door, read, *thou shouldst lay a sin-offering*.]

God was not the author of *sin*, or of death the consequence of *sin*; but *sin* and death entered the world by the malice of the devil. (Wisd. i. 13, 14. ii. 24.) Adam by his disobedience, rendered all his posterity depraved, guilty before

fore God : his *sin* involved them all in death ; through him we are born children of iniquity, and are inclined to evil from the womb. 1 Cor. xv. 21, 22. Rom. v. 12. vi. 23. Psalm li. 5. Rom. iii. 23. Gen. viii. 21. Jesus Christ by his death, hath restored life for us : his obedience has reconciled us to God ; he has merited for us the character of children of God.

[It is somewhat remarkable that the different kinds of *sin*, which are distinguished in the Hebrew, should lose this distinction in the Greek of N. T. We read in O. T. of *sin*, *iniquity*, *transgression*, *wickedness*, *faults*, &c. intending degrees of guilt, or kinds of misconduct, which under the theocracy were accurately distinguished, because of the nature of the public punishment due to each, as well as the requisite private contrition. Sacrifices for *sin* are no longer of different kinds, to suit the varieties of transgressions : but, it may be doubted whether the term *sin* in the N. T. always denotes the same kind, or degree of *sin* ; there are certainly *sins* of ignorance, others of determined malignity, or, against better knowledge, there are *sins* against individuals, and *crimes*, or *sins* of great atrocity, against the public, &c. &c. The difference should be carefully observed : lest tender consciences should accuse themselves of delinquencies, of gross *sins*, of which they are not, cannot be guilty : this were an abuse of language ; an error to be avoided ; an impeachment of the discriminating power and judgment of the Judge Universal. The murderer who describes his *sin* as a trifle, a mere *peccadillo*, is not thereby relieved of his crime, and all who hear him condemn him the more ; instead of extenuating his guilt, this misrepresentation, this abuse of terms, augments his *sin*, and *sinfulness*. This is an excess on the contrary side ; but it illustrates the argument. It is as necessary to avoid magnifying simple failings, inseparable infirmities, into profligate crimes ; as it is to avoid diminishing *sins* of the first magnitude by glozing terms and specious misrepresentations. Our Lord says to Pilate, " he who delivered me to thee hath the *greater sin* : "—allowances may be made for Pilate, which must be refused to Caiaphas. The Roman soldiers, though the actual executioners of Christ, were less culpable than the Jewish Sanhedrim ; which did not drive a nail into his hands or his feet.]

Sin against the Holy Ghost, is differently explained by the fathers and interpreters. Athanasius, *Ep. 4. ad Serapion*. who wrote expressly on this subject, relates the opinions of Origen, and of Theognostes, who made the *sin against the Holy Ghost*, to consist in crimes committed

after baptism. But Athanasius well observes, that the Pharisees, whom our Saviour upbraided with this crime, had not received baptism, and consequently were not capable of it. As for himself, he thinks it was chargeable on the Pharisees, because they maliciously imputed the works of Jesus Christ to the power of the devil ; though they could not but be convinced in their own minds, that they were effected by a good spirit : also in this, that they denied the Divinity of the Son, which was clearly proved by his works ; works performed by the divine power of the Holy Spirit. St. Hilary, on Matth. xii. 31. n. 5. and Theophilus of Antioch, *Comment in Evangel. lib. i.* follow the opinion of Athanasius.

St. Austin says, *Serm. Domini in Monte, lib. i. cap. 22.* that the *sin against the Holy Ghost*, consists in subverting brotherly charity from motives of envy and malice : in his *Recitations, lib. i. cap. 19.* he says, that to render this crime really irremissable, the sinner must persevere in it, finally. He says elsewhere, that though several *sins* may be committed against the Holy Ghost, yet that none are really irremissable, except final impenitence, despair, the perseverance of a hardened sinner, who stands aloof from God during his whole life. St. Chrysostom, *Homil. 42.* on Matthew, the author of the imperfect work on St. Matthew, St. Isidore of Damietta, *Ep. lib. i. lxxix.* and others, think, that this *sin* consisted in ascribing the miraculous works of Jesus Christ to a diabolical power ; and that its irremissableness is not real and absolute, but only relative, because it is very difficult to obtain the pardon of it.

St. Ambrose is not altogether consistent with himself ; on Luke l. x. n. 94. he makes this *sin* consist in denying the deity of the son ; in the book of the *Holy Ghost, cap. 3.* he says it consists in denying the divinity of the Holy Ghost, and in imputing his works to the power of the devil. In his book of *Repentance, cap. 24.* he extends it to heresy and schism. The Apostolical Constitutions, *lib. vi. cap. 18.* and Philastrius, *Hæresi Rhetorii.* also, accuse heretics of the *sin against the Holy Ghost*. But were the Pharisees guilty of heresy, to whom our Saviour imputes this *sin* ? Hermas says, *lib. iii. similit. 6, 8, 9.* the *sin against the Holy Ghost*, is the blaspheming of God : and the author of the " Questions on the Old and New Testament " says, 9, 102, it is a renouncing of God. The *Recognitions*, imputed to Clement, think the *sin against the Holy Ghost*, the irremissable *sin*, to be that of a hardened and insolent sinner. Grotius, on Matth. xii. 31, espouses this opinion, and

and gives as examples of this crime, Pharaoh, Korah, Simon Magus, Ananias, and Sapphira.

Catholic commentators are divided: some follow Austin, and place the *sin against the Holy Ghost*, with its unpardonableness, in final impenitence; others in the wilful malice of those who withstand the evidence of truth, and will not acknowledge the miracles of Jesus Christ to be the finger of God, but, maliciously, and against the conviction of their own consciences, impute them to the prince of darkness. This was certainly the crime of the Pharisees, to whom Jesus Christ directed his discourse; of which those also become guilty, who oppose a known truth: and who impute good actions in good men, to magic, and diabolical confederacy. This is the opinion of St. Chrysostom and St. Jerom, on Matth. xii. and *Ep.* 149. *ad Marcellam*.

[It is clear, that the Pharisees imputed good miracles, performed by a good power, emanating from a good spirit, to an evil power, intending evil purposes. This implied, that in their opinion the miraculous power, that was really of God, gave its sanction to doctrines and to deeds which were really of the devil. It is to be hoped, that few, if any, in these days can be so hardened. Some may doubt of the miracles, and may withhold their assent, till complete conviction: but, this is not irremissible, like ascribing to Satan the works and operations of God.]

SIN, Original. The Catholic Church believes that the *sin* of Adam has tainted all his posterity; and that all are born children of wrath; Ephes. ii. 3. That by his transgression *sin* came into the world, and death by *sin*: Rom. v. 12. This *original sin*, is well described by Job xiv. 1, 4. "Man that is born of a woman, &c. Who can bring a clean thing out of an unclean? Not one." And David says, Psalm li. 5. "Behold, I was shapen in iniquity, and in *sin* did my mother conceive me."

But, notwithstanding these texts, several learned men have doubted, whether the Hebrews had a distinct notion of *original sin*.

Josephus, Philo, and those Christians who admitted the pre-existence of souls, and thought souls to be born good or bad, according to the good or evil they had done in a former life; could not hold *original sin*. Those among the ancient Jews who believed a kind of *Metempsychosis*, were still further from it. And if they did not believe that mankind was born corrupt, in the sight of God, they had no need of supposing any remedy for *original sin*. Accordingly, in the institution of circumcision, they only men-

tion decency, propriety, or distinction of the Jews from other nations.

The greater part of modern Jews, (*Manasseh Ben-Israel, conciliat, in Genes. qu. 6. p. 12. et de Creatione, probl. 17. p. 61.*) as well as the ancient, maintain the pre-existence of souls with a kind of transmigration; consequently, they cannot be much inclined to admit *original sin*; they suppose their children, who die before they receive circumcision, to pass into a state of happiness; therefore they do not think that circumcision remits any *sin* contracted at or before the birth: yet they acknowledge in man a natural propensity to evil, which they call *Yetzira raah*. Maimonides, *More Nevoch. Part i. cap. 39*, maintains, that it is not easier to conceive how a man should be born with *sin*, or with virtue, than how he should be born a skilful master in any art or science. Other Rabbins as formally deny *original sin*, and confine the effects of Adam's *sin* to the introduction of death over all his posterity.

However, we must allow, that other Rabbins strongly maintain *original sin*, which some of them express by saying, that the devil who tempted Eve, cast upon her such a stinking smell, that she communicated it to all her posterity; but they add, that the Israelites alone were free from it. Basnage's *Hist. of the Jews, cap. 4. lib. vi. cap. 13*. Others acknowledge, that the bad inclinations which we find in ourselves, are an evil: they say with Moses, that it is the foreskin of the flesh, which must be cut off: they call it with David, a defilement; with Solomon, an enemy; with Isaiah, an offence; with Ezekiel, a stone, which God must take away, to give us a heart of flesh: with Joel, a secret thing. They add, that as the fruit is bitter, so children, descended from a corrupt father, must partake of his corruption. It is asked, in the *Gemara, titul. Sanhed. cap. xi. sec. 7*. whether concupiscence insinuates itself at the moment of conception, or at the time of birth? It is answered, at the birth; for Scripture says, "*sin* lies at the door." But the number of Rabbins who thus speak of *original sin* is small.

The Mahometans admit of *original sin*, as a consequence of the *sin* of Adam: they call this "the grain of the heart, (or) the black seed of the heart," which Mahomet related that Gabriel the arch-angel pulled out of his heart: they affirm also, that our Lord Jesus Christ, and his mother Mary were the only persons preserved from it. *Bibl. Orient. p. 440, 583*.

[**SIN, SINNER.** There is a passage, Eccl. ix. 13, &c. which I think susceptible of a much clearer sense than it receives in our translation.

There

There was a little city, and few men within it ;
 And there came a great king against it, and besieged
 And built great bulwarks against it ; [it,
 Now there was found in it a poor wise man ;
 And he by his wisdom delivered the city ;
 Yet no man remembered that some poor man.
 Then said I, Wisdom is better than strength :
 Nevertheless the poor man's wisdom is despised,
 And his words are not heard.—*But*
 The words of the wise are heard in quiet ;
 More than the cry (bawlings) of him who ruleth
 among fools :

Then said I,
 Wisdom is better than weapons of war ;
 But one SINNER destroyeth much good.

Should we understand it thus ?

Excellent is Wisdom above vases of approach ;—of close
 inspection ; of great elegance :
 But one defect (*flaw* in such a vase) ruins the whole
 beauty, elegance, or extent of excellence :
 expressed by the term—much good.

The comparison is, that of a beautiful vase,
 which seen close, and carefully inspected, is
 handsome in its proportions, delicate in its or-
 naments, &c. but, if a crack, or a flaw be turned
 to the eye, you cry immediately, "it is imper-
 fect"—and dismiss it with disdain : so the wis-
 dom of this *poor* man was admired on all sides,
 till his poverty was detected ; and this *flaw* vi-
 tiated all his former merits in an instant.

To justify this version, observe, *cali* (כלי) is a
 general word for a receptacle, a *comprehender*,
 a vase, whether it contain any essence, &c. or
 not ; and *kereb* (קרב) signifies to come close to,
 to cause to draw near, *i. e.* for the purpose
 (among others) of close inspection. Instead of
one sinner, some versions read *one sin*, and this is
 more correct, omitting the points, *i. e.* one im-
 perfection, one defect, one failing (as poverty is
 a defect, not a crime) ruins "the much good,"
 the excellence, of the most beautiful superficies.

Matter of fact justifies this simile ; and in
 point of expression it seems to be admirable.
 That it was customary to place such vases in
 courts and approaches of eastern palaces, *vide*
Alhambra. Span. Roy. Soc. Swinburne's Trav.
&c.

Since this article was written, a part of the
 spoils of Tippoo Saib's palace were brought
 over from India, and sold by public auction ;
 among them were several vases of great dimen-
 sions, and ornamented all over with a profusion
 of elaborate devices, flowers, &c. They had
 been placed and valued among the most magni-
 ficent of his property ; and they appeared to
 justify this view of Solomon's observation ;
 while perfect they were admired ; a single
 crack, or flaw, would have ruined their beauty.—
Query ? the Murrhine vases of antiquity ?

N. B. If the rendering of our version be re-
 tained, *cali*, "weapons of war," yet we must
 read *sin*, or *failing* instead of *sinner*, in order to
 justify the comparison intended by the writer.]

SINAI, סִנְיַי, *bush* ; from סֵנַח *senah*. Accord-
 ing to the Syriac, *enmity*.

SINAI, or SINA, a famous mountain of
 Arabia Petræa, on which God gave the law to
 Moses, Exod. xix. 1. xxiv. 16. xxxi. 18. xxxiv.
 Levit. xxv. 1. xxvi. 46. It stands in a kind of
 peninsula, formed by the two arms of the Red-
 sea, one extending north, called the gulph of
 Kolsum ; the other extending east, called the
 gulph of Elan. See the PLATE, TRAVELS of
 ISRAEL in the WILDERNESS. The Arabs give
 mount *Sinai* the name of *Tor*, *i. e.* the mountain,
 by way of excellence ; or *Gibel Mousa*, the
 mountain of Moses : it is 260 miles from Cairo,
 which is a journey of ten days. The wilder-
 ness of *Sinai*, where the Israelites continued en-
 camped almost a year, and where Moses erect-
 ed the tabernacle of the covenant, is consider-
 ably elevated above the rest of the country ; the
 way to it is very craggy, the greater part abso-
 lute rock ; then one comes to a large space of
 ground, or a plain surrounded on all sides by
 rocks and eminences, whose length is nearly
 twelve miles. Coppin's *Voyage to Egypt. c.* 10.
 See PLATES, VIEWS, MAPS, &c. of SINAI.

Toward the extremity of this plain, on the
 north, two high mountains appear, the highest
 is called *Sinai*, the other *Horeb*. They are of
 very steep ascent, and do not stand on much
 ground, in comparison to their extraordinary
 height. *Sinai* is at least one third part higher
 than the other, and its ascent more upright and
 difficult. The top of the mountain terminates
 in an uneven and rugged space, which might
 contain about sixty persons. On this eminence
 is built a little chapel called St. Catherine's,
 where it is thought the body of this saint rested
 for 360 years ; until it was removed into a
 church at the foot of the mountain. Near this
 chapel issues a fountain of very good fresh wa-
 ter ; it is looked on as miraculous, it not being
 conceivable how water can flow from so high
 and so barren a mountain.

Mount *Horeb*, stands west of *Sinai* ; so that
 at sun-rising the shadow of *Sinai* covers *Horeb*.
 Beside the little fountain at the top of *Sinai*,
 there is another at the foot of *Horeb*, which sup-
 plies the monastery of St. Catherine. Five or
 six paces from thence they shew a stone, in
 height four or five feet ; in breadth about three ;
 this, they say is that from which Moses caused
 the water to gush out ; its colour is, a spotted
 grey, and it is, as it were, set in a kind of earth,
 where no other rock appears. This stone has
 twelve

twelve holes or channels, about a foot wide, whence they say the water issued for the Israelites. *Vide* MOSES, and PLATE III. MISCELLANIES, FRAGMENTS, No. CCLXXXIV.

The Arabians reckon among the sons of Israel, one called *Tor*, or *Tour*, who gave name to mount *Sinai*, which they call *Tour-Sinai*. They also give the name of *Tour* to a small town or village, west of the mountain, on the shore of the Red-sea. Mahomet begins the chapter in his Alcoran, called *the fig*, by this oath: "I swear by the fig, by the olive, by mount *Sinai*, and by the sure and faithful-city." The *fig* stands for a mountain of Palestine called *Tor-lina*, the mountain of *the fig*: the olive stands for the mount of *Olives* near Jerusalem: mount *Sinai* is known: the faithful city is *Mecca*. *Sinai* is in great veneration among the Mussulmen, because of the law which God gave on this mountain. D'Herbelot, *Bibl. Orient.* p. 501.

Below this mountain, is a monastery of Greek monks, who had heretofore only a tower built near the burning bush of Moses. But, finding themselves exposed to the insults of the Arabs, who devoured all their provisions, even to the consecrated bread of the eucharist; they petitioned the emperor Justinian to build them a strong monastery, to secure them from these depredations; the emperor complied; but it is said, he put the architect to death, for pitching on this place for the monastery; which he did because of its nearness to the burning bush, and for the conveniency of the water. It is called the monastery of St. Catherine. See other descriptions in FRAGMENTS, Nos. DLVI. DLVII.

["The bush of the Lord," says Simon, so called from the bush in which the Lord appeared to Moses, Exod. iii. 2. in like manner as Horeb is called the "mount of God," Exod. v. 1. 1 Kings xix. 8. In Greek it is written *Sina*. Acts vii. 30.]

SINCERITY. *Sincerus*. 'Ακέραιος, εἰλικρινής, ἀπλῆς, &c. This word properly signifies truth and uprightness, when the heart and tongue agree together. *Sincerity* is opposed to double-mindedness, to deceit, when the sentiments of the heart are contrary to the language of the lips. The Latin word *Sincerus* is derived from *sine* and *cera*,—without wax; honey separated from the wax, *i. e.* perfectly pure honey. In Scripture *sincere* signifies pure, without mixture. Wisd. vii. 25. *Sapientia est emanatio quadam claritatis omnipotentis Dei sincera*. St. Paul, Phil. i. 10, would have the Philippians to be pure, their behaviour innocent, free from offence. "That ye may be *sincere* and without offence till the day of Christ." And St. Peter,

2 Epist. iii. 1. exhorts the pure—*sincere* mind of the faithful; "I stir up your pure [minds]." St. Paul speaks, 1 Cor. v. 8. of *sincerity* and truth, or of purity and truth, in opposition to the leavened bread of iniquity. He reproaches the false apostles with not preaching Jesus Christ *sincerely*, purely, with upright and disinterested sentiments. Phil. i. 15.

SINDON. This word properly signifies a *shroud*, and the evangelists use it, to denote the linen cloth, in which Joseph of Arimathea wrapped the body of Jesus, after he had embalmed it, had winded bandages about it, and had put the napkin upon his head. Matt. xxvii. 59. Mark xv. 46. Luke xxiii. 53. St. John, chap. xx. 7. supplies those circumstances which St. Matthew had omitted. The many holy napkins, or *Sudaria*, shewn in several places, cannot be every one the true *Sindon* in which Christ's body was involved, but are imitations of it.

Sindon is also mentioned in the history of Samson. Judg. xiv. 12, 13. He promises the young men that were at his wedding, if they could explain his riddle, *Triginta Sindones et totidem tunicas*. Hebr. סדינים וחלפות, thirty *Sedinim*, and thirty changes of raiment. By *Sedinim* or *Sindonem*, some understand the tunic, worn next the skin; and by changes of raiment, complete suits of clothes, a tunic and a coat, for that was a complete suit; or only thirty coats which, with thirty tunics, made thirty changes of raiment.

The virtuous woman commended by Solomon, Prov. xxxi. 24. made *sindons* and girdles, which she sold to the Phenicians. The young women of Jerusalem wore *sindons*, as appears from Isaiah iii. 23. This was a fashion peculiar to the *Sidonians*, and Phenicians; and perhaps the name was derived from the city of *Sidon*. Martial says, that the *sindon* of Tyre, or Phenicia, covers a man all over, and puts him in a condition to despise rain and wind.

Ridebis ventos, hoc munere tectus, et imbres,
Nec sic in Syriâ Sindone tectus eris.

MART. lib. iv. Ep. 19.

The young man who followed Jesus Christ the night of his passion, *Amictus sindone super nudo*, was probably, by this defended against the cold, as by a night-gown. Mark xiv. 51.

[The modern *shawl*, is the nearest representation of the *Sindon*; and as shawls are originally from the East, Cashmere, &c. it is very probable that the name *Sindon* has some reference to the river *Sind*, *i. e.* the *Indus*; or to the provinces adjacent to that river. See FRAGMENTS, No. DCII.]

SINEW.

SINEW. The Hebrews do not eat the *sinew* of the thigh of animals, in memory of the *sinew* of Jacob's thigh, which the angel touched, and which contracted such a debility that, according to some interpreters, he went lame of it all his life after. This abstinence from the *sinew* of the thigh of animals, is not commanded to Israel by the law; for they must have abstained from it even before the law, according to the observation, Gen. xxxii. 32. Some interpreters think, this forbearance is only voluntary devotion. In some places they abstain wholly from the hind quarter of animals; in other places they content themselves with taking away the *sinew*. See JACOB.

[SINGING, has always been a part of public worship. From the earliest ages music was consecrated to devotion, and as vocal music was undoubtedly prior to instrumental, we need not hesitate in regarding the melody of the voice as an original accompaniment of sacred service. It was continued under the Mosaic ritual, was regulated by David, was practised by the primitive Christians, and is with great propriety retained among us: but whether it be duly cultivated among us, might bear a question.

It is much to be regretted, that no traces of the hymns, or odes, used by the primitive Christians, have come down to us; unless those in the Revelations are copies or imitations, of such as were chanted in public worship. That "spiritual songs" of various descriptions were extant, and even popular in the first churches, appears from several passages in the N. T. and that *hymns were sung to Christ as to a God*, is explicitly stated by Pliny in his famous 97th epistle. The earliest hymn known, is not older than the time of St. Basil; and it may be justly questioned, whether at this time the original form had not been greatly departed from. Whether it has been restored in hymns well known among us, we do not here enquire; but, certainly, not all of them can be correctly placed under the description given by Pliny of the primitive Christian songs, or the primitive mode of singing.]

SINITE, סִינִי, or **SINÆUS**, *bush, enmity*.

SINITE. The eighth son of Canaan. Gen. x. 17. The *Sinites* dwelt near Arce, in mount Libanus. Jerom, *quæst. Hebr. in Gen.* Strabo mentions the fortress of *Sinna* in the mountains. By *Sinæi*, the Arabic means the inhabitants of Tripolis, in Phenicia.

SION, שִׁיֹן, Σιών, *noise, tumult*; from שִׁיֹן *shaon*, or שִׁיֹן *shauh*. [very high?]

SION. שִׁיֹן, SION, or SION. Deut. iv. 48. This is one of the names of mount *Hermon*: [rather, of a mountain, or of a chain of mountains;

VOL. II. PART XXVII. Edit. IV.

the whole called mountains of *Hermon*: from mount *Hermon*, the principal.] Probably of this mountain the Psalmist speaks, cxxxiii. 3. "As the dew of *Hermon*, and as the dew that descendeth upon the mountains of *Zion*." The Hebrew here says, *Zion*, צִיּוֹן; but it seems to be put for *Sion*, שִׁיֹן. The union and the good understanding of brethren, is as agreeable as the dew which falls on *Hermon* and *Sion*, two contiguous mountains. [Why are these two mountains selected? Did the same kind, or cloud, of dew which covered one cover also the other, at the same time, &c. they being so closely adjacent?] Jesus son of Sirach, speaks also of mount *Hermon*, under the name of *Sion*. Ecclus. xxxiv. 17. *Quasi Cupressus in monte Sion*: in the Greek, in monte *Hermon*.

[**SION**, צִיּוֹן, a heap, or hill; otherwise, a prospect place, or dryness, or, the dry height; but, if the י is radical, it may be derived from the Arabic and Ethiopic, in which the same root signifies to guard, to protect, to defend, and so a fortification; which appears to have been the original character of this mountain, where we first read of it, 2 Sam. v. 7. et al.

A mountain near Jerusalem; called also, "the mount of the Lord," and the "holy mountain." See **ZION**.

In this mountain stood,

1. The king's court and palace, &c.
2. The house of the Asmoneans, and the Xystus, or open gallery, in the further part of the upper city.
3. A bridge, leading from the Xystus to the temple; and joining the temple to *Sion*.

This bridge, no doubt, was over the valley between the two hills; and it seems to fix this Xystus and the house of the Asmoneans in the situation allotted to Millo, by those who suppose that Millo was a public hall for assemblies of the people; and we read, Joseph. *de Bello*, l. ii. c. 28. that king Agrippa called the people of Jerusalem together into this Xystus, where he set his sister Berenice before them. See the MAP of JERUSALEM; and consider the repeated desolations to which this once elevated mountain has been subject; also FRAGMENTS, *passim*.]

SIPHMOETH, שִׁפְמוֹת, the beard, or brims. David sent to *Siphmoth* the spoils taken from the Amalekites. 1 Sam. xxx. 28. [the steeps?]

SIRAH, סִרָה, cauldrons, pots, thorns; from סִיר *sir*: or treason, rebellion; from סִרָר *sirur*.

SIRAH, or **SIRA**, a well, or ciatera, not far from Hebron. 2 Sam. iii. 26. [Perhaps this well had the shape of a pot.]

SIRAH, Σιράχ, song of the brother; from

2 D div. 2

סִיר

שיר *shir*, or שור *shur*, a song, and אחא *achah*, brother.

SIRACH, father of Jesus who composed the book of Ecclesiasticus; whence he is commonly called, Jesus son of *Sirach*.

SIRBON. A lake known to the ancient geographers, between Palestine and Egypt, on the coast of the Mediterranean sea, not far from mount Cassius. It had a communication with the Mediterranean sea, by a small arm. Sometimes it is reckoned to Egypt, sometimes to Judea, because it lay between both countries.

SIRION, שריון, called **SHENIR**, Deut. iii. 9. A breast-plate; from שריון *shiriah*, or שריון *shirion*: otherwise, deliverance, or song of the dove; from שרה *sharah*, to untie, or from שור *shur*, a song, and יונה *jonah*, a dove. The Sidonians give this name to mount Hermon. See **HERMON**.

[Simon thinks it imports the great coat of mail: in conformity with the Arabic root, which signifies the highest part of a thing; so the highest part of several mountains; as we might say, the peak, or summit. Psalm xxix. 6.]

SISAI, שי, Σει, *sir*, or the sixth, or fine linen, or cotton; from שש *shesh*, otherwise, joy; from שש *shush*. [*Sheshai*. Eng. Tr.]

SISAI, a giant of the Anakim. Num. xiii. 22.

SISAMAI, ססמי, horse, or swallow of the waters; from סוס *sus*, a horse, &c. and מים *mim*, waters: or blindness, according to the Syriac. 1 Chron. ii. 40. [Perhaps, dissolution, i. e. weakness, of God; meaning great weakness.]

SISERA, סיסרא, that sees a horse, a swallow; from ראה *raah*, to see, and סוס *sus*, a horse, &c. [Perhaps, sharp-sighted as a swallow; or the bird we call a swift.]

SISERA, general of the army of Jabin, king of Hazor. Judg. iv. 2. A. M. 2719, ante A. D. 1285. He was sent by his master against Barak and Deborah, who occupied mount Tabor with an army. *Sisera* marched with nine hundred chariots armed with scythes, and a great number of infantry; but, entangling himself among broken ground, was attacked by Barak at the head of ten thousand men, and entirely routed. *Sisera* himself fled; quitted his chariot, and ran on foot towards Harosheth of the Gentiles. Approaching the tent of Heber the Kenite, Jael, wife of Heber, desired him to enter and hide himself. She covered him with a mantle; and gave him milk to drink. *Sisera* said to her; "Stay at the door of the tent, and if any ask you, who is here? answer Nobody." Jael afterwards returning, and finding him fast asleep, drove a tent nail through his temples with a

hammer, and fastened him to the ground. When Barak arrived, she shewed him *Sisera* weltering in his blood, dead.

SISTER, Soror. In the style of the Hebrews, *sister* has equal latitude with *brother*. It is used, not only for a *sister* by natural relation from the same father and mother; but also for a *sister* by the same father, only, or by the same mother, only; or a near relation, only. Sarah is called *sister* to Abraham, Gen. xii. 13. xx. 12. though only his niece, according to some, or *sister* by the father's side, according to others. In Leviticus, xviii. 18. it is forbid to take to wife the *sister* of a wife; to marry two *sisters*. Or, according to some interpreters, to marry a second wife, having one already. Literally, "Thou shalt not take a wife over her *sister* to afflict her;" as if to forbid polygamy. Those who are called in the Gospel, brothers, and *sisters*, of Jesus Christ, are his cousins; children of the *sisters* of the Holy Virgin. Matth. xiii. 56. Mark vi. 3.

In Cant. iv. 9, 10, 12. v. 1, 2. the name of *sister* is a name of tenderness between the spouses. Sometimes the word *sister* expresses a resemblance of conditions, and of inclinations. The prophets call Jerusalem the *sister* of Sodom, and of Samaria; because that city delighted in imitation of their idolatry and iniquity. Jer. iii. 8, 10. Ezek. xvi. 45.

Jesus Christ describes those who keep his commandments, as his brothers and his *sisters*. Matth. xii. 50. Job exclaims, "I have said to corruption, Thou art my father; to the worm, thou art my mother and my *sister*." Job xvii. 14. The wise man, Prov. vii. 4. advises his pupil to say to wisdom, "Thou art my *sister*;" i. e. to love her, and become familiar with her. St. Paul asks, whether it were not as lawful for him as for other apostles, to carry with him in his journies some pious *Christian sister*, or wife; 1 Cor. ix. 5. As Christians saluted each other by the name of *brother*, so they called *Christian women sisters*. St. James says, ii. 15, 16. "If a brother, or a *sister* be naked, and destitute of daily food," &c. Vide **BROTHER**, **FATHER**, **MOTHER**, **SON**.

SISTRUM, an instrument of music, anciently common in Egypt:

Isiacos agitant mæcedonica Sistra tumultus.

AUSON. Ep. xxv.

The invention of this instrument is attributed to *Isis*; and her priests generally used it in her ceremonies:

Jactantem Phariâ tinnula Sistra manu.

OVID. de Ponte.

The

The *Sistrum* was of an oval figure, with brass wires across, which played in holes wherein they were stopped by their bent heads. It was played by shaking the *sistrum* in cadence; whereby the brass wires made a shrill and loud noise. Apuleius gives this description of it: *Dextrâ quidem gerebat aureum crepitaculum, cujus per angustam laminam, in modum balthei recurvatam, trajecta mediâ pauca virgulæ, crispante brachio trigeminus jactus, reddebant argutum sonum. Metam. lib. xi. Vide MUSIC, Plate I. No. 13.*

SISUTHRUS, or **XISUTHRUS**. It is believed that the Babylonians had a knowledge of the deluge, and that Noah was commemorated by them under the name of *Sisuthrus*. *Vide Alex. Polyhist. apud Syncell. p. 30. Cyrill. Alex. lib. i. in Julian. Euseb. Præp. lib. ix. cap. 12.* They say, that Saturn appeared in a dream to *Sisuthrus*, and informed him, that a flood was about to destroy all mankind. He commanded him to write the origin, the progress, and the completion of all things, and to bury the record thus written, in the earth, in the city of *Sipharis*,—(probably *Kiriath Sepher*, or *Dabir*) to build a capacious vessel; to enter it with his relations and friends, and to launch into the sea. *Sisuthrus* obeyed this order, laded his vessel with provisions, and took in all sorts of animals. His vessel was, they say, five *stadia*, or 625 paces long, and two *stadia*, or 250 paces wide.

The deluge came, and all were drowned who were not with *Sisuthrus*. When he perceived the waters to abate, he sent out a bird, which finding no food, nor resting-place, returned to him. Shortly after, he sent out others, which returned with their legs daubed with mud. Lastly, after a longer interval, he let others go, which did not return. Then he understood that the earth was dry; he opened his vessel, and quitted it with his wife, his daughter, and the pilot. He went up into a mountain, where he worshipped the earth, erected an altar, and sacrificed to the gods. After this he appeared no longer upon the earth, neither himself, nor those who quitted the ark with him. The others that continued in the vessel, going out likewise, sought every where for *Sisuthrus*, but in vain. Having called him several times, they heard his voice, recommending to them piety, and the worship of the gods. He also told them, that in future he was to have no conversation with men, but was to live with the gods. It is easily observed, that this has a very great conformity with the history of Noah. [The voice of *Sisuthrus* heard after his death, is the code of institutions civil and sacred, that he left to his suc-

cessors among mankind. Comp. FRAGMENTS, Nos. XIX. XX. DIX. *et seq.* also the PLATES of DAGON; with Nos. 4, 5, 6, on PLATE of NOAH'S ARK.

SIVAN, סִיבָּן *Nisbân*, *bush*; from סִיבָּן *sene*: or *thorn*; סִיבָּן *sin*. These etymologies are violent, and uncertain. The name of a Hebrew month. Baruch i. 8. The third month of the holy year; the ninth of the civil year. It answers to the moon of May.

SKINS. Our first parents had no sooner committed sin, 'ere they perceived their nakedness. They made themselves aprons of fig-leaves. Gen. iii. 7, 21. But soon afterwards, God gave them coats of *skins* for clothing. *Vide ADAM.* [It is most probable they were the *skin* (for the word is singular, not plural) of a sacrifice.] By these coats of *skins*, some ancients understood the barks of trees. Others translate, "He made them coats to cover their *skins*." The Chaldee, "He made them robes of honour, to cover their flesh."

Moses leaves to the priests the *skins* of the victims, and this was one of their chief perquisites. Lev. vii. 8. But when a sacrifice was offered for the sins of the priest himself, the *skin* was burned out of the camp, or the city. Lev. iv. 11. viii. 17. xvi. 27.

Tents were anciently made of *skins*. Hab. iii. 7. the tents of the Midianites. Cant. i. 4 the tents of king Solomon. The ark of the Lord was lodged under a covering of *skins*: 2 Sam. vii. 2. The Psalmist compares the heavens to a vast tent of *skins*. Psal. cii. And Jeremiah says, iv. 20. "suddenly are my tents spoiled, and my curtains in a moment."

Country people were often clothed with *skins*; and *skins* are enumerated among the clothing of the people. Lev. xi. 32. xiii. 48. xv. 17. Prophets, and such as professed austerity, wore girdles of leather. Elijah, 2 Kings i. 8. John the Baptist. Matt. iii. 4. *Vide FRAGMENTS, Nos. CCCXIX. CCCXX.*

[**SLANDER**, an evil report not justly founded; or a rumour without fair authority, to the disadvantage of another. This is a much greater sin, and more opposed to the true charities of Christianity, than many, to judge by their unregulated discourses, seem to be aware of. Comp. SCANDAL.]

SLAVES. Men were originally free and equal; *slavery* entered the world by sin. To punish the affront received from his son, Ham, Noah foretold his *slavery*, Gen. ix. 25. When Abraham was chosen of God, to become the father of the faithful, he received circumcision, as a sign, which distinguished him, and his people,

ple, as the servants of the Lord. His descendants always valued themselves on their liberty. "We have never been *servants* to any," said the Jews, John viii. 33. And St. Paul magnifies the liberty of the true children of Abraham, as being really free, born of a free mother, in opposition to the race of Ishmael, born of a mother who was a *slave*. Gal. iv. 31. This regards moral liberty, and moral servitude. But the rabbins maintain, that they have never been in subjection to any one by a servitude which they call *intrinsic*, and which changes the condition of the person. If they have been reduced to *slavery*, that does not destroy that state of liberty wherein they were born, say they.

Nevertheless, the Hebrews have in fact, been subject to several princes: to the Egyptians, the Philistines, the Chaldeans, the Grecians, and the Romans. Many have been forced to sell their liberty; others, being taken in war, remained *slaves* to their conquerors. Moses himself notices two or three sorts of *slaves* among the Hebrews. They had foreign *slaves*, obtained by capture, by purchase, or born in the house. Masters had an entire authority over these; they might sell them, exchange them, punish them, judge them, and even put them to death, without public process. Exod. xxi. 20, 21. "If a man smite his *servant*, or his *maid*, with a rod, and he die under his hand, he shall be surely punished; notwithstanding, if he continue a day or two, he shall not be punished, for he is his money."

This must be understood, say the Rabbins, (*Vide Selden, de jure Nat. et Gent. lib. iv. cap. 1.*) of *Hebrew slaves*, not of foreign *slaves*, which a master might possess, and might use what severity towards them he pleased, with impunity; for in this case the law of Moses enjoined nothing. They followed the rules common to other nations, among whom masters had absolute power over their *slaves*. *Apud omnes per æquæ nationes animadvertere possumus, dominis in servos vitæ necisque potestatem fuisse.* Yet wise men have always disapproved that power which certain masters assumed, of putting their *slaves* to death. Cato the censor would never put any of his *slaves* to death, before they had been condemned, and found deserving of death, by his other *slaves*. Plutarch, in *Catone*. Job testifies, that he had never declined to enter into judgment with his *slaves*, on occasion of any dispute between them. Job xxxi. 13, 14, 15.—The Athenians punished with death him who had killed a *slave*, as much as if he had killed a freeman.

The Samaritan text, in this passage, differs

from the Hebrew. It reads: "He that shall strike his *man-servant*, or his *maid-servant*, with a rod, if they die under his hand, he shall not be molested, he shall not die; and if the *servant* survives for two or three days, he shall not be punished, because it is the price of his money." As if all this related only to a Canaanitish, or Gentile *slave*, which the civil laws allowed the owner to put to death with impunity. [It could not be called impunity, if the master was punished, though short of death: as this reading seems to import.]

The Chaldee paraphrast, some Rabbins, and some commentators, are of the same opinion; that this has no regard to *Hebrew slaves*; for, say they, it cannot be said of an *Israelite slave*, that he was the price of his master's money. He was in servitude but for a few years, and the damage his master would suffer by putting him to death, and thereby depriving himself of his services, would not have been punishment enough. Whereas the loss of a foreign *slave* was a considerable prejudice to an interested master, and he was in some measure, justly punished for his cruelty, by the death of a man who was his own in perpetuity; and who might have left him children of the same condition as himself.

Moreover, it was not the design of the Lord, that the Israelites should be reduced to perpetual *slavery* by their brethren; or that they should be sold to strangers, to remain *slaves* for their whole lives. But if a Hebrew sold himself to a stranger living in the country; this Hebrew might redeem his freedom, if he had the means. If not, one of his relations might redeem him, paying to his master the sum he had cost, deducting the service he had done, and reckoning his time of service to the year of jubilee; when he had a right to go out gratis.

In Exodus xxi. Moses enacts regulations concerning *Hebrew slaves*:—"If thou buy a *Hebrew servant*, six years he shall serve, and in the seventh he shall go out free for nothing."—The rabbins insist, that a *slave* was obliged to serve seven years complete; but the generality of commentators think, that he went out free in the sabbatical year, though he had served only two or three years. Moses adds, "He shall have at going out the same clothes he had at coming in, and his wife shall go out with him." The Hebrew has it; "If he came in by himself [with his body] he shall go out by himself: if he were married, then his wife shall go out with him." The Rabbins say, that the master was obliged to maintain the wife and children of a *slave*, though the husband only was the *slave*.

"If his master have given him a wife, and she hath

hath borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself;" [with his body.]—This law is capable of several senses; A master might make a *Hebrew slave* marry a woman *slave* of another nation: and as this woman is no Israelite, she could not enjoy the privilege of the sub-batrical year; but her husband might quit her, and enter on his liberty this year. It is asked, Whether the marriage was dissolved by this separation? Interpreters are divided on this question. What appears to us to have the greatest certainty, is, that as there could probably be no marriage among *slaves*, who had taken one another without choice, and without liberty, so there could be no dissolution of marriage in their separation.

"If the *servant* shall plainly say, I love my master, my wife, and my children, I will not go out free:" Then his master shall bring him unto the judges [Heb. *gods*]; he shall also bring him to the door, or unto the door-post, [of his master's house] and his master shall bore his ear through with an awl, and he shall serve him for ever:"—(Deut. xv. 17.)—according to the commentators, till the year of jubilee: for then all *slaves*, without exception, recovered their liberty. Jerom, on *Galat.* 1. Grot. Vatab. Tirin, &c.—The rabbins add, that *slaves* were set free also at the death of their masters, and did not descend to their heirs.

"If a man sell his daughter to be a *maid-servant*, [or a *slave*] she shall not go out as the *men-servants* do." Exod. xxi. 7. The laws now mentioned do not concern her. There is another kind of jurisprudence for *Hebrew* girls, than for men, or boys. A father could not sell his daughter for a *slave*, according to the rabbins, till she was at the age of puberty, and unless he was reduced to the utmost indigence. Besides, when a master bought an Israelite girl, it was always with presumption that he, or his son, would take her to wife. Hence Moses adds, "If she please not her master," and he does not think fit to marry her, he shall set her at liberty: or, according to the Hebrew, "he shall let her be redeemed. To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her," as to the engagement, implied at least, of taking her to wife.

If he hath betrothed her unto his son, he shall deal with her after the manner of daughters." Exod. xxi. 9, 10. He shall take care that his son uses her as his wife, that he does not despise her, or maltreat her. If he make his son marry another wife, he shall give her her dowry, her clothes, and compensation for her virginity;"

or, according to the Hebrew, "If he make his son marry another wife, he shall not diminish the clothes, the maintenance, or the habitation of the former:"—intending, say several commentators, that the master who bought this maid, and made his son marry her, if his son marries a second wife, he shall take care that he treats this first woman as his wife; that he allow her food and raiment, and perform the duties of marriage to her, as to his true wife; if he does not, "then shall she go out free without money."

Otherwise, if the father of a family who has bought an Israelite maid, does not marry her, nor make his son marry her; or if he would dismiss her after he had kept her for some time, he shall be bound to find her a husband, or to sell her to another Hebrew master, on the same conditions that he had taken her himself; giving her a portion, her clothes, and the price of her virginity, agreeable to custom; or as regulated by the judges.

A Hebrew might fall into *slavery* several ways: 1. If reduced to extreme poverty, he might sell himself. Lev. xxv. 39. 2. A father might sell his children as *slaves*. Exod. xxi. 7. 3. Insolvent debtors might be delivered to their creditors as *slaves*. 2 Kings iv. 1. 4. Thieves not able to make restitution for their thefts, or the value, were sold for the benefit of the sufferers. Exod. xxii. 3. 5. They might be taken prisoners in war. 6. They might be stolen, and afterwards sold for *slaves*, as Joseph was sold by his brethren. 7. A Hebrew *slave* redeemed from a Gentile by one of his brethren, might be sold by him to another Israelite.

Slavery, servitude, or bondage, in Scripture often expresses the subjection of one people to another. Gen. xxvii. 37. Isaac says to Esau; "Behold, I have made him thy Lord, and all his brethren have I given to him for *servants*." The Egyptians say to Joseph, "Buy us and our land for bread, and we and our land will be *servants* to Pharaoh." When Samuel declares to the Hebrews the rights and prerogatives of a king, 1 Sam. viii. 16, 17. he says, "He shall take your *slaves*, and your maids, and you yourselves shall be subject to him as *slaves*." And Goliath says to the Israelites, 1 Sam. xvii. 8, 9. "Am not I a Philistine, and you *servants* to Saul? Choose you a man for you, and let him come down to me. And if he be able to fight with me, and kill me, then will we be your *servants*. But if I prevail against him, and kill him, then shall ye be our *servants*, and serve us."

SLEEP, *sleeping*, *slumbering*, is taken *first*, for the natural *sleep* or repose of the body; *secondly*, for the moral *sleep* of the soul, *supineness*,

ness, indolence, stupidity; *thirdly*, for the *sleep* of death.

You shall *sleep* with your fathers," you shall die, as they are dead. Jer. li. 99. Daniel says, xii. 2. Those that *sleep* in the dust of the grave." John xi. 11. "Lazarus our friend *sleepeth*; let us go and awake him:" He is dead, let us go and revive him. "Awake thou that *sleepest*, and arise from the dead, and Christ shall give thee light." Ephes. v. 14. He speaks to those dead in sin and infidelity. St. Peter says of the wicked, "their damnation *slumbereth* not;" 2 Peter ii. 3. God is not asleep; he will not forget to punish them in his own due time. Prov. xxiii. 21. The slumberer shall be clothed with rags; the slothful shall live in poverty.

Isaiah speaks of a superstitious practice among the Pagans, who went to *sleep* in the temples of their idols, to obtain prophetic dreams; Isai. lxxv. 4. *בְּנוֹצֵרִים יָלִינוּ*. *Qui habitant in sepulchris, et in delubro idolorum dormiunt*. He speaks of superstitious and idolatrous Jews, who contemning the prophets and the temple of the Lord, *slept* in tombs, or in temples of idols, to procure dreams that might discover future events to them. The Pagans for this purpose used to lie on the skins of the sacrificed victims,

..... Caesarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit.

VIRGIL, *Æneid*, vii.

The Hebrew may be thus translated, "They remained in the sepulchres, and passed the night among the monuments," or in deserted places. Strabo says, *lib.* xvi. that the Jews *slept* in their temples, and there expected prophetic dreams, both for themselves and others; but that God sends none but to such only as live in purity and justice. Comp. FRAGMENTS, No. CCIV. *Balaam*.

To *sleep* is also taken for the commerce between the sexes. Gen. xix. 33.

[SLIME, Gen. xi. 3. a bituminous production, procured from pits in the earth, out of which it issues, often in considerable quantities. The *slime* procured by the builders of Babel, was from a town now called *Hit*, or *Ait*, some miles above Babylon, on the river Euphrates. The remains of this cement are visible throughout Babylon, at this day. Comp. FRAGMENTS, No. DXCL. *et seq.*

Slime Pits, were pits yielding bitumen, probably of the same nature as the above. Gen. xiv. 10.]

SLING, *funda*; an instrument of cords, used to throw stones by the arm, with violence. The invention of the *sling* is ascribed to the Pheni-

cians, Pliny, *lib.* vii. *cap.* 56. or to the inhabitants of the islands *Baleares*, now called *Majorca* and *Minorca*. Vegetius, *de re Militari*, *lib.* iv. The Hebrews heretofore made great use of this weapon. The tribe of Benjamin had especial skill and dexterity in the *sling*, and could hit a mark to a hair, Judg. xx. 16. This must be owned to be an exaggeration; but however, it evinces their proficiency in the management of the *sling*. David obtained great glory when he knocked down by his *sling*, the giant Goliath, the terror of all Israel. 1 Sam. xvii. 49. Scripture notices, that when David was at Ziklag, there came to him a company of *slingers*, who could use their left-hands with the same facility as their right. 1 Chron. xii. 2. Uzziab, king of Judah, made great collections of arms in his magazines, particularly of bows and *slings* for casting stones, 2 Chron. xxvi. 14.

[There is a remarkable simile employed by the royal sage, Prov. xxvi. 8. "As he who bindeth a stone in a *sling*, so is he who giveth honour to a fool;"—he counteracts his own intention. But the margin reads, perhaps, more correctly, "as he who putteth a *precious* stone among a heap of stones," *i. e.* pebbles; so is honour completely overwhelmed by base companions, if a given to a fool.]

SMELL. Jacob said to his sons, after the slaughter of the Shechemites. Gen. xxxiv. 30. "Ye have troubled me, to make me to *stink* among the inhabitants of the land:" Ye have given me an ill scent, or *smell*, among this people. The Israelites in like manner complained to Moses and Aaron, Exod. v. 21. "The Lord look upon you, and judge, because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants." This manner of speaking occurs pretty frequently in the Hebrew. In a contrary sense, St. Paul says, 2 Cor. ii. 15, 16. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death, and to the other the savour of life unto life." [Vide the Rabbins' account of Eve. SIN, *ad fin.* also, Dr. Mac-knight's version of the passage, in the FRAGMENTS illustrating the early life of St. Paul.]

In the sacrifices of the old law, the *smell* of the burnt offerings is represented in Scripture, as agreeable to God; Gen. viii. 21. "And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord; it is a sweet savour, an offering made by fire unto the Lord." The same thing, by analogy, is said of prayer. Psalm cxli. 2. "Let my prayer be set forth before thee as incense; and the lifting up of my hands,

hands, as the evening sacrifice." And St. John, [an allusion to this service of the Old Testament] Rev. v. 8. represents the twenty-four elders with "golden phials full of odours, which are the prayers of the saints."

In Daniel iii. 27, *Odor ignis*, the *smell of fire*, seems to insinuate, that the clothes of the three young men, thrown into the fiery furnace, were not so much as singed, or had the smell of fire upon them.

SMERDIS, king of Persia, called Artaxerxes, or *Artachsarta*, Ezra iv. 7. Cyrus the Great, says Xenophon, *Cyrop.* left two sons, *Cambyses*, and *Tanaoxares*, otherwise called *Smerdis*, or *Mergis*, according to Justin. . Cambyses took his brother with him in his expedition against Egypt. But when it was found that *Smerdis* was the only one of his army who could draw the bow that the Ethiopians had sent him, Cambyses conceived such a jealousy against him, that he sent him back into Persia.

Some time after this, having dreamed that *Smerdis* had assumed the crown of Persia, he sent one of his confidants, named Prexaspes, to put him to death; which he did, privately.

After about three years, Cambyses set out to return from Egypt, to Persia. Herodot. *lib.* iii. When arrived in Syria, he found a courier dispatched from Persia, with an account, that *Smerdis* the son of Cyrus, had ascended the throne. And indeed, Pathisites, a chief of the Magi, to whom Cambyses had left the government of Persia, in his absence, had placed his own brother, *Smerdis*, on the throne. He had great resemblance to *Smerdis*, the prince of that name, who had been killed by Prexaspes, and whose death was not publicly known.

Cambyses gave orders for the march of his troops with all expedition to punish this usurper: but, as he was mounting his horse with too great precipitation, his sword fell out of the scabbard, and wounded him in the thigh, of which he died soon after: Before his death, he sent for the grandees of Persia, acquainted them with the death of his brother *Smerdis*, and with the usurpation of the Magian, conjuring them not to submit to the surreptitious authority of this impostor. Herodotus calls him *Smerdis*; Æschilus, *Mardus*; Ctesius, *Spendates*; and Justin, *Oropastes*.

No sooner was he confirmed in his government by the death of Cambyses, but the Samaritans, always at enmity with the Jews, wrote to him, that the Jews, who were constantly factious and turbulent, were now rebuilding the city and temple of Jerusalem; and when they had completed this undertaking, it was much to be ap-

prehended, they intended to revolt; which might encourage the neighbouring nations of Syria and Palestine to do the same, &c. This letter having been received at court, the archives of the kingdom were inspected, where indeed it was easy to observe, that the Hebrews had long maintained a war against the kings of Assyria and Babylon, and at last had been subdued by king Nebuchadnezzar. Ezra iv. 7.

On this, an order was sent forbidding the Jews to proceed in building Jerusalem, or the temple; and the Samaritans were directed to see this order complied with. Thus was this work interrupted until the second year of Darius, son of Hystaspes, who permitted it to be resumed; but the prohibition of rebuilding the city walls was not taken off until A. D. 3550, by Artaxerxes Longimanus.

Smerdis omitted nothing to secure his possession of the throne of Persia. He married Atossa daughter of Cyrus, and granted his subjects an exemption from taxes, and military service, for three years: and as he had great reason to fear the worst, if it should be known that he was not the true *Smerdis*, he carefully avoided appearing in public: this was not unusual in Persia, where their kings, to preserve the respect due to majesty, shewed themselves but seldom: yet this exceeding caution rendered him the more suspected. Ozanes, a Persian noble, whose daughter Phedyma was of the number of the king's wives, privately enquired of his daughter whether the king was the true *Smerdis* or no? She informed him, that having never seen *Smerdis* the son of Cyrus, she could not judge of this. He wished her to enquire of Atossa the daughter of Cyrus, and sister to *Smerdis*. But Phedyma informed her father, that the wives of the king had no correspondence with one another, nor were allowed to see one another. At last, Ozanes directed his daughter to observe whether the king had his ears or not; for Cyrus had caused the ears of the counterfeit *Smerdis* to be cut off, for some crime. Phedyma while the king was sleeping soundly by her, satisfied herself, that he had lost his ears: of which she gave intelligence to her father.

Ozanes opened the matter to six of the principal nobility, who, forming a party, entered the palace without suspicion, attacked the usurper, with his brother Pathisites, the contriver of this intrigue: killed them both, and exposing their heads to the people discovered the whole imposture.——Darius son of Hystaspes succeeded *Smerdis*. Vide DARIUS.

SMITE. To *smite*, is often used for to kill. David *smote* the Philistine: he killed Goliath. The

The Lord *smote* Nabal; he *smote* Uzzah; he put them to death. To *smite*, is also put for to afflict, to strike with fear, with the pestilence, with poverty, with ulcers, with distempers, with wounds. To *smite* an army, is, to conquer it, to rout it entirely. To *smite* the camp of the Philistines, is, to disperse it, to obtain a victory over them. To *strike*, literally, to *smite* a covenant, is to contract an alliance. God *smote* the Philistines, *in posteriora*; with the piles, or hemorrhoids, or other disease of the fundament. To *smite* with the tongue, is to load with injuries and reproaches; with scandalous reflections. To *smite*, or *strike* hands, is sometimes an action of applause and approbation; at other times, is a token of grief, trouble, and astonishment.

To *smite* the cheek, to *smite* with the fist, require no explication. Lam. iii. 30. To *smite* the thigh, denotes indignation, trouble, astonishment. Jer. xxxi. 19. To strike hand against hand, signifies, express your trouble, by *smiting* your hands. Ezek. xxi. 14. "He shall *smite* the earth with the rod of his mouth," Isaiah xi. 4. God shall destroy them with his breath. To *wound* [or *smite*] the weak conscience of a brother," 1 Cor. viii. 12. is, to create unnecessary scruples in his conscience, and to expose him to the commission of sin. To strike or *smite* one's heart: David *smote* his heart; he felt remorse, at having cut off the lappet of Saul's garment. 1 Sam. xxiv. 6.

[SMOKE. an exhalation from matter in a state of combustion; but, in Eng. translation sometimes means vapour, or steam, i. e. a condensed mist, rather than *smoke*. So Psalm xviii. 8. the anger of God is described as seated in his nose [*vide* NOSE, NOSTRILS] there went up a *smoke* out of his nostrils—not *smoke* strictly, but a kind of exhalation, vapour, which accompanies heated breathing—such is the simile; for only as a simile can it be taken. Judgments are likened to *smoke*, i. e. mists, clouds, fogs, &c. spreading over a country, Isaiah xiv. 31. and in other places a thick vapour is probably intended rather than *smoke*, Job xli. 40. Isaiah vi. 4. Rev. xv. 8.]

SMYRNA, *Σμύρνα*, from the Greek word *Myrrh*.

SMYRNA, a city of Asia Minor, on the Archipelago, having a fine harbour. Jesus Christ, by the mouth of St. John, addresses the angel or bishop of *Smyrna*. Rev. ii. 8, 9, 10.

It is asked, who was this angel, or bishop? The generality think it was Polycarp, who was made bishop of *Smyrna* by the apostle John. Iren. lib. iii. cap. 3. Tertull. *Præscript. cap.* 32. Jerom, *de Viris Illust. cap.* 32. alii. The com-

mendations given to the angel of *Smyrna*, agree with St. Polycarp; and it is observable, that here is not one word of reproach. There is some probability that the martyrdom of St. Germanicus and others, of *Smyrna*, who suffered under Marcus Aurelius, was what St. John had in view, when he says, the devil shall put some of them in prison. [Of all the seven churches of Asia Minor, *Smyrna*, only, may be said to retain a light in its candlestick; the others are totally dark.]

[SNOW is frozen vapour, the particles uniting in their descent from the higher regions of the air, are formed into flakes by the time they reach the earth. Being extremely white, *snow* forms an object of comparison in Scripture, frequently. So the leprosy is compared to *snow*, Exod. iv. 6. Numb. xii. 10. 2 Kings v. 27. *Snow* is enumerated among the stores in the treasury of God, his atmospherical meteors, &c.

The expression, Prov. xxv. 15. "as the cold of *snow* in the time of harvest, so is a faithful messenger to them who send him; for he refresheth the soul of his masters"—seems to refer to the cooling effect of *snow* on the wine drunk in the East; or to what in Italy is termed *al-fresco*, i. e. *snow* put into water to cool it, previous to its being drank, which is esteemed extremely refreshing. This takes away the contradiction of this passage with chap. xxvi. 1. As *snow*, i. e. a *fall of snow*, in summer, is unnatural, and ill-timed, so honour is not seemly for a fool: but is quite out of character, out of season.]

SNUFFERS, *Emunctoria*. מלקחיה, Exod. xxv. 38. xxxvii. 23. The *snuffers* were to snuff the lamps of the great golden candlestick with seven branches, that stood in the sanctuary. They were of gold, and their form was probably like that of our *snuffers*, used to snuff lamps, or candles. The word comes from a root that signifies, to lay hold of, to pinch, to shut up, to receive.

SO, סו, *Seah*, Σαῦα, a measure for grain, or dry matters, which the Greeks translate by Σάρον. [As if it were derived from the *Modius* placed on the head of Serapis, the Egyptian deity. See the PLATES, MEDALS of CÆSAREÆ, No. 10. EGYPT, No. 25, 28. EPHESUS, No. 18. *et al.*] But it is better to acknowledge, that the true etymology of this Egyptian word is not to be found in the Hebrew tongue. [Simon thinks it is from the Coptic *to take up*, with which agrees the Ethiopic; so, *to raise up*, i. e. to dignity: whence a *prince*, or *ruler*—in modern language, *his highness*?]

SO, or SUA, king of Egypt: he made an alliance with Hoshea king of Israel, and promised him assistance,

assistance, yet gave him none; nor prevented Shalmaneser king of Assyria from taking Samaria, and subverting the kingdom of Israel, A. M. 3283, *ante* A. D. 721. 2 Kings xvii. 4.

Usher, and Marsham, think *So*, otherwise *Soos* or *Sous*, is the *Sabacon* king of Ethiopia, who is taken for the first king of the dynasty of Ethiopians in Egypt. Usher says, he began to reign A. M. 3277, having taken and burnt alive Bocchoris king of this country. He reigned eight years. He had for his successor *Sevechus*, whom Usher thinks to be the *Sethon*, of Herodotus, *lib. ii. cap. 141*. Usher, *ad* A. M. 3279. *Can. Egypt. saculo 16. p. 484. Vide FRAGS. No. CCCXXII.*

SOBA, צוּבָה, *army, or battle*; from צוּבָה *tsaba*: otherwise, *swelling, or tumor*; from צוּבָה *tsabah*. [Or, perhaps, *declivity, low, sunken*, from the Arabic: either, itself hollow, or, abounding in hollows, concavities; whence *Cælo* (i. e. hollow) *Syria*.]

SOBA; SYRIA of SOBA, or ARAM of SOBA. We think *Soba* to be a city which gave name to a part of Syria. But this city having been destroyed, or having changed its name, we cannot certainly say how far *Syria* of *Soba* extended. It appears, that it must have been at the northern extremity of Cælo-Syria, from Libanus and Anti-libanus toward Antioch; for it is different from *Syria*, of *Damascus*, of *Emath*, of *Rohob*, of *Maachah*, and of *Geshur*. *Soba* is called *Sobol*, or *Sobal*, in Judith iii. 1, 14. I suppose *Soba*, or *Sobal*, might be *Hoba*, or *Hobal* or *Abyla*, between Libanus and Anti-libanus. See *Syria of Soba*.

SOBAL, שָׁבֵל, *way, spike, thigh*; from שָׁבֵל *shobel*; or, *old-age, vain*; from בָּלָה *balah*, to grow old, and שָׁוָה *shovuh*, vain. [*increase?*]

I. SOBAL, the city of Seir the Horite, Gen. xxxvi. 20.

II. SOBAL, *Syria* of, see SOBA.

SOBER, *Sobriety*; is commonly taken for the opposite to intemperance: sometimes also for moderation, modesty, and that virtue which chuses the golden mean. Rom. xii. 3. "For I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think; but to think *sobriety*, according as God hath dealt to every man the measure of faith." St. Paul, 1 Tim. ii. 9. would have women dress themselves "in modest apparel, with shame-facedness and *sobriety*," as decency requires. Also the word *sobriety* is taken for vigilance: 1 Tim. iii. 2. Νηφάλιον, *Vigilantem*, Pagn. Mont. Erasm. Est. Menoch. Pisc. *A Bishop must be vigilant, sober*. Elsewhere it imports prudent, moderate: 2 Tim. i. 7. Σωφρονισμος, *sobrietas, frug-*

VOL. II. PART XXVII. Edit. IV.

galitas, modestia, animi tranquillitas, &c. "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind, or *sobriety*." When Antiochus Epiphanes was told of the murder of the high-priest Onias, he was so moved at it, that he shed tears; remembering the wisdom and the moderation of the great man: "because of the *sobor* and modest behaviour of him that was dead." 2 Macc. iv. 37.

[We have no English word that properly expresses the whole meaning of the term rendered in Eng. Tr. *sobor*. It imports steadiness of mind, prudence, the power of forming a just estimate of things: a sense of what is becoming; which differs, according to time, place, and circumstances; together with a suitable behaviour and conduct.]

SOCOH, סֹכֹחַ, SocETH, *tents, tabernacles*; from סָךְ *sac*. See SUCCOTH.

SOCOH, Soco, or Socho, a city of Judah, Josh. xv. 35. 1 Sam. xvii. 1. Heber repaired *Socoh*, 1 Chron. iv. 18. and his family dwelt there. Rehoboam fortified it afterwards: 2 Chron. xi. 7. Eusebius says, there were two cities of *Socoh*, the *higher*, and the *lower Socoh*, nine miles from Eleutheropolis toward Jerusalem. [*Shoco*, Eng. Tr.]

SODI, סוּדִי, *my secret* [or, counsel]; from סוּד *sod*, *secret*, and the pronoun 'i, *my*. Numb. xiii. 10.

SODOM, שְׂדֹמָה, *their secret, their lime, their cement*; from, סוּד *sod*, *secret*, and the pronoun הָ *ah*, *theirs*; or from שוּד *shud*, *lime*: but improperly, for *Sodom* is written with ד *samech*.

[Sunon thinks *dew*, or *plentiful waters*, as the Arabic root imports; and I the rather incline to this idea, as I conceive that *Sodom* was surrounded by streams, islets, &c. which were beautiful in the highest degree. Comp. Gen. x. 19. xiii. 10. Ezek. xiii. 46. In the Greek, Matt. xi. 23. called *Sodoma*.]

SODOM, the capital city of Pentapolis; for some time the dwelling place of Lot, the nephew of Abraham. Gen. xiii. 12, 13. The crimes of this city were so enormous, that God destroyed it by fire from heaven, with three neighbouring cities, Gomorrah, Zeboim, and Admah; which were as wicked as itself. Gen. xix. A. M. 2107, *ante* A. D. 1897. The plain wherein they stood, was before pleasant and fruitful like an earthly paradise. It was first burned, and was afterwards overflowed by the waters of the Jordan, which formed the present Dead-sea, or lake of *Sodom*. It is believed *Sodom* was one of the southern cities that were destroyed; because it was near Zoar, which was beyond the southern point of the *Dead-sea*.

It is doubted whether it stood within the

space of land now possessed by this sea, or only upon its border. The prophets mention the destruction of *Sodom* and *Gomorrhah*, or allude to it, and insinuate, that these places shall be desert, and dried up, and uninhabited, Jer. xlix. 18. l. 38.; that they shall be covered with briars and brambles, a land of salt and sulphur, where can be neither planting nor sowing: Deut. xxix. 22. Wisd. ii. 9. Amos iv. 11. Throughout Scripture the ruin of *Sodom* and *Gomorrhah* is represented as one of the most signal effects of God's anger. Josephus says, *de Bello*, lib. v. cap. 5. that around the lake of *Sodom*, and the cities destroyed by fire from heaven, the land is all burnt up, and the dismal effects of this terrible burning are still visible, as are the remains of those unfortunate cities. The fruits which grow there have a fair outward appearance, and seem good to the sight; but are full of ashes, and, when opened, fly away in dust. Comp. FRAGMENTS, No. DLX.

It should seem then, that in Josephus's time, the ruins of these five cities were still in being. Strabo, *Geograph. lib.* xv. also speaks of the ruins of *Sodom*, which were sixty furlongs in compass, and were to be seen on the shore of the *Dead-sea*. The *Notitia* makes express mention of *Sodom*, as an episcopal city. Severus, a bishop of *Sodom*, is found among the bishops of Arabia, who subscribed to the first council of Nice. M. Reland cannot persuade himself that *Sodom* was ever rebuilt; he believes the word *Sodom*, among the subscriptions to the council of Nice, must be a fault of the copiers; but I cannot be of his opinion. The record is very circumstantial, it puts the episcopal city of *Sodom* between *Thamar* and *En-geddi*. Stephens the geographer, in *'Egyáda, et in Sódoua*, puts *En-geddi* near *Sodom*. So that I see no cause for doubting whether, subsequently *Sodom* was rebuilt, either in its former place, or near it: but though it appears to me very probable, that it was not covered by the waters of the *Dead-sea*, and that it stood on the shore of this sea, yet I would not strenuously oppose the contrary opinion.

[Having elsewhere supposed that this country was overwhelmed by an earthquake, (and volcanic fire,) I shall produce testimonies from Arab writers in confirmation of that opinion.

Ibn Haukal says, "The land of the tribe of Lot is called *Aredz al Moukloubah*, (the land turned upside down). Neither corn, nor herbage, nor cattle, are found here; the ground is black; and stones are seen scattered about, which one would imagine to be the stones showered down on that wicked race."

The Koran says, (*chapter of Hejr*) "Wherefore a terrible storm from Heaven assailed them at sun-rise, and we turned the city upside down, and rained on them stones of clay hardened in the fire:"—*lava*, and other volcanic matters.

The following is Volney's description of the present state of this district. *Travels*, vol. 1. p. 303.

"The south of Syria, that is, the hollow through which the Jordan flows, is a country of volcanos: the bituminous and sulphureous sources of the lake Asphaltites, the lava, the pumice-stones thrown upon its banks, and the hot-baths of Tabaria, demonstrate that this valley has been the seat of a subterraneous fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed upon its banks. If conjectures in such cases were not too liable to error, we might suspect that the whole valley has been formed only by a violent sinking of a country which formerly poured the Jordan into the Mediterranean. It appears certain, at least, that the catastrophe of five cities destroyed by fire, must have been occasioned by the eruption of a volcano then burning. Strabo expressly says, "that the tradition of the inhabitants of the country (that is of the Jews themselves) was, that formerly the valley of the lake was peopled by thirteen flourishing cities, and that they were swallowed up by a volcano." This account seems to be confirmed by the quantities of ruins still found by travellers on the western border. These eruptions have ceased long since; but earthquakes, which usually succeed them, still continue to be felt at intervals in this country. The coast in general is subject to them, and history gives us many examples of earthquakes, which have changed the face of Antioch, Laodicea, Tripoli, Berytus, Tyre, Sidon, &c. In our time, in the year 1759, there happened one which caused the greatest ravages. It is said to have destroyed, in the valley of Balbec, upwards of twenty thousand persons; a loss which has never been repaired. For three months the shock of it terrified the inhabitants of Lebanon so much, as to make them abandon their houses, and dwell under tents." Comp. ASPHALTUS, ASPHALTITES; and Jude 7.]

SOHEM, or SHOHAM, שֹׁהַם, a sort of precious stone. Jerom and the LXX. generally render this word by the *onyx-stone*; but we think it signifies an *emerald*. See Gen. ii. 12. and PRECIOUS STONES. In the history of the East, we find several princes called by the name *Soheme*; from this Hebrew word.

SOLOMON,

SOLOMON, שְׁלֹמֹה, *peaceable, or perfect, or that recompences*; from שָׁלוֹם. [*perfectly peaceable?*]

SOLOMON, or **SALOMON**, son of David and Bathsheba, born A. M. 2971, *ante* A. D. 1033. The Lord loved him, and sent the prophet Nathan to give him the name of *Jedidiah*, i. e. *Beloved of the Lord*; 2 Sam. xii. 24, 25. This was, probably, when Nathan assured David, that this son should succeed him, and should inherit those promises made him some years before, when he had conceived the design of building a temple to the Lord: for then God told him, by the prophet Nathan, "You shall not build me a house; but I will set one of your children upon the throne after you; he shall build a house to my name," &c. 2 Sam. vii. 5. 1 Kings viii. 17. 1 Chron. xvii. Psalm cxxxii. 11.

From this time David prepared what was necessary for building the temple, and gave *Solomon* an education proportionate to the great designs God had ordained him to. But, toward the end of David's reign, Adonijah, his eldest son, began to act as if he were successor to the crown; and David did not restrain him. Joab, Abiathar, and several principal men of the court, were in his interest: but Zadok the high-priest informed Bathsheba, the mother of *Solomon*, of his designs; and by her application to David, procured the King's orders for the immediate coronation of *Solomon*. *Vide* BATHSHEBA and DAVID. These orders were obeyed; *Solomon* was anointed king of Israel; inaugurated amid the acclamations of the people, and placed on the throne of David; who said, "Blessed be the Lord, who has this day permitted me to see with my own eyes my son *Solomon* sitting on my throne."

Adonijah, and his guests, being alarmed, fled for safety; and were assured of it, by *Solomon*, to whom they came and pledged allegiance.

David's death being at hand, he earnestly recommended to *Solomon* a strict fidelity and piety towards God: bid him punish Joab, and Shimei; but favour the sons of Barzillai, who had succoured him in his distress. He put into his hands plans for building the temple, also accounts of his treasures for erecting this edifice: with many other regulations civil and sacred. Lastly, in a general assembly of the people, and of the great men, David delivered to him his gold, silver, and valuable materials, collected for building the temple, and exhorted all present to make each an offering to the Lord, according to his abilities.

Solomon now entered on full possession of

the kingdom. Soon after this, his brother Adonijah made interest with Bathsheba, that she would intreat *Solomon* to give him Abishag [the last wife of David] to wife. Bathsheba did so; but *Solomon* perceiving Adonijah's evil craftiness, ordered him to be put to death. He also banished the high-priest Abiathar to his country-house, because he had been of Adonijah's party. When Joab heard what had happened, he fled to the tabernacle as a place of refuge. *Solomon* commanded him to be put to death there. He also ordered Shimei to build a house in Jerusalem, and not to quit that city. Shimei obeyed this order for a time, but transgressing it, *Solomon* sent Benaiah to kill him. *Vide* SHIMEI. Comp. FRAGMENTS, No. CCC.

Solomon being confirmed in his kingdom, contracted an alliance with Pharaoh king of Egypt, and married his daughter. A. M. 2991, *ante* A. D. 1013. He brought her to Jerusalem, and appointed her apartments in the city of David, till he should build her a palace, which he did some years afterwards, when he had finished the temple. It is thought, that on occasion of this marriage, *Solomon* composed the Canticles, which are a kind of *Epithalamium*. To the same is referred Psalm xlv. This marriage has not been generally approved. Scripture speaks of the daughter of Pharaoh, as contributing to pervert *Solomon*; 1 Kings xi. 1, 2. Neh. xiii. 26. and it is very likely, that if at first this princess might seem converted to the Lord, she afterwards might indulge her private disposition to idolatry, and engage her husband in it.

Solomon, accompanied by his troops, and all Israel, went up to Gibeon where was then the brazen altar, upon which he offered a thousand burnt-offerings. The night following God appeared to him in a dream; and said, "Ask of me what you desire." *Solomon* begged of God a wise and understanding heart, and such qualities as were necessary for the government of the people committed to him." This request was agreeable to the Lord; and was fully granted. *Solomon* returned to Jerusalem, where he offered a great number of sacrifices on the altar, before the ark of the Lord, and made a great feast for his servants.

Two women of ill repute came before the king, and complained, "That one of them had stifled her child in her sleep, and having privately conveyed it to her companion, had stolen her living child, and pretended it was her own." As each of these women eagerly claimed the living child, the king ordered to cut this child into two equal parts, that each of the

women might have half of it. But the real mother of the child, moved by natural affection, said to the king, "Let not the child be divided; rather let her take the whole child." *Solomon*, without hesitation, determined that the child should be given to her, for she was the mother of it. All Israel hearing of this decision, were filled with reverence for their king, perceiving his great wisdom, and knowledge of the human heart.

Solomon enjoyed a profound peace throughout his dominions; Judah and Israel lived in security; and his neighbours either paid him tribute, or were his allies: he ruled over all the countries and kingdoms, from the Euphrates to the Nile, and his dominions extended even beyond the Euphrates: he had abundance of horses and chariots of war: he exceeded the Orientals, and the Egyptians, in wisdom and prudence: he was the wisest of mankind, and his reputation spread through all nations. He composed, or collected, three thousand proverbs, and one thousand and five canticles. (LXX. and some interpreters, say five thousand, instead of a thousand and five, as the Hebrew.) He knew the nature of plants and trees, from the cedar on Libanus, to the hyssop on the wall; also of beasts, of birds, of reptiles, of fishes. There was a concourse of strangers from all countries to hear his wisdom; and ambassadors from the most remote princes. He made gold and silver as common in Jerusalem as stones in the street; and cedars as plentiful as the sycamores in the valley.

Hiram, king of Tyre, hearing that *Solomon* was made king of Israel, sent ambassadors, to congratulate his accession to the crown. Some time afterwards, *Solomon* desired him to supply wood and workmen, to assist in building a temple to the Lord. Hiram readily complied, and *Solomon* bound himself to give 20,000 measures of wheat, and 20,000 measures of oil. The Hebrew and Vulgate have only *twenty* measures of oil; but it is thought it ought to be twenty thousand. Joseph. *Ant. lib. viii. cap. 2.* adds, wine also; and indeed it is said, 2 Chron. ii. 20. that *Solomon* gave to Hiram's workmen wheat, barley, wine, and oil.

Josephus says, that in his time were preserved in the archives of Tyre, the letters of *Solomon* and Hiram to each other. He cites Dion and Menander, who said that these two princes used to send enigmas to one another, in order to be solved.

Solomon began to build the temple in the fourth year of his reign, the second after the death of David; four hundred and eighty years

after the Exodus. He employed in this great work seventy thousand proselytes, descendants of the ancient Canaanites, in carrying burthens; four-score thousand in cutting stones out of the quarries; and three thousand six hundred overseers of the works. Besides thirty thousand Israelites in the quarries of Libanus.

The temple was completed in the eleventh year of *Solomon*; so that he was but seven years in finishing this vast work. The dedication was the year following, A. M. 3001. To render this ceremony the more august, *Solomon* appointed the eighth day of the seventh month of the holy year, the first of the civil year, (answering to our October.) The ceremony of the dedication lasted seven days, at the end of which began the feast of tabernacles, which continued seven days longer; so that the people continued at Jerusalem fourteen or fifteen days, from the eighth to the twenty-second of the seventh month.

When the ark was placed in the sanctuary, while the priests and Levites were celebrating the praises of the Lord, the temple was filled with a miraculous cloud; so that the priests could no longer continue there, nor perform the functions of their ministry. *Solomon*, then on his throne, prostrated himself with his face to the ground; rising up, and turning toward the sanctuary, he addressed his prayer to God, and besought him, that the house which he had built might be acceptable to him, that he would bless and sanctify it, and hear the prayers of those who should intreat him from this holy place. He besought him also to fulfil the promises he had made to David his servant, in favour of his family, and of the kings his successors. Then he turned himself to the people, and blessed them. Fire coming down from heaven, consumed the victims and burnt-sacrifices on the altar, and the glory of the Lord filled the whole temple.

On this day the king caused to be sacrificed 22,000 oxen, and 120,000 sheep for peace-offerings. And because the altar of burnt-offerings was not sufficient for all these victims, the king consecrated the court of the people. The Lord appeared a second time to *Solomon* in a dream; probably in the night that followed the first day of the dedication; and said to him: "I have heard your prayer, and have chosen this temple to be my house of sacrifice. I will bless you, and your posterity, if you are constant in my worship; but if not, I will punish you, and destroy this edifice."

Solomon afterwards built a palace for himself, and another for his queen, the king of Egypt's daughter.

daughter. He was thirteen years in finishing these buildings, and employed therein whatever the most exquisite art or the most profuse riches could furnish. The palace in which he generally resided, was called *The House of the Forest of Lebanon*; probably because of the great quantity of cedar used therein. He gave Hiram twenty cities in the province of Galilee. See CABUL. Hiram also sent Solomon six-score talents of gold; probably he lent them to Solomon to go on with his buildings. 1 Kings ix. 14.

Solomon also built the walls of Jerusalem, the place called Millo, in this city; he repaired and fortified Hazor, Megiddo, Gezer, the two Bethhorons, upper and lower; Baalath, and Palmyra, in the Desart of Syria. He also fortified the cities where he had magazines of corn, wine, and oil; and those where his chariots and horses were kept. He brought under his government the Hittites, the Hivites, the Amorites, and the Perizites, which remained in the land of Israel. He made them tributaries, and compelled them to work at the public works.

He fitted out a fleet at Ezion-geber, and at Elath, on the Red-sea, to go to Ophir. Hiram, king of Tyre, furnished him mariners, who instructed the subjects of Solomon. They performed this voyage in three years, and brought back gold, ivory, ebony, precious wood, peacocks, apes, and other curiosities. In one voyage they brought Solomon four hundred and fifty talents of gold, 2 Chron. ix. 21. or, only four hundred and twenty. as 1 Kings ix. 28.

About this time the queen of Sheba came to Jerusalem, attracted by the great fame of king Solomon. She brought rich presents of gold, spices, and precious stones. She proposed several enigmas, and hard questions, to which Solomon gave her such satisfactory answers, that she owned, what had been told her of his wisdom and magnificence, was not half what she had found. The king, on his part, made her rich presents,

Solomon was one of the richest, if not the very richest of all princes that have ever lived; and Scripture expressly tells us, he exceeded in wealth and wisdom all the kings of the earth. His annual revenues were six hundred and sixty-six talents of gold, without reckoning tributes from kings and nations, or paid by Israelites, or sums received for customs. The bucklers of his guards, and the throne he sat on, were overlaid with gold. All the vessels of his table, and the utensils of his palaces, were of gold. From all parts he received presents, vessels of gold and silver, precious stuffs, spices, arms, horses,

and mules; the whole earth desired to see the face of Solomon, and to hear the wisdom God had put into his heart.

But the later actions of his life inflicted a sad disgrace on his character. Besides Pharaoh's daughter, he married wives from among the Moabites, Ammonites, Idumeans, Sidonians, and Hittites. He had 700 wives, who were so many queens, besides 300 concubines. These women perverted his heart, in his declining age, so that he worshipped Ashtoreth, goddess of the Sidonians, Moloch, idol of the Ammonites, and Chemosh, god of the Moabites. To these he built temples on the mount of Olives, over against, and east of Jerusalem. Wherefore the Lord said to him in a dream, "Since you have not kept my covenant, nor obeyed my commandments, I will rend and divide your kingdom, and will give it to one of your servants." See REHOBAM. Solomon, before his death, saw the beginnings of revolt, in the troubles raised by Jeroboam; and by Hadad the Idumean.

Solomon died, after he had reigned forty years, A. M. 3029, ante A. D. 1705. We think he might be about fifty-eight years of age; for he was about eighteen when he began to reign. Josephus, *Antiq. lib. viii. cap. 3. init.* allows him eighty years of reign, and ninety-four years of life; but this is a manifest error. The history of this prince was writ by the prophets Nathan, Ahijah, and Iddo. He was buried in the city of David, and Rehoboam his son reigned in his stead, but not over all Israel.

A famous question is started concerning the salvation of Solomon. Some decide it in his favour; others to his disadvantage: In my opinion, they are wisest who preserve silence.

Several interpreters are of opinion, that the book of Ecclesiastes is a monument of the repentance of Solomon, being composed by him after his fall and recovery.

Of all the ingenious works composed by Solomon, we have nothing remaining but his Proverbs, Ecclesiastes, and the Canticles. Some have ascribed to him the book of Wisdom, and Ecclesiasticus. But we have shewn under their titles, that these opinions are very improbable. The Jews think he was the author of Psalm lxxii. "Give the king thy judgments, O God, and thy righteousness unto the king's son," &c. And Psalm cxxvii. "Except the Lord build the house," &c.

There has also been published, *The Psalter of Solomon*, containing eighteen Psalms, found in Greek, in the library of Augsburg, by Andrew Schott; which have been translated into Latin, and given to the public, by Father de la Cerda

Cerda. The learned are agreed, that they are none of *Solomon's*, but of some Hellenistical Jew, much conversant in the sacred authors, who has composed them in imitation of the Psalms of David, of which he has pretty closely imitated the style; and has inserted in them several fragments of the prophets Isaiah and Ezekiel, which he has well enough accommodated to his design.

These eighteen Psalms, were not unknown to the ancients. They were formerly in the famous Alexandrian manuscript, preserved in the British Museum, as may be seen by the index at the end of the New Testament; though the Psalms themselves are lost. Lambecius mentions a manuscript in the emperor's library, wherein these Psalms are found, between the books of Wisdom and Ecclesiasticus. But the Hebrews had never any knowledge of this work, nor the Latins neither; and the ancient Greeks, who might have been acquainted with it, have never quoted it as Scripture.

Some of the Orientals ascribe to *Solomon*, the invention of the Syriac and Arabic letters; and the tradition of the Syrians is, that this prince communicated the Syrian characters to Hiram, king of Tyre; at whose request, he translated the Scriptures into the Syrian language. But these traditions deserve little credit. The origin of the Arabic characters, or the versions of the Scripture into Syriac, are not so ancient as *Solomon*; and besides, of what use could translations be to a Tyrian prince, who spoke Phenician, i. e. the same language as *Solomon*.

Eupolemus, in *Eusebius*, alleges a pretended letter of *Solomon* to Vaphres, king of Egypt, and Vaphres's answer; also a letter of *Solomon* to Suram, king of Tyre, Sidon, and Phenicia, together with Suram's answer, (probably he means Hiram, or Hiram.) But these letters are looked on as fictitious, as well as those in Josephus, *Antiq. lib. viii. cap. 2.* which are nearly of the same taste, but more conformable to what we find in Scripture.

Josephus assures us, that *Solomon* composed books of enchantments, and several manners of exorcism. Origen speaks of conjurations used by the Jews in his time, to expel devils, by writings they pretended to have received from *Solomon*. The Orientals think he had the secret of tying up, or chaining demons, and of commanding them to serve him.

The Greeks tell us, that this prince composed several pieces in physic; on the nature and virtues of stones, of vegetables, and simples. But king Hezekiah seeing great abuses made of these works, suppressed them all. Yet this has not

hindered, but that since his time there have appeared several books of secrets in magic, medicine, and enchantments, under the name of this prince: with other works; as "The Instruction of *Solomon* to his son Rehoboam: *Solomon's* Hygromancy, to the same; The Testament of *Solomon*; The book of the Throne of *Solomon*; The Book of Magic, composed by demons, under the name of *Solomon*: The *Clavicula*, or Master-Key of *Solomon*; The Ring of *Solomon*; The Contradiction of *Solomon*;" and others. [Some of which are very abominable and infamous; nevertheless, they have been sold for very great prices; especially those which some great name has called *genuine*, because whoever possesses one of these works, calls all others *impostures*: as they do not agree together. However, so far as may be judged, whatever the writers and sellers might be, the possessors, and students of them are no *Solomons*.] Some impute to *Solomon* the book of Job.

The orientals have entertained such a grand idea of the merit and great qualifications of this prince, that they give the name of *Solomon* or *Soliman*, as an honour to their kings. D'Herbelot, *Bibl. Orient.* p. 819.

They pretend he was not only king of the Jews, and of the neighbouring nations, but also universal monarch of the earth. His vizier, or prime minister, was Asaph, to whom David addresses several Psalms. And not only all men, but good and evil spirits, the birds, and even the winds, were under his direction. He had, they say, a wonderful ring, which discovered to him not only things present, but also the past, and the future. The form and matter of his throne in magnificence exceeded all description. They add many extravagancies, which only shew their talent for hyperbole, and their application of that talent to *Solomon*.

SOLYMA. A name given to Jerusalem.

SOLYME, a town beyond Jordan, in the district of Gaulon. Joseph. *de vitâ suâ.* p. 1013.

SOLYMI. Homer and Chœrilus the poet, (*apud Joseph. lib. i. contra Appion,*) have mentioned the *Solyimi*, an ancient and venerable people, who spoke Phenician, who wore their hair cut round, and who dwelt in the *Solymean* mountains, near a great lake. These marks Josephus and Tacitus, *Hist. lib. v. cap. 2.* thought described the Jews, because of their capital city Jerusalem: a nation remarkable for the singularity of their laws, and for their actions, speaking Phenician or Hebrew, dwelling in a mountainous country, and near the lake Asphaltites.

Notwithstanding these tokens, many learned men

men maintain, that the *Solyimi* were not Jews. Circumstances which much favour their opinion are, that according to Chœrilus, the *Solyimi* wore their hair cut round, which was expressly forbid by Moses. Lev. xix. 7. that the Lake Asphaltites, is seven or eight leagues from Jerusalem. The arms which the poet assigns to them, helmets made of the leather of a horse's head dried in the smoke, can hardly agree with the Jews, who had never much to do with horses.

Who then are these *Solyimi*? Some think them to be Moabites, or Midianites, bordering on the lake Asphaltites, and reckoned among the Arabians, who, say historians, used to cut their hair round. We do not any where find them called *Solyimi*; but Josephus mentions a town or village so named, beyond Jordan, in the Gaulonitis. Others think, that the *Solymean* mountains were in Pisidia, near to Lycia; and that here we must seek the *Solyimi* of Homer and Chœrilus.

[SON, *vide* CHILDREN, FATHER, DAUGHTER. This word is used in several senses, both in the Old and in the New Testament.

1. SON, the immediate offspring of its parents.

2. GRANDSON: so Laban is called *son* of Nahor, Gen. xxix. 5. whereas Laban was his *grandson*, being the *son* of Bethuel, Gen. xxiv. 29, and Mephibosheth is called *son* of Saul, though he was the *son* of Jonathan, *son* of Saul, 2 Sam. xix. 24.

3. Remote DESCENDANTS, so we have the *sons* of Israel, &c. many ages after the primitive ancestor.

4. *Son-in-law*. There is a *son* born to Naomi, Ruth iv. 17.

5. SON *by adoption*, as Ephraim and Manasseh, to Jacob, Gen. xlviii. *Vide* ADOPTION, FRAGMENTS, No. CCCXXIX. &c.

6. SON *by nation*, sons of the East, *i. e.* natives of that country, 1 Kings iv. 30. Job i. 3.

7. SON *by reference* to the human species: as *sons* of Adam, *sons* of men, &c. Youths, young men. Prov. vii. 7.

8. SON *by education*, *i. e.* a disciple; Eli calls Samuel his *son*, 1 Sam. iii. 6. Solomon calls his disciple his *son*, in the Proverbs often; and we read of the *sons* of the prophets, 1 Kings xx. 35. *et al.* *i. e.* those under a course of instruction for ministerial service, &c. in pretty near which sense a convert is called *son*. 1 Tim. i. 2. Titus i. 4. Philem. 10. 1 Cor. iv. 15. 1 Peter v. 13.

9. SON *by disposition and conduct*, as *sons* of Belial, Judg. xix. 22. 1 Sam. ii. 12. unrestrainable persons: *Sons* of the mighty. Psalm xxix.

1. heroes; *Sons* of the band, 2 Chron. xxv. 18. soldiers rank and file. *Sons* of the sorcerers, who study or practise sorcery, Isaiah lvii. 8.

10. SON, in reference to age; *son* of one year, Exod. xii. 5. *i. e.* one year old; *son* of sixty years; &c. the same in reference to a beast, Micah vi. 6.

11. SON, the male offspring of a beast, Lev. i. 5, 14, &c.

12. SONS *of oil*, Zech. iii. 14. the branches of the olive-tree, bearing fruit, &c.—*Son of oil*, Isaiah v. 1. a hill producing abundance of olive-trees, and by them yielding oil, &c.

13. SON, a production, or offspring, as it were, from any parent: *sons* of the burning coal, *i. e.* sparks, which issue from burning wood, Job v. 7. *Son* of the bow, *i. e.* an arrow, Job iv. 19. because an arrow issues from a bow; but an arrow may also issue from a quiver, therefore, *son* of the quiver, Lam. iii. 13. *Son* of the floor, threshed corn, Isaiah xxi. 10.

14. SON *of beating*, *i. e.* deserving beating, Deut. xxv. 3. *Son* of death, *i. e.* deserving death, 2 Sam. xii. 3. *Son* of perdition, *i. e.* deserving perdition. John xvii. 12.

15. SON OF GOD, by excellence above all, Jesus THE *son of God*, Mark i. 1. Luke i. 15. John i. 34. Rom. i. 4. Heb. iv. 14. Rev. ii. 18. The *only begotten*, and in this he differs from Adam; who was *Son of God*, by immediate creation. Luke iii. 18.

16. *Sons of God*, the angels, Job i. 6. xxxviii. 7. perhaps, so called in respect to their possessing power delegated from God; his deputies, his vicegerents, and in that sense, among others, his offspring. *Vide* Dan. iii. 25.

17. *Sons of God*, genuine Christians, truly pious persons: perhaps also so called in reference to their possession of principles communicated from God, by the Holy Spirit, which correcting every evil bias, and subduing every perverse propensity, gradually assimilates the party to the temper, disposition, conduct, &c. called the image, likeness, or resemblance of God.—Believers are *sons of God*, John i. 12. the harmless are *sons of God*, Phil. ii. 15. *vide* Rom. viii. 14. 1 John iii. 1.

18. *Sons of God*. I apprehend that the passage, Gen. vi. 2. which says, “the *sons of God* saw the daughters of men,” in fact refers only to the grandees, the superior ranks of life, according to the ideas of eastern dignity, not to say, tyranny:—hence the sense is, that polygamy, the institution of seraglios, &c. introduced, extended, and consummated the evils of life, those violencees which one class of men suffered from another: The *sons of God*, the magistrates, (*vide* ELONIM, GOD,)

GOD,) the sovereigns who should have done justice, were themselves patrons of injustice, and were purloiners instead of protectors.

19. *Son of Man.* Ezekiel is thus called in many places of his prophecy, and Daniel uses the same phrase, chap. vii. 13. N. B. These two prophets wrote in Chaldea, and it is probable that this is a Chaldee expression, and that our Lord adopted it, in coincidence with their prophecies, especially those of Daniel: but it might be also a Syriacism, in which language our Lord discoursed. Some think it is equivalent to *son of Eve*, i. e. the great offspring of the human race, or constitution, the supreme progeny of humanity.

20. *Sons of this world.* Luke xvi. 8. those who by their overweening attention to the things of this world, demonstrate their principles to be derived from the world: i. e. worldly-minded persons.—*Sons of disobedience*, Eph. ii. 2. v. 6. persons whose conduct proves that they are *sons of Belial*, of unrestrainableness—*sons of libertinism.* *Sons of Hell*, Matt. xxiii. 5. *Sons of the Devil*, Acts xiii. 10.

Beside these twenty senses in which the word *son* is used in S. S. there are others, which shew the extreme looseness of its application. So when we read of *sons* of the bride-chamber, Matth. ix. 15. Mark ii. 19. it merely indicates the youthful companions of the bridegroom, as in the instance of Samson. And when the Holy Mother was committed to the care of the Apostle John, "Woman, behold thy son," John xix. 36. the term is evidently used with great latitude. The greatest care should be taken in quoting or applying this term; lest false ideas should attend it—ideas contrary to Biblical intention, and therefore perversions, when conveyed in English phraseology.]

[SONG, *vide* MUSIC.]

[SOOTHSAYER, *vide* MAGICIAN.]

SOPATER. *Vide* SOSIPATER.

SOPHA. Epiphanius says, the prophet Malachi was born in the city of *Sopha*, of Zebulun.

SOPHER, סֹפֵר, Γραμματεὺς, *scribe*; from סֵפֶר *sepher*, a book: or *he that writes, relates, or tells.* See SCRIBE.

SOPHER, or SHOPER, a commander of the army of Zedekiah, king of Judah. 2 Kings xxv. 19. But *Sopher* may rather be a scribe, secretary, or commissioner, who superintended the army.

SOPHERETH, סֹפֶרֶת, from סֹפֵר *shepher*, a book. [A female scribe? this is certainly somewhat singular; yet there are a few female names, in which families have originated: and a female

scribe is no more extraordinary than a prophetess. Neh. vii. 57.]

SOREK, שֹׁרֵק, *vine, hissing, a colour inclining to yellow*; from שֹׁרֵק *shorek*.

SOREK, or SORAC, a brook in the tribe of Dan. A place where dwelt Dalilah, Samson's mistress. Eusebius says, it was not far from Zorah and Eshtaol, Samson's usual abode. Judg. xvi. 4.

Caphar-Sorek, or the camp of *Sorek*; a town near Zorah, or Saraa, according to Eusebius.

Wine of Sorek, wine made in the vale of *Sorek*. Some have thought it to be the wine of Askalon, famous among the ancients. The brook *Sorek* was not far from that city. The rabbins think *Sorek* to be a particular kind of vine, which bears a great quantity of excellent fruit, at all seasons. *Sorek* does not only signify the grape, or the wine, of the valley of *Sorek*, but a kind of wine, probably of the white, or yellowish grape, from which they made their white wines. The Lord says, he planted his vine of *Sorek*, Isaiah v. 2. Isaiah alludes to the plant of *Sorek*, at Jazer, beyond Jordan, chap. xvi. 8. The wine of *Sorek* was excellent; Gen. xlix. 11. and the colour of the *Sorek* was probably yellow, or white inclining to yellow. Jer. ii. 21. Isaiah, xix. 9. speaks of the flax of *Sorek*, or colour of *Sorek*; and Zach. i. 8. describes horses of the same colour. [In the passages here quoted, our translation takes *Sorek* as an appellation, and not as the proper name of a place.] Some think that the valley of *Sorek* produced the famous bunch of grapes, which was brought to the Israelites in the desert. Numb. xiii. 23. But this opinion is without foundation.

[The finest kind of grape in all probability was distinguished by this name. Those who think *Sorek* means whistling, or whizzing, derive the name from the sound, or hissing of the water in passing. A slight fall, perhaps.]

SORROW; this passion contracts the heart, sinks the spirits, and injures the health. Scripture advises against suffering ourselves to be overcome with *sorrow*. Prov. xxv. 20. Eccles. xiv. 1, 2, 3. xxx. 24, 25, &c. St. Paul distinguishes two sorts of *sorrow*; one a godly, the other a worldly, *sorrow*. 2 Cor. vii. 10. "Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death." He reproves the excessive *sorrow* of the Thessalonians, at the death of their relations. 1 Thess. iv. 13. The wise man commends a kind of *sorrow*, which is rather a serious and sober deportment, a banishing of vain joys, than distressing *sorrow*. Eccles. vii. 3. "Sor-
row

row is better than laughter; for by the sadness of the countenance the heart is made better.— 'The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.' He means to say, that the grave and serious air of a master who reproves, is more profitable than the laughter and caresses of those who flatter. Jesus Christ upbraids that counterfeit air of sorrow and mortification, which the Pharisees affected, when they fasted: and he cautions his disciples against all such affectation, which proposes to gain the approbation of men; Matth. vi. 16. Isaiah, xlii. 4. describing the qualities of the Messiah, says, he shall not be severe, or violent, "he shall not fail nor be discouraged till he have set judgment in the earth." Hebrew יִרְחַם וְלֹא יִכְרֹחַ, "He shall not quench, and shall not break:" his reign shall be a reign of mildness and mercy. St. James, v. 13. advises those to pray who are in sorrow.

SOSIPATER, Σωσιπᾶτρος, *that saves the father, or safety of the father*; from σώζω, *I preserve, or saviour*, and πατήρ, *father*.

I. **SOSIPATER**, or **SOPATER**. *Sosipater* and *Dositheus*, two captains of Judas Maccabeus's army, defeated ten thousand men of the army of Timotheus, shut up in a strong hold, 2 Macc. xii. 19.

II. **SOSIPATER**, mentioned by St. Paul, Rom. xvi. 21. was his kinsman, as some think. "Lucius, and Jason, and *Sosipater*, my kinsmen, salute you." But this has its difficulty; since Jason was of Thessalonica, *Sosipater* was of Berea, in Macedonia, very distant from Tarsus, the country of St. Paul. Origen, in Rom. xvi. believes they were originally Gentiles; which is another reason against their being the apostle's kinsmen. In what sense then does he call them kinsmen? Is it, because they were of the same nation, of the same tribe, of the same city, of the same religion, or only allied to him?

I think it may be confidently asserted, that this *Sosipater*, who was at Rome, A. D. 58, when St. Paul wrote to the Romans, cannot be the *Sosipater* of Berea; since he accompanied St. Paul, the same year 58, to Jerusalem, and probably accompanied him from Corinth (whence the Epistle to the Romans was written,) to go by way of Macedonia to Jerusalem. See Acts xx. 4, 5, &c. [*Sopater*, Eng. Tr.]

Sosipater, was of Berea; and very likely St. Paul converted him A. D. 52. when he visited that city. The Latin in Acts xx. 4. and some Greek manuscripts, call him *Sosipater Pyrrhus*. [which others render *Sosipater Son of Pyrrhus*] When St. Paul left Corinth, for Jerusalem, he

VOL. II. PART XXVII. Edit. IV.

was accompanied by *Sosipater*, Aristarchus, and others, to Philippi, whence they went to Troas, where they staid for him; he could not therefore have been at this time in Rome. We know not what became of *Sosipater* afterwards: But the Latins place his feast June 25, and call him a disciple of St. Paul. The Greeks honour him April 28, or 29, with Jason, and call him a kinsman of St. Paul. Thus they confound *Sosipater* of Berea, with *Sosipater* of Rome. I know of no commentator who has not done the same.

SOSTHENES, Σωσθένης, *saviour, strong and powerful*; from the Greek σώζω, *I save*, and σθένος, *strength, force*.

SOSTHENES, chief of the synagogue of Corinth. [Vide Chrysost. in Acta, Homil. 39. Oecumen. in Acta, Theodoret, in Cor. i. 1. Sanct. Tromond. Est. et alii.] The Jews of Corinth laying hold of St. Paul, carried him before the tribunal of Gallio, the pro-consul; who sent them away. Then they seized *Sosthenes*, chief of the synagogue, and began to beat him within sight of the tribunal; but Gallio disregarded it. It is disputed whether they were Jews or Gentiles, who seized *Sosthenes*, and beat him. The printed Greek of the Acts intimates, they were Gentiles. St. Austin and Bede read in the same manner. They imagined that the Pagans seeing Gallio's ill reception of the Jews, abused this chief of their synagogue; whether out of hatred to the Jews, or out of friendship to St. Paul. This opinion is followed by Cajetan, Lyran, Grotius, and others. Acts xviii. 17.

Others think, that *Sosthenes*, though head of the synagogue, yet might be a friend and secret disciple of St. Paul; and that the other Jews, seeing themselves neglected by Gallio, might vent their malice on *Sosthenes*. These also insist, that this is the *Sosthenes* whose name is joined with that of St. Paul, 1 Cor. i. 1. written from Ephesus, A. D. 56, three years after this scuffle at Corinth. However, it must be owned, that this opinion has not always been universal; since, in the time of Eusebius, Hist. Eccles. lib. i. cap. 12. it was thought that *Sosthenes* was one of the seventy-two disciples; and consequently, he could not be chief of a synagogue at Corinth twenty years after the death of Jesus Christ. The Greeks keep his feast, December 8. and call him an apostle, as being one of the seventy. They also make him the first bishop of Colophon. The Latins since the ninth century, honour him as a disciple of St. Paul, June 11, and November 28. See M. de Tillemont, Hist. Eccl. tom. i. Not. 45.

SOSTRATUS, Σωστράτης, *that saves the army*,
2 F dno. 2

army, or safety of the army; from σωζω, to save, and στρατός, an army.

SOSTRATUS. He commanded the fortress of the Greeks in the upper city of Jerusalem, for Antiochus Epiphanes, 2 Macc. iv. 26, 27. A. M. 3834, ante A. D. 170. Having earnestly pressed, but to little purpose, the high-priest Menelaus to carry the money he owed king Antiochus; he was sent for to Antioch with the same Menelaus; and received the government of the isle of Cyprus. Thus says the Latin text; but the Greek reads, *Sostratus* left in his place, (in Jerusalem), *Cantes* who had been (or then was) governor of Cyprus, or commander of the troops of the king of Syria, in that island.

SOTAI, סוטי, *who declines, falls, or prevaricates*; from סטה to recede. Ezra ii. 55. Nehem. vii. 57.

SOUL. The word *soul* is very equivocal, in the style of the Hebrews. It is taken,

1. For the *soul* which animates mankind; for that which animates beasts; for a living person; "Give me the *souls*," says the king of Sodom to Abraham, "and take the goods to thyself," Gen. xiv. 21. And Gen. xii. 5. "Abraham took Sarai his wife, and Lot, his brother's son, and their substance that they had gathered, and the *souls* that they had gotten in Haran;" i. e. the slaves they had purchased, or the children there born to them.

2. *Soul* is also taken for the life; Gen. xxxii. 30. "My life [Heb. *soul*] is preserved." And Gen. xxvii. 22, "Kill not his *soul*;" or, put him not to death. "My *soul* shall live;" or, thou shalt preserve me alive. "Those that sought my *soul*," or, had a design on my life. "Not to take his *soul* in vain;" or, not to swear falsely by his life.

3. It is taken sometimes for death. Numb. ix. 6. "Who were defiled by the dead body [*soul*] of a man." Numb. xix. 11. "He that toucheth the dead body [*soul*] of any man shall be unclean seven days." [The English word **PERSON** is the nearest I can think of to answer the Hebrew.]

4. For desire, love, inclination, Gen. xxiii. 8. "If it be your mind;" Hebr. If it please your *soul*. Numb. xi. 6. "Our *soul* is dried away," or disgusted at the sight of the manna. "To consume thine eyes, and to grieve thine heart:" [*soul*.] Lev. xxvi. 16.

5. For the life of a beast, Deut. xii. 23. "Be sure that thou eat not the blood; for the blood is the life," [*soul*]: Gen. ix. 9, 10. "I establish my covenant with you, and with your seed after you; and with every living creature [*soul*] that is

with you, of the fowl, of the cattle, and of every beast of the earth."—Prov. xii. 10. "A righteous man regardeth the life of his beast;" he compassionates their labours, and comforts them: but the tender mercies of the wicked are cruel. *Vide BEAST.*

Innumerable questions may be proposed, concerning the soul of man, its nature, or essence, and its creation. Whether all *souls* were created at the beginning of the world, or, whether God creates them daily? Whether the *soul* be naturally immortal? Whether it passes from body to body by a transmigration? Whether all *souls* are equally enlightened and perfect? &c. &c.

When God had formed the body of man out of the dust, Gen. ii. 7. he "breathed into his nostrils the breath of life, and man became a living *soul*,"—a living being. This breath of life, has been considered by some, as the principle of animal life in man, which, say they, is nothing different from that of beasts. God gives to men and to brutes a breath of life, or a vivifying spirit; "all flesh in which is the breath of life died;" Gen. vi. 17. all living animals, sentenced to die by the waters of the deluge. This spirit of life God withdraws at his pleasure, and brings all flesh to corruption, says Job, xxxiv. 14, 15. the Psalmist, civ. 29. speaking of animals, to which God gives existence, says, "thou takest away their breath, they die and return to their dust." So Solomon, Eccl. xii. 7. "then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." And St. Paul speaking to the philosophers of Athens, says, God "giveth to all life, and breath and all things." Acts xvii. 25

But, beside this spirit, this breath, which is the principle of animal life, common to men and brutes, which is dispersed after death, we must acknowledge, that there is in man a spiritual, a reasonable, and immortal *soul*, the origin of our thoughts, of our desires, of our reasonings; which distinguishes us from the brute creation, and in which chiefly consists our resemblance to God: Gen. i. 26. This must be spiritual, because it thinks: it must be immortal, because it is spiritual. Some philosophers, as Plato, have been of opinion, that it was a portion of the deity:

Divinae partem auræ. HORAT. lib. ii. Sat. 2.

But how can deity be obnoxious to the evils and weaknesses of our souls: to sin, to desire, to pain, &c.?

It is true, Scripture ascribes both to man and beast, a *soul*, a spirit, life, and respiration; but it

it allows to man alone the privilege of understanding, knowledge of God, wisdom, immortality, hope of future happiness, and of eternal life; it threatens men, only, with punishment in another life, and with the pains of hell.

Are *souls* merely spiritual, without mixture of matter even most ethereal and subtile? So say Christian philosophers and divines. The ancients were not convinced of this; but rather otherwise. The ancient compiler of the book of Enoch thought angels were corporeal, and consequently, so were human souls: since he supposes *souls* to be of the same nature as angels. The Greek and Latin Fathers, who read in Genesis, that the angels of God saw the daughters of men, and took them as wives, and from them produced giants; those Fathers, made no doubt of their having bodies, and that they were susceptible of bodily passions.

But as it was very difficult to reconcile this opinion of the materiality of the *soul*, with its other properties, which can only agree to pure spirit, they persuaded themselves, that the *soul* was composed of two parts; one purely spiritual, which has the faculty of thinking, and approaches the nature of God; the other subtile, penetrating, and approaching the nature of very fine Ether. The author of the book of Enoch, says, that "the spirits of the *souls* of men put up their sighs even to heaven." The spirit, or the understanding, is inclosed in the *soul*, when separated from the body, has still a resemblance to the body which it animated, and is, as it were, the image of it. But the spirit, the intellectual part, has nothing sensible or corporeal. When souls appear to men after death, the soul, not the spirit, returns. The soul of Patroclus appeared to Achilles; it resembled the hero it had animated; it had his stature, his eyes, his voice, and even his clothes. *Iliad*. xxiii. When Ulysses descended into hell, he there saw the "towering spectre" of Hercules; *i. e.* his image, his *soul*; for as to himself, or his spirit, it was with the immortal gods, partaking of their joys. *Odys.* xi. v. 600.

The Rabbins also ascribe to *souls*, after their separation from the body, another subtile vehicle which they call the vessel, or scabbard, of the soul. They hold, that immediately after death, the souls of the wicked are invested with a kind of clothing in which they are condemned to suffer: that the souls of saints, on the contrary, are clad magnificently with a splendid body, by means of which they are inured to the brightness and felicity of their happy state. The Apostles made no doubt of the apparition of spirits, and thought these spirits to have the

form and appearance, the voice, and the deportment of the persons to whom they belonged.—The giants of old, who groaned under the waters, Job xxvi. 5. and the kings of the nations, who are under the earth, Prov. ix. 18. Isai. xiv. 9. Ezek. xxxi. xxxii. are represented, as having the same ensigns of honour, the same outward forms, as they had on earth. When Jesus Christ appeared to his apostles after his resurrection, St. Thomas, feared it was a mere phantom, or spirit, such as sometimes appeared, according to popular opinion, and from which no conclusion could be drawn that the body was risen: Our Saviour, to remove his scruples, bid him touch him, and lay his hand upon his wounds, to convince himself that he (Jesus) was really risen, *bodily*. John xx. 25. also, when suddenly he presented himself in the midst of his disciples, he says to them, "why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as ye see me have." Luke xxiv. 38, 39.

Perhaps it will be said, that these sentiments of the Apostles were only remains of judaical prejudice, from which they were afterwards delivered, by the descent of the Holy Ghost: as it may be pretended that the opinions of the Rabbins, are errors derived from the philosophy of Paganism, not illuminated by the light of revelation.

We commonly believe, that God creates *souls* at the time when bodies are produced, which they are to animate. The Jews, on the contrary, think that God created all souls at the beginning, and that they come to join themselves to bodies; drawn by a certain attraction not easily resisted. Angels, demons, and souls, are of the same nature, says Philo; they differ only in name. As there are good and bad angels, so there are good and bad souls. Angels and souls reside in the purest and highest region of the air, whence they descend into the bodies which they animate, and bring thither their good or bad qualities. The Essenes, says Josephus, hold souls to be immortal, and that, drawn by a certain natural attraction, they come to shut themselves up in human bodies, as in prisons; that after death, those who have lived well, withdraw into delicious places beyond the ocean; and those who have lived ill, are banished to dark places, to suffer punishment. Speaking of the Pharisees, he says, they are persuaded that souls which have lived well, return, after death, to the place whence they came, with a power of returning into other bodies, whereas the souls of the wicked are condemned to eternal punishment.

The Rabbins teach, that the souls of such bodies as have not been buried, cannot enter the place of souls, but wander about till their bodies are laid in their tombs. Bar-Nacham, in *Bereschit Rabba* cap. 22. *Talmud. tract. Sanhedrim*, cap. 4. This opinion prevailed among the Greeks and Latins. Homer relates, *Iliad*, xxiii. v. 70, &c. that Patroclus appeared to Achilles, and said; "bury me quickly that I may enter the gates of the kingdom of Pluto; because the souls, those phantoms of the dead, drive me from thence, and will not suffer me to pass the river; but I wander about the gates of the vast palace of the god of hell." And Virgil says, *Aeneid*. vi.

*Nec ripas datur horrendas, nec rauca fluenta
Transportare prius, quam sedibus ossa quierunt.*

They were also of opinion, that the souls of the greater part of the Jews remained one year in a kind of purgatory; in an undetermined state: that during this time they frequently visited the bodies they had animated: that they appeared, and might receive assistance from prayers and alms made on their account: that the apparition of Samuel to Saul was some time in the year immediately following his decease; but that after this year, spirits or demons, have no longer any power over the souls of the dead. Manasseli-ben-Israel, *de Resurrect. Mort. lib. ii. cap. 6*. Justin Martyr, and Origen, thought that souls, even of good men, were after death, not beyond the power of the devil, who made them sometimes appear, at the charms and evocations of magicians. Anastasius of Antioch, in *Adeg. qu.* 12. strongly supports the sentiments of Origen: and maintains that the souls of the just were in the power of the devil in hell, before Jesus Christ descended thither, and delivered them.

The Talmudists think, says Buxtorf, *Synag. Jud. cap. 35*. that souls separate from the body, know all that passes on earth, because they are commonly a whole year before they enter heaven: during all this time they go to and fro through the world, and learn whatever is said or done.—They do not enter heaven, till after the body is reduced to dust, according to those words of Solomon, *Eccles. xii. 7*. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." In a conference held in the presence of the Pope, A. D. 1412, the Jews were accused of lighting up wax candles at the feet, or at the head of the dead, that the soul might have light when it came to seek its body. It is certain, that at this day they light up a lamp at the pillow of a dead man's bed, after the body is carried to be buried.

and that this lamp burns there for seven days. Leo of Modena, *Ceremonies of the Jews*, P. v. cap. 9. but they are not agreed that this is done to light the soul at its return.

The immortality of the soul, is a fundamental doctrine both of the Jewish and Christian religion. The ancient patriarchs lived and died persuaded of this truth. It was in the hope of immortality and of another life, that the patriarchs received the promises. For, what recompence did Abraham receive in this life,—he who lived all his days a stranger, not possessing one foot of land in the country promised him?—When this patriarch died, "and was gathered to his fathers;" this does not import that his body was laid in the same tomb with his fathers: they were of Chaldea; there his fathers were buried; but as to himself, he was buried in the land of Canaan. It must therefore mean, that he was "gathered to his fathers" in another life. The same must be said of Aaron and Moses, who at their deaths were gathered to their fathers; i. e. to the spirits, not to the bodies, of their fathers.

When Balaam desired that his death might be like that of the just, *Numb. xxiii. 10*. what did he understand, but the hope and expectation of a happy resurrection? For as to other circumstances, the death of the Hebrews did not differ from that of other nations. Death is a tribute that all men alike must pay to nature.

Another decisive proof, that the Israelites believed the immortality of the soul, was their persuasion, that the souls of the dead sometimes appeared after their decease, as already hinted: Samuel to Saul, 1 Sam. xxviii. 13, 14, 15. Jeremiah to Judas Maccabeus, 2 Macc. xv. 14. When the apostles saw Jesus Christ walking on the sea, they took him for an apparition; *Matt. xiv. 26*. and after his resurrection, he bid them, *Luke xxiv. 39*. "Handle me, and see me, for a spirit has not flesh, and bones, as ye see me have." They believed also a resurrection, the punishment of the wicked in another life, and Abraham's bosom for the reception of the just; they had in their histories examples of dead men restored to life; as by Elijah and Elisha. Moses had forbid them to consult or inquire of the dead; *Deut. xxviii. 11*. All this proves that the Jews believed the immortality of the soul.

If the Sadducees denied this immortality, and resurrection; If the Rabbins, Maimonides and Kimchi, who taught the annihilation of the soul, were regarded by their nation as a kind of heretics and innovators: and those of whom Solomon expresses the sentiments, *Eccles. iii. 19, 20*. "That which befalleth the sons of men, befall-

eth

eth beasts, even one thing befallerh them; as the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place, all are of the dust, and all turn to dust again." These were the sentiments of impious and wicked people, condemned by good Israelites, and confuted by Solomon himself, who says, Eccles. xii. 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

[This is a difficult word; not so much from its proper import, as from the popular use of it, in several senses. It is sometimes exalted to mean the immortal spirit, and sometimes degraded to express a breathless corpse, and senseless trees. Perhaps, it would be best to treat first of its Hebrew root, נפש, *nephesh*, which signifies *breathing*, the *breather*, that which does breathe, or that which has breathed; and this notion may accompany most senses of the word: yet, we find it—after the manner of men, applied to God, Amos vi. 8. *et al.* and Mr. David Levi was so impressed with the idea that it signified the rational and intelligent soul, or spirit, that he promised a tract in proof of it. It requires care to distinguish it from רוח, *ruach*, spirit, which also imports vital breath; that by which animal nature is supported.

The Greek word ψυχή, *Psyche*, which is rendered *soul*, as distinct from πνεῦμα *pneuma*, *spirit*, is no less ambiguous; so that we can derive little or no assistance from it. Certainly, there are differences between the soul, the mind, the understanding, the spirit, but they are not always observed: this confusion has obtained in all languages. In the English language, the people at large often put *soul* for *spirit*, and *spirit* for *soul*. They say, "such an one has no *spirit*;" he has no *soul*." They speak of a number of *souls* as being lost in such a ship, or &c. This intermixture of the terms renders accurate discrimination necessary; especially in treating theological subjects. Let it humble the pride of man that we know so little, on what so intimately concerns us: even we ourselves are mysteries to ourselves; we are obliged to make use of bodily terms to denote what properly appertains to our spirits; and some nations have not words to express the relation of one to the other, or to signify spiritual sensations, not even by means of bodily properties, affections, &c. For the three constituent parts of man, compare 1 Thess. v. 23. where they are distinctly enumerated. See SPIRIT.]

[SPAN, *vide* ZERETH.]

SPAIN, Ἰσπανία. In Greek, *rare*, or *precious*.

SPAIN, a part of Europe, almost surrounded by the sea; by the ocean west and north, by the Mediterranean south and east; and by France north. Eusebius, and Bochart, (*Phaleg. lib. iii. cap. 7.*) think that Tharsis was the father of the Spaniards. St. Paul writes to the Romans, xv 24, 28. that he hopes to see them as he goes to *Spain*; but it is doubted whether he was ever there. Several Fathers have positively affirmed it: [Epiphan. *Hæres.* xxvii. Chrysost. *Præfat. in Ep. ad Heb.* Jerom, *in Isai. xi.* Theodoret. *in 2 Timoth. iv. et in Philip. i. 26.* Gregor. *in Job. lib. xxxi. cap. 22.*] but others speak of it more diffidently. Baionius and Pererius for the affirmative; Scotus and Thomas for the negative. Tillemont, *Note* 73, on St. Paul.

SPARROW, צפור, *tzippor*, LXX. Στρουθιον, Lat. *Passer*. The Hebrew is used not only for a *sparrow*, but for all sorts of clean birds; or such whose use was not forbid by the law. The Rabbin Kimchi, Pomarius and Aquinas, pretend, that it signifies birds, in general: which is confirmed by Bochart, *de Animal. Sacr. P. 2. lib. iii. cap. 21, 22.* But he shews also, that it signifies particularly a *sparrow*. In most of the passages where *sparrow* is read, we may understand a bird of any kind. Psalm xi. 1. "Flee as a bird to your mountain:" *sparrows* do not frequent mountains. Psalm cii. 7. "I watch, and am as a *sparrow* alone upon the house-top." This may suit the owl, that hides itself under the roofs of houses. Psalm civ. 16, 17. *Cedri Libani, illic passeris nidificabunt; sparrows* do not build in the cedars of Libanus.

There is a famous passage in Leviticus, where Moses appoints the patient, who is declared clean from his leprosy, to bring to the priest at the entry of the tabernacle, two young *sparrows* alive, such as are allowed to be eaten; rather "two birds alive and clean." For if they must needs be *sparrows*, wherefore add, such as may be eaten; as if there were two sorts? The LXX. read *birds*; and the interpreter of Origen reads *two hens*. The leprous person therefore was at liberty to bring two clean [*small*] birds, with cedar branches, &c. *Vide* LEPER.

SPARTANS, Σπαρτιανοί, people of Lacedæmonia. 1 Macc. xiv. 20. *That sow*; from Σπαρος. See LACEDÆMON.

[SPEAR, *vide* ARMOUR, Plate: FRAGMENTS, No. CCXVIII.]

SPIKENARD, or NARD. A plant that grows in the Indies, its root is very small and slender. It puts forth a long, small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*. The
nard

nard of the mountains is most odoriferous. All the species of *spikenard* are hot and drying; they provoke urine, and are binding, when drunk. The Indian *nard*, commonly called *spica nardi*, if it be genuine, is of a yellowish colour, inclining to purple, and should have its spikes long, so that the bristles of the spike should be large and odoriferous. The taste should be something sharp and bitter, and dry on the tongue; and afterwards leave the mouth full of a very agreeable savour. It is thought that rosemary, and lavender, are kinds of *spikenard*. A perfume greatly esteemed is made from the blade, or spike of the *nard*; and of this Scripture speaks. The spouse in Cant. i. 12. iv. 13, 14. says, "While the king sitteth at his table, my *spikenard* sendeth forth the smell thereof." (Heb. נָרָד, *nared*. Gr. *Nardός*.) Mark, xiv. 3. speaks of the perfume of *spikenard*; John xii. 3. mentions *nardus pisticus*, by which several understand pure and unsophisticated *nard*. But there is great probability, that the copiers have put *nardi pistici*, instead of *nardi spicata*, or *spikenard*. The *spikenard*, as we call it, or the blade of the *nard*, is the most esteemed for making perfume: that taken from the leaves is less valuable. *Cacumina nardi in aristis se spargunt, idio geminâ dote nardi spicas et folia celebrant.* Pliny, lib. xii. cap. 12. See FRAGMENTS, and PLATE of INDIAN SPIKENARD.

SPIRIT. Heb. רוּחַ, *ruach*; Greek, Πνεῦμα, *Pneuma*; Latin, *Spiritus*.

1. In Scripture the word *Spirit* is taken sometimes for the Holy Ghost, the third person of the Holy Trinity, who inspired the prophets, who animates good men, pours his unction into our hearts, imparts to us life and comfort, in whose name we are baptized, as well as in that of the Father and the Son; that enlivening *Spirit* who proceeds from the Father and the Son. [When the adjective *Holy* is applied to the term *Spirit*, we may safely take it generally as here explained: but there are many places where it must be taken in this sense, although the term *Holy* is omitted.]

2. At other times *spirit* is taken for breath, expiration, animal life, common to men and animals: this God has given, and this he recalls, when he takes away life. Gen. vii. 15. Numb. xvi. 22. Job. xii. 10.

3. The rational soul which animates us, and preserves its being, after the death of the body. That spiritual, reasoning, and chusing substance, which is capable of eternal happiness.

4. The wind: thus, *spiritus procellarum*.—*spiritus grandis et fortis*.—*In spiritus vehementi onteres naves Tharsis*, &c. In all which places

spiritus signifies only a strong wind. Psalm x. 7, 1 Kings xix. 11. Psalm xlviii. 7.

5. *Spirit* also signifies an angel, a demon, a spectre, a soul separate from the body. It is said, Acts xxiii. 8. that the Sadducees denied the existence of angels and *spirits*. Jesus Christ appearing to his disciples, said to them, Luke xxiv. 39. "Handle me, and see; for a *spirit* hath not flesh and bones, as ye see me have." Heb. i. 14. good angels are called *ministering spirits*. It is said, 1 Sam. xvi. 14. xviii. 10. xix. 9. "that the evil *spirit* from God came upon Saul." And in the gospel the devils are often called, "unclean *spirits*, evil *spirits*, *spirits* of darkness," &c.

6. *Spirit* is sometimes taken for the disposition of the heart, or of the body; [rather of the mind, or intellect] because it was presumed, that the good or evil inclinations of each of these proceeded from good or bad *spirits*. So a *spirit* of jealousy, a *spirit* of fornication, a *spirit* of prayer, a *spirit* of infirmity, a *spirit* of wisdom and understanding, a *spirit* of fear of the Lord, &c. Numb. v. 14. Hos. iv. 2. Zech. xii. 10. Luke xiii. 11. Eccles. xv. 5. Isai. xi. 2.

Distinguishing, or discerning, of Spirits. A gift of God, which consisted in discerning, whether a man were really inspired by the *spirit* of God, or was a false prophet, an impostor, who only followed the impulse of his own *spirit*, or of the *spirit* of Satan. St. Paul speaks, 1 Cor. xii. 10. of the *discerning of spirits*, among miraculous gifts granted by God to the faithful, at the first settlement of Christianity. And St. John, 1st Epistle, iv. 1. "Beloved, believe not every *spirit*, but try the *spirits*, whether they are of God: because many false prophets are gone out into the world."

[Perhaps, also, a power of detecting hypocritical professors, in general: and truly pious persons, in general. Simon Magus may be an instance of the former; the officers chosen to take charge of churches in their infant state, may be instances of the latter.]

To quench the Spirit. St. Paul cautions the Thessalonians, 1 Thess. v. 19. not to quench the *Spirit*. The *Spirit* may be quenched, 1. by forcing, as it were, the Holy Ghost to withdraw from us, by sin, by irregularity of manners, by vanity, by avarice, by negligence, and by other crimes contrary to charity, to truth, to peace, and to his other gifts and qualifications. 2. the *Spirit* might have been quenched by such actions as caused God to take away his supernatural gifts and favours, such as prophecy, the gift of tongues, the gift of healing, &c. For though these gifts were of mere grace, and God might

might communicate them sometimes to doubtful characters, yet he has often granted them to the prayers of the faithful; and has taken them away, to punish their misuse or contempt of them.

To grieve the Spirit. Eph. iv. 30. may also be taken in two ways; either in the sense of an internal grace, habitual or actual: or, in the sense of miraculous gifts, with which God favoured the primitive Christians. We grieve the *Spirit* of God, by withstanding his holy inspirations, the motions of his grace; or by living in a lukewarm and incautious manner; by despising his gifts, or neglecting them; by abusing his favours, either out of vanity, curiosity, or indifference. In a contrary sense, 2 Tim. i. 6. we stir up the *Spirit* of God which is in us, by the practice of virtue, by our exactness in complying with his inspirations, by fervour in his service, by renewing our gratitude, &c.

The spirit, as opposed to the flesh, is put for the soul by which we are animated. Gen. vi. 3. "My *spirit* shall no longer abide in man, because he is but flesh." I will destroy mankind, I will take from them my breath which I gave them, the soul that I infused into them; because they are all carnal, debased by vile inclinations, by brutish passions: because, in a word, "all flesh have corrupted their way upon the earth;" they have, in great measure forgotten that they are reasonable creatures, and have plunged themselves into the state and condition of beasts. [Otherwise, my *Spirit* shall not strive with man—to correct him, to repel his wickedness; no; but I will chastise him severely: his violent inclinations shall feel no check from the gentle admonitions of my benevolent *Spirit*, but shall have their own way—his flesh shall not be thwarted, but shall prove his ruin—at least, after such a respite as I have appointed.]

Spirit, in the moral sense, is opposed to the flesh, Rom. vii. 25. "With the mind, or *spirit*, I myself serve the law of God: but with the flesh the law of sin." And chap. viii. 13. "If ye live after the flesh, ye shall die; but if ye through the *spirit* do mortify the deeds of the body, ye shall live." Also, Gal. v. 19, 22. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness," &c. But the fruit of the *spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The *spirit* of Jesus Christ, which animates true Christians, the children of God, and distinguishes them from the children of darkness, who are animated by the *spirit* of the world, is the gift of grace, of adoption, the *Holy Spirit* pour-

ed into our hearts, which emboldens us to call God, my Father, my Father, Rom. viii. 5. Those who are influenced by this *spirit* "have crucified the flesh, with the affections and lusts thereof. If we live in the *spirit*, let us also walk in the *spirit*," Gal. v. 24. Rom. viii. 9. "Ye are not in the flesh, but in the *spirit*, if so be that the *spirit* of God dwell in you. Now if any man have not the *spirit* of Christ, he is none of his." The *spirit* of Jesus Christ animated the prophets, and inclined them industriously to enquire at what time those events should happen, which they foretold, concerning his passion and glory. 1 Peter i. 11.

[After referring to the article SOUL, it may be proper to suggest, that whatever language describes spiritual existence is particularly obscure; and so must continue to mortals.

Nothing can be less obvious than in what consisted the *gift of the Holy Spirit* as imparted by the hands of the Apostles. That this power was restricted to them, only, is remarkable, since it might be thought the hundred and twenty were no less qualified to bestow it. That it was given to many, perhaps, to most new converts, inasmuch that many hundreds, not to say, thousands, must have participated in it, is equally remarkable: but, this general reception of it renders many things applicable to the primitive churches and Christians, and justly said of them, which it would be presumptuous to apply to any since their day. And although some of the powers enjoyed by the primitive Christians are enumerated in certain places of the Epistles, yet we are not much enlightened on the subject, though it was so clear and conspicuous anciently. Were any, or all of these powers, in any case imparted to females?

There is a famous text, 1 Peter iii. 18. referring to the *spirits in prison*—famous on account of its difficulties, which no hypothesis has completely solved.—In the first place, remark, that the apostle distinguishes between *spirits*, πνεύμασι, and *souls*, ψυχαι: the *souls* were saved by the ark; the *spirits* were shut up in prison. He seems to refer to the same as Job, xxvi. 5. "the giants (*Rephaim*) groan under the waters." (See the Article GIANTS). "The Giants are in anguish under the waters;"—the mighty men of renown in the old world, who filled the earth with violence, and perished by the deluge." Scott. Admitting this reference, the Apostle points at "the *spirits in prison* ever since the flood." The difficulty remains, that Christ is said to go—"he went and preached" to those who were afterwards destroyed, because of their unbelief and disobedience. But, whether

whether this of necessity means a personal action may be doubted: for it is said of Christ, Eph. ii. 17. *He came* and preached to you who were afar off"—this is not true of Christ, personally, but he preached by his agents: admit that he also preached by his agents in the days of Noah, by that patriarch, himself, with others, and the passage loses much of its embarrassment.—Christ by his spirit imparted to Noah, &c. endeavoured to reclaim the Antediluvians; but, they persisting in their iniquities, lost their lives in the deluge; their *spirits* meanwhile being confined in prison, await the great day of judgment. Whereas Noah, believing, and acting on his belief, was saved from the general destruction. Those criminals abused the long-suffering of God; Noah took advantage of it to his salvation.]

SPIRITS. *Apparitions of Spirits.* The notion, that *spirits*, angels, demons, the souls of the dead, have appeared to men, has been universal among nations. It is founded on an infinite number of histories, and instances; but chiefly on the authority of the sacred books; which relate several appearances of angels and demons. We may trace the opinion, which supposes the return and appearance of the *spirits* and souls of the dead, in the story of the raising the ghost of Samuel, 1 Sam. xxvii. 11, 12.—[Comp. PYTHONESS of ENDOR.] in what is said by Jesus Christ to his apostles, Luke xxiv. 39. "Handle me, and see me, for a *spirit* has not flesh and bones, as ye see me have:"—in what was imagined by the apostles, when they saw Jesus in the night, walking upon the water, Matth. xiv. 26. In Acts xii. 13, 15. when St. Peter stood knocking at the door, they thought it was his *angel*, because they knew he was committed to prison, and appointed to death. In 2 Macc. xv. 12. the high-priest Onias, and the prophet Jeremiah, appeared in a dream to Judas Maccabeus. *Vide* SOUL.

SPITHAMA, a measure, in length nearly a foot.

SPITLTE, *Saliva*. The *spittle* of him who was troubled with *gonorrhæa* rendered unclean the person on whom it accidentally fell. He continued unclean till evening, and till he had washed himself and his clothes. Lev. xv. 8. To *spit* in any one's face was deemed a great outrage; Job xxx. 10. Isai. l. 6. Numb. xii. 14. "If her father had but *spit* in her face, should she not be ashamed seven days?" The widow of a man who died without children, might *spit* in the face of his brother, or of his nearest kinsman, that refused to take her to wife, Deut. xxv. 9. The soldiers *spit* in the face of our Saviour

at his passion; Mark x. 34. xiv. 65. xv. 19. Luke xviii. 38. *Vide* FRAGMENTS, Nos. LXXVI. CI.

[**SPOTS.** This word sometimes means blemishes; sometimes merely the distinctive marks of an individual, as in the case of cattle: but Jude 12, "*spots* in your feasts of charity;" the word is thought to refer to sunken rocks under water, which as they do not openly appear, are so much the more dangerous to unwary mariners. See AGAPÆ.]

[**SPOUSE**, *vide* the FRAGMENTS on Solomon's Song.]

SPY. The patriarch Joseph pretended to arrest his brethren, and did secure his brother Simeon in prison, feigning that he took them for *spies*. According to the rules of war, a *spy* taken in a camp is destined to be hanged. Moses sent twelve *spies* to explore the land of Canaan. *Vide* Numb. xiii. When they returned, they reported, saying, "The country where we have been is indeed a country flowing with milk and honey; but we have seen there giants of the race of Anak."

The people began to murmur: but Caleb, one of the *spies*, endeavoured to encourage them. The others on the contrary, disparaged the land, and insisted on the great difficulty there would be to conquer it. This terrified the people; who became faint hearted, and were condemned to wander and to die in the wilderness. Mention is made of *spies*, Joshua ii. 1, 2, 3, &c.

STACHYS, Στάχυς, *spike*; from στάχυς.

STACHYS, a disciple of St. Paul, by whom he is honourably mentioned, Rom. xvi. 9. We know no particulars of his life that can be relied on. Nicephorus Calistus assures us, lib. ii. cap. 39. that St. Andrew came and preached for some time at Byzantium, afterwards Constantinople; but being obliged to leave it, he ordained *Stachys* bishop there. The Menæa of the Greeks set down the feast of St. *Stachys* October 31; they are followed by the Roman martyrology, which calls him bishop of Byzantium, and assures us, that to him St. Paul makes his commendations in the epistle to the Romans, and calls him his *well-beloved*. The Greeks give him the title of an apostle, and place him among the seventy-two disciples. But we find nothing of this in authors of great antiquity.

STADIUM, a measure of length, a furlong, which consisted of one hundred and twenty-five geometrical paces. Eight furlongs make a mile. See the Table of Measures.

Stadium is also taken for the place in which were performed public exercises of running. St. Paul

Paul alludes to these, 1 Cor. ix. 24. "They which run in a race (*in stadio*) run all, but one receiveth the prize." These places were called *stadia*, because they were distinguished into courses, or distances, by certain resting places; so that some of the racers run but one distance, some two or more, each according to his strength.

[STATUTE, is often synonymous with ordinance, or appointment, at least in general import, if not in precise verbal meaning.]

STAR, כוכב, *cocab*. Ἀστρον, *Stella*. Under the name of *stars*, the Hebrews comprehended all constellations, planets, and heavenly bodies, all luminaries, except the sun and moon. Scripture often expresses itself as if it should seem to attribute sense and understanding to the *stars*. The sun and moon were called, by the idolatrous Israelites, king and queen of heaven; and the *stars* were (as it were) their army and militia; Deut. xvii. 3. They received honours due only to their Creator. Comp. FRAGMENTS, No. DII. *et seq.*

The number of the *stars* was considered as infinite: the Psalmist, to exalt the power and omniscience of God, says, he numbers the *stars*, and calls them by their names. He is described as a king taking a review of his army, and knowing the name of every one of his soldiers. Scripture, to express a very extraordinary increase and multiplication, uses the similitude of the *stars* of heaven, or of the sands of the sea: Gen. xv. 5. xxii. 17. xxvi. 4. Exod. xxxii. 13, &c. Job says, xxv. 5. that in the eyes of God, the *stars* themselves are impure: that they formed a kind of concert—song—to his honour, at the beginning of the creation, xxxviii. 7, that God locks them up, as with a key, and hinders them from appearing, unless he please, chap. ix. 7.

In times of disgrace and public calamity, it is said, the *stars* withhold their light; that they are covered with darkness; that they fall from heaven; they disappear. These figurative and emphatic expressions are only weakened and enervated by being explained. [I presume they frequently refer to the governing powers of nations.] Amos says the Israelites in the wilderness carried "the *star* of your gods, which ye made to yourselves." Vide FRAGMENTS, Nos. CVIII. CCXIII. Job speaks of four of the principal constellations known to the ancients; the bear, *Orion*, the *Hyades*, and the star of the south. Job ix. 9. xxxviii. 31, 32.

Star of Balaam, and *Star of the Magi*, vide MAGI and ABRAHAM, ult. also, *ad fin.*

STARS. To caution the Hebrews against VOL. II. PART XXVII. Edit. IV.

the idolatry that prevailed over almost all the east, of worshipping sun, moon, and stars, Moses informs them, Gen. i. 14, 15, 16. that God gave the stars their being, and separated them from that mass of matter which he created Job, xxviii. 7. describes the *stars*, as praising the creator at the beginning of the world. And Isaiah, xiv. 13. makes *Lucifer* say at his rebellion; "I will ascend into heaven, I will exalt my throne above the *stars* of God." [but who is this *Lucifer*? See LUCIFER, and FRAGMENTS, No. DII.]

The beauty and splendor that men observed in the *stars*, the great advantages they derived from them; the wonderful order apparent in their courses; the influence ascribed to their returns, in production and preservation of animals, of fruits, plants, and minerals, have induced almost all people to impute to them life, knowledge, power, and to pay them a sovereign worship and adoration. Moses says, Deut. iv. 19. "Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the *stars*, even all the host of heaven, thou shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." And Job says, xxxi. 26, 27, 28. "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand, (by way of adoration); this also were an iniquity to be punished by the judge; for I should have denied the God that is above." The worship of Baal, of Astarte, of the queen of heaven, of the host of heaven, with which the Jews were often reproached, was worship of the *stars*, especially of the sun and moon. Stephen, Acts vii. 42. after having spoken of the worship of the golden calf by the Israelites in the wilderness, says, God gave them up to their blindness;—they paid adoration to the host of heaven, and carried the tent of Moloch, and the *star* of their god Remphan.

The Jews, ancient and modern, ascribe great influence to the *stars*. Philo, *Leg. Allegor. lib. i. p. 41.* imputes to them a great part of whatever happens on the earth. He says elsewhere, that the *stars* are not only animated, but are even most pure spirits; that the air is replete with spirits, continually descending to earth, to animate bodies. He had borrowed these notions from his master Plato. Origen adopted the same mistake, tom. i. in *Joan.* p. 17. The Rabbins also ascribe intelligence to the heaven, and the *stars*. Maimonides, *Mose-Nebochim, Part 2. cap. 4. &c.* Menasseh-ben-Israel, *prob. 2 G div. 2* 23, &c.

25, &c. They maintain, that they have a knowledge of God; that they know themselves; that God is the object of their desires; that their knowledge and actions are more perfect than those of men.

Maimonides says, that among wise men there is no controversy about the *stars*: all agree, that they have great influence on the generation and corruption of sublunary bodies. Some impute the direction of affairs rather to the angels, [their chiefs] than to the *stars*; others say, it is the *stars* which pour out their influence on the earth: every herb, according to them, has its particular *star*, whence it receives its virtue; which virtue extends even to the body of man, and to the principal actions of human life. However, this does not abridge the liberty of man: the planets lay him under no moral necessity: their effects are chiefly confined to the body; as health, complexion, &c.

The sacred books seem to ascribe knowledge to the *stars*: we are told that the *stars* praised the Lord. Job. xxxviii. 7. The sun, the moon, and the stars are excited to praise the Lord. The moon is said to withdraw her light, to obey the voice of Joshua: while the sun suspended its course at the command of that general of God's people: that the sun rises as a bridegroom, who comes out of his nuptial chamber. Psalm xix. 5. Job says, that the Lord "commandeth the sun, and it riseth not; and sealeth up the *stars*."

But all these expressions, which are popular, or poetical, are not to be understood literally; for then we must admit, that the earth, the trees, the waters, are animated and intelligent, since we find in Scripture expressions that insinuate as much. All the creatures glorify God, bless the Lord, and obey him, each in its way. If we allow any thing more to the sun, the moon, or the stars, it is because they display greater perfection, and in them the glory and magnificence of God shine forth more eminently, more conspicuously. Comp. FRAGMENTS, No. DIII.

The *Star* foretold by Balaam, Numb. xxiv. 17. "There shall come a *star* out of Jacob, and a sceptre shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Sheth." According to the modern Jews, this *star* signifies king David, who conquered the Moabites, and reduced them under his obedience. But, the ancient Jews, the paraphrasts Onkelos and Jonathan, explain it of the *Messiah*, as the natural sense of the passage. Some have thought that Balaam foretold the appearance of that *star*, which shone at the time of our Saviour's birth, and guided the Magi

into Judea, to worship the person whose birth it declared. But this *star* did not come out of Jacob; and what is said there cannot be applied to this *star*, which plainly points at a ruler, a conqueror, a great prince; in a word, the *Messiah*. The Jews were so well convinced of this, at the time of Jesus Christ, and afterwards, that the famous impostor *Bar-chaliba* caused himself to be called *Bar-cocheba*, "son of the *star*," pretending to be the *Messiah*; which involved the Jews of Palestine in a revolt, that completed the ruin of their unfortunate nation. Comp. ABRAHAM, ADRIAN, and BARCOCHEBA.

STATER, a piece of money value one shekel. Matt. xvii. 37. Our Saviour sent Peter to fish in the lake of Tiberias: he caught with his angle-rod, a fish which had a *Stater* in its mouth. This served to pay for Christ and himself, the dues to the temple, which were half a shekel a-piece. In Sam. ix. 8. a quarter of a shekel, is translated by *quarta pars Stateris*; and in Jeremy, Jerom translates *shekel* by *Stater*. See Ezek. iv. 10. v. 1.

STATUE of Salt. Lot's wife was changed into a *statue of salt*. See LOT'S WIFE.

STATUE of Nebuchadnezzar; rather the *statue seen by Nebuchadnezzar* in his dream, Dan. ii. 31, &c. It was very large and terrible: its head was of gold, its breast and its arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly of iron and partly of clay. Daniel's explication was,—that the empire of Nebuchadnezzar, i. e. of the *Chaldeans*, was represented by the head of gold; the empire of the *Persians*, founded by Cyrus, was represented by the breast and arms of silver; the empire of the *Grecians*, founded by Alexander the Great, was marked by the belly and thighs of brass; the empire of the *Romans* by the legs of iron; or rather, this empire being divided into two, is first, that of the *Selucidæ* in Syria, secondly, that of the *Lagidæ* in Egypt. The attempts of the kings of Egypt and Syria, to unite their interests by intermarriages, not succeeding, are represented by the feet, being partly of iron, and partly of clay. The little stone that issues from the mountain, and overturns the *statue*, is the empire of the Romans, under which appeared the *Messiah*, whose kingdom saw the fall of the *Roman Colossus*. Comp. PLATE of ARMOUR; the figure of GOLIATH.

Nebuchadnezzar caused a golden *statue* to be set up, of sixty cubits high, and six cubits thick. Vide the history in Daniel; and Comp. FRAGMENTS No. CL. and PLATE, GOLDEN IMAGE:

It

It is inquired, what this *statue* was, and who it represented? Some think it was a *statue* of Nebuchadnezzar himself; others that of his father, whom he had a mind to deify: but it seems most probable, that it was a *statue* of the god *Bel*, to whom he designed a particular worship, at the time of playing the instruments; and, in effect, he did not complain of the Jews for refusing to worship him, or his father, but his gods.

STEPHANAS, Στεφανᾶς, *crown*, or *crowned*; from the Greek, στεφανῆ, *a crown*.

STEPHANAS, a principal christian of Corinth, whose family St. Paul baptized; probably about A. D. 52. 1. Cor. i. 16. *Stephanas* was forward to the service of the church. A. D. 56, he came to St. Paul at Ephesus, 1 Cor. xvi. 15, 17. According to Chrysostom, in 1 Cor. homil. 44. he brought him letters from the church of Corinth, to consult him concerning marriage, continence, and, perhaps, other subjects, to which St. Paul replies in his first epistle to the Corinthians, written from Ephesus, A. D. 56. and sent by *Stephanas*, *Fortunatus*, and *Achaicus*. We know no other particulars of *Stephanas*.

STEPHEN, the first martyr, was probably one of the Hellenistical Jews which believed. Epiphanius, *de Christo*, cap. 4. p. 50. thinks he was among the seventy-two disciples; but Jesus Christ appointed his seventy-two disciples to teach and preach; whereas it seems that *Stephen* and his brother deacons, had not that particular designation, but were chosen to serve tables; this was A. D. 35. St. *Stephen* is always put first; and it is believed he had studied at the feet of Gamaliel. He was full of the Holy Ghost, and of zeal, Acts vi. 5, 6, &c. He performed many wonderful works and miracles. Some of the synagogue of the freed-men, of the Cyrenians, of the Alexandrians, &c. disputing with him, could not withstand his wisdom and spirit.

Then they suborned false witnesses, to testify, that they had heard him blaspheme against Moses, and against God; and they drew him before the Sanhedrim. *Stephen* appeared in the midst of this assembly, with a countenance like that of an angel. The high-priest asking him, what he had to answer? he denied that he had said any thing against Moses, or the temple,—but he shewed that the Jews had always opposed God and his prophets; he upbraided them with the hardness of their hearts, with their putting the prophets to death, and with slaying the *Messiah* himself.

At these words they were enraged; but *Ste-*

phen lifting up his eyes to heaven, said; I see the heavens open, and the son of man standing at the right hand of God." Then the Jews cried out, stopped their ears, and falling on him, they drew him out of the city, and stoned him. The witnesses laid down their clothes at the feet of a young man called *Saul*, then one of the most eager persecutors of the Christians, but afterwards one of the most zealous preachers of Christianity. *Stephen* called upon the Lord, and said; "Lord, impute not this sin to them." After which he fell asleep in the Lord, and some pious persons took care to bury him, and accompanied his funeral with great mourning. Acts viii. 2.

We are told many particulars of his burial, and afterwards of the discovery of his body, in a work printed at the end of the seventh tome of St. Austin, under the name of *Lucian* the priest. The devotion paid to him is very ancient in the church.

[STEWART, or superintendant of an extensive household. On the unjust *steward*, vide FRAGMENTS, No. CCCIII. That the *stewards* of the Essenes might resemble the deacons, Acts vi. 1, &c. Vide ESSENES.]

STIGMATA. Certain marks and incisions by the heathen in their flesh, in honour of some false deity. These were imprinted, either by a hot iron, or a needle, with which they made punctures, afterwards filled with a fine powder, black, blue, or of some other colour, which incorporated with the flesh, and remained indelible.

The greater part of the Arabian women have *Stigmata* marked on their arms and cheeks. *Lucian*, in his book of the Syrian Goddess says, that the Assyrians wore these imprinted characters, some on their hands, others on their necks. Moses warns the Israelites against making any figure, or mark upon their bodies: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you." Levit. xix. 28.

Ptolemy Philopater ordered, that Jews who had forsaken their religion, for that of the Pagans, should be *stigmatized* with the mark of an ivy-leaf, a tree dedicated to Bacchus. 3 Macc. St. John, Rev. xiii. 16, 17. alludes to this custom, when he says, the beast imprinted his character [cypher?] on her people in their right hand, and on their fore-head; and forbid all to buy or to sell, but those who bore this mark. St. Paul declares, Gal. vi. 17. that he bore in his body the marks of the Lord Jesus; i. e. scars of stripes received for his sake, and in his service, which he regarded as so many *Stig-*

mata, or honourable marks of consecration to his lord. *Vide FRAGMENTS*, No. CVII. *et al.*

Philo, *de Monarch. lib.* 14. says, that some imprinted characters on their flesh with hot irons, to devote themselves more solemnly and avowedly to their idols. Procopius, in *Isa.* xlv. notices an ancient custom among christians, who made marks on their arms and wrists, representing the cross, or the monogram of Jesus Christ: a custom which still continues among the oriental Christians, and those who go in pilgrimage to Jerusalem. Prudentius describes the manner in which the Pagans made their *Stigmata* in honour to their gods: *PRUDENT. Hymn.* x.

*Quid cum sacrandus accipit sphragitidas?
Acus minutas ingerunt fornacibus,
His Membra pergunt urere; utque igniverint
Quamcumque partem corporis fervens nota
Stigmavit, hanc sic consecratum prædicant.*

STOICKS, heathen philosophers, so named from the Greek *στοά*, *stoa*, a porch, or portico, because Zeno, the head of the Stoicks, held his school in a porch of the city of Athens. Diogenes Laertius, and others have treated of these philosophers. Josephus says, that the Pharisees approached very near to the sentiments of the *Stoicks*. They affected the same stiffness, patience, apathy, austerity, and insensibility. The sect of the *Stoicks* was considerable at Athens when St. Paul visited that city, where he had conferences with them. *Acts* xvii. 18. The *Stoicks* placed the supreme happiness of man in living agreeably to nature and reason. They seem to have looked on God as the soul of the world.

STONES. We have spoken of several *precious stones*, or gems, mentioned in Scripture. Neither the Jews nor the ancient Greek interpreters, seem to have had correct knowledge of the proper signification of the original terms. *Vide* Louis de Dieu on *Exod.* xxviii. 17, &c. and Braupius, *de Vestitu Sacerdotum Hebræorum*, lib. ii. cap. 8, 9, &c. also Francis de la Rue, *de Gemmis*.

For the names of the *precious stones* which were in the high-priest's breast-plate, *Exod.* xxviii. 17, &c. the reader may see their articles, and **PLATE, PECTORAL**.

On the two shoulders of the high-priest were two *stones*, called in Hebrew, *Shohem*, Vulgate *Onyx*, *LXX. Emeralds.* *Exodus* xxviii. 9. We think this to be the true signification of *Shohem*.

St. John, *Rev.* xxi. 19, 20, 21, &c. speaks of the New Jerusalem, the spouse of the lamb, whose foundations were *precious stones*.—As

—1. *Jasper*; 2. *Sapphire*; 3. *Chalcedony*; 4. *Emerald*; 5. *Sardonyx*; 6. *Sardius*; 7. *Chrysolyte*; 8. *Beryl*; 9. *Topaz*; 10. *Chrysoprasmus*; 11. *Jacinth*; 12. *Amethyst*.

To these *precious stones* may be added the *stone of ww skish, sis*; or *ww ses*, or *sais*, 1 *Chr.* xxix. 2. and *Esth.* i. 6. commonly translated *white marble*.

Stone Gazith, 1. *Chron.* xxii. 2. I take this to be common marble, sawed, and polished.

Stone of Phuc, פֶּחֻץ. 1 *Chron.* xxix. 2. *Isaiah*, liv. 11. *Phuc* signifies antimony, or *Stibium*. We see, by *Isaiah*, that the *stone of Phuc* was used for pavements. The *stone of Stibium*, or antimony, is a mineral of a black colour, full of shining veins, like polished iron, and having an intermediate nature, between metal and stone. [Something like *black lead ore*.]

Corner stone, or *head stone of the corner*: that put at the angle of a building, whether at the foundation, or on the top of the wall. Jesus Christ, though rejected by the Jews, was the *corner stone* of the church, *Psalm* cxviii. 22. and the *stone* that binds and unites the synagogue and Gentiles in the union of one faith. *Acts* iv. 11. *Isaiah* xxviii. 16. *Eph.* ii. 20. 1 *Pet.* ii. 6. *Matt.* xxi. 42. *Mark* xii. 10. *Luke* xx. 17.

Stone of Zoheleth, 1 *Kings* i. 9. as the Rabbins say, was a *stone* that served for exercise to young people, who tried their strength either in lifting it, casting it, or rolling it; on which they are not agreed. See *Zech.* xxii. 3. *A stone of proof*.

The Hebrews sometimes give the name of *stone*, or *rock*, to kings, to princes, to God himself. Joseph in Egypt became the *stone* of Israel. *Gen.* xlix. 24. [So Cephass, i. e. Peter, in N. T.] They called *stones* their weights used in commerce. *Lev.* xix. "Just weights shall ye have:" Heb. "Just *stones*. Thou shalt not have in thy bag divers weights, a great and a small." *Deut.* xxv. 13. Heb. "a *stone* and a *stone*." The *stone of the king*, is the king's weight, 2 *Sam.* xiv. 26. See also *Prov.* xiv. 11. xx. 10, 23. *Mic.* vi. 11. *A stone of fraud*, is a deceitful weight. [From some such custom, no doubt, is derived our English term *a stone weight*.]

They call a great shower of hail, *hail-stones*. *Josh.* x. 11. *Isai.* xxx. 30. *Ezek.* xiii. 12, 13. xxxviii. 22. *Vide infra*.

Jacob's stone, is that he used for his pillow, when going to Mesopotamia, upon which he poured oil, as a kind of consecration, intending it as a memorial. *Gen.* xxviii. 18. In effect, he did come hither to pay his vows, and to offer his sacrifices, when he returned from that country. *Gen.* xxxv. 14. From Jacob's anointing of this

this stone, say some, the Pagans took the practice of pouring oil on certain stones which they worshipped. Clemens Alexandrinus, *Strom. lib. vii.* assures us, that they paid a religious worship to these kinds of stones. Arnobius, *cont. Gen. lib. i.* acknowledges, that he himself had practised this kind of idolatry, before he embraced Christianity: *Si quando conspexeram lubricatum lapidem, et ex olivi unguine lubricatum, tanquam inesset vis præsens, adulabar, affabar.*

The ancient Phenicians, called by the name of *Bethulæa*, such stones as were consecrated to religious worship. Euseb. *Præpar. lib. i. cap. 10.* Sanchoniathon ascribes the invention of them to the god Cœlus; he says, they are living and animated stones. They were long seen about Mount Libanus. Asclepiades, *apud Photium, Cod. 242.* takes notice of them near Heliopolis, in Syria. They ascribed oracles to them, and the presence of some deity, or of some genius that animated them. Some of these *Bethulæa* were consecrated to Saturn, others to the sun, or to other deities. Hesychius says, that the poets call the stone which Saturn devoured instead of his son Jupiter, by the name of *Bethula*. I doubt not but that the word *Bethula* or *Bethulæa*, is derived from Bethel, where Jacob anointed a stone in honour of the true God.

The Mahometans think, that Jacob's stone was conveyed to the temple of Jerusalem, and is still preserved in the mosque there, where the temple formerly stood. They call it *Al-sakra*, or the stone of unction. The cadî Gemaleddin, son of Vallel, writes, that passing through Jerusalem, in his way to Egypt, he saw Christian priests carrying glass phials full of wine over the *Sakra*, near which the Mussulmen had built their temple, which, for this reason, they call the "temple of the stone." This wine that the Christian priests set upon the stone, was no doubt, designed for the celebration of mass there.

Shower of stones. Joshua, x. 11. speaks of its raining stones upon the Canaanites. "And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died. They were more that died with hail-stones, than they whom the children of Israel slew with the sword." Some pretend, that this was frozen hail, but larger and more violent than usual; others maintain, that Joshua intends literally, a shower of stones. The text seems to be express for this sentiment; and the thing is not impossible. We have several instances of showers of stones.

When Scripture speaks of these events, it

speaks of them as of a prodigy. But a shower of hail has nothing of a prodigy in it. Masius, Bonfrere, Grotius, explain it literally of a shower of stones. Moses, Deut. xxviii. 24. speaks of a shower of dust and sand, with which he threatens Israel. Comp. FRAGMENT, No. CLXXII. CLXXIII.

The Romans, who looked on showers of stones as very disastrous, in their annals have noticed many instances of them. Under the reign of Tullus Hostilius, when it was known to the people of Rome, that a shower of stones had fallen on the mountain of Alba, at first it seemed incredible. They sent out proper persons to inquire into this prodigy, who found that stones had fallen after the same manner as a storm of hail driven by the wind. Tit. Liv. *Decad. lib. i. xlv. xxx. xxxiv. xxxv. et alibi passim.* Some time after the battle of Cannæ, there was seen on the same mountain of Alba, a shower of stones, which continued during two days. In 1538, near a village in Italy, called Tripergola, after some shocks of an earthquake, there was seen a shower of stones and dust, which darkened the air for two days, after which it was observed that a mountain had risen up in the midst of the Lucrine lake. Montfaucon, *Diar. Italic. cap. 21.* [It is probable the stones mentioned by Livy, came from an eruption of mount Vesuvius, being brought by a tempest: but whence could those come that fell on the Canaanites? The instances of enormous hail-stones are amply sufficient. Exod. ix. 25. Rev. xvi. 21.]

This is not to affirm that there was no miracle here, as there was none in those showers of stones mentioned by Livy; but the miracle consists much less in the thing itself, than in the circumstances of time and place.

Stone of offence. What we meet in our way, which makes us stumble or fall. Isaiah viii. 14. St. Peter and St. Paul have said that Jesus Christ was a stumbling-stone to the Jews who believed not on him. Rom. ix. 33, 34. 1 Peter ii. 8.

Moses says, that God would give the Hebrews a country, whose rocks and stones should supply them with plenty of honey and oil, Deut. xxxii. 13. He made him to suck honey out of the rock, and oil out of the flinty rock." The Psalmist says, (lxxxvi. 16.) speaking of the miracle by which Moses drew water out of the rock; "With honey out of the rock should I have satisfied thee." In Palestine the bees often store up their honey in holes of the rocks: to this the Scripture alludes. Job says, xxix. 6. in the same sense, that in his prosperity, "the rock poured out

out rivers of oil," because olive-trees generally grew on stony mountains.

Many people bordering on Palestine, dwelt in the rocks and hollow caves in the mountains. The people inhabiting on the Persian gulph, lived in the same manner. For this reason they were called in Greek *Troglodytes*; i. e. people who dwell in caves and mountain-grottoes. Those that inhabited the desert about Tekoah, lodged in caverns dug in the earth, says Jerom. The Idumeans had their abodes in clefts of the rocks. Jer. xlviii. 28. "O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth." Hither the Moabites used to retreat, in times of calamity. The Kenites who dwelt south of the Dead-sea, had similar dwellings: "And he looked on the Kenites, and said; Strong is thy dwelling place, and thou puttest thy nest in a rock." Numb. xxiv. 21.—Comp. FRAGS. No. DLIX.

In Isaiah li. 1. God says to the Jews, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged;" i. e. to Abraham and the patriarchs, your ancestors. Matth. iii. 9. John the Baptist tells the Pharisees: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." He can convert the most hardened hearts, and effectually call those at the greatest distance. It is believed, that the Baptist pointed to the stones in the desert, but understood people that were yet infidels and Gentiles.

Knives of stone used by the Jews in circumcision, were not enjoined by the law; but the use was founded, either on custom, convenience, or experience of this kind of instrument, being less dangerous than those of metal. Zipporah used a stone to circumcise her sons. Exod. iv. 25. Joshua did the same, when he caused many of the Israelites to be circumcised at Gilgal. Josh. v. 2. This expression shews, that knives of steel were not in common [ritual] use. The Egyptians used knives of stone to open dead bodies that were to be embalmed, Herodot. lib. ii. cap. 2. Pliny, lib. xxxv. cap. 12. assures us, that the priests of the mother of the gods had sharp stones, with which they cut themselves, which they thought they could not do with any thing else without danger. Catullus, *Carm. de. Berecynt. et Athy.* observes, that Atys demasculated himself after the same manner:

Deuilit acuto sibi pondera siliis.

It is probable, that knives of flint are the

most ancient cutting instruments; and therefore acquired a kind of veneration or sanctity, which lasted long after the introduction of iron, or steel, for domestic purposes.

They used stone knives to make incisions in the tree whence the balm distilled; also, formerly instead of pen-knives, to cut the canes for writing with. Scaliger says, that he had seen at Lyons two of these stone knives. The Africans of Morocco, and some Americans, at this day, have them in common use, for the purposes of knives, lancets, and razors. Julian, lib. vi. *Epigram apud. Bonfrer.* 1 Jos. v. The oriental Jews commonly use them for the circumcision of their children, being not unlike our flints: but the western Jews use a razor. D. Joh. de Palafox, cap. 12.

Moses forbids the Hebrews to set up in their country any stone that is exalted, or remarkable. Levit. xxvi. 1. אבן משכית. LXX. λίθον σκόπον. The text may be translated by a stone for sight, a land-mark, that stands on an eminence, or in some great road, to be seen from a distance. Strabo, lib. xvii. mentions these stones, on the highways in Egypt. They are raised high, are polished, round, almost spherical; made of a kind of black and hard stone, of which mortars are made in that country. These stones or columns are placed on a larger stone, or base, and sometimes have another lesser stone over them, as a capital. Some stand alone and separate; the greatest are almost twelve feet in length, and generally they are about half as thick; says that writer. He says also, there are several remarkable and eminent stones upon Libanus. The Syrians and Egyptians had such respect for these stones, that they almost adored them. They anointed them with oil, as may be seen in Apuleius; they kissed them, and saluted them. It is likely, that this worship is what Moses intended to prohibit.

[The Druidical stones, not uncommon in our own country, and especially the Rocking stones, will readily occur to the intelligent reader. They certainly were, as the Hebrew words may be rendered, *stones of observation*; they astonished the multitude; as to this day, the power by which they were adjusted, astonishes the ingenious. Comp. PLATE of GILGAL.]

Solomon says, Proverbs xvi. 8. *As he that bindeth a stone in a sling, so is he that giveth honour to a fool.* Or, as the Vulgate, He that heaps honours on a fool, acts like one who throws a stone on a heap, raised in honour of Mercury. Statues of Mercury were generally set up at cross-ways, and heaps of stones were cast at the feet of these statues, out of superstitious

stitious notions ; pretty much like what is practised in Italy, &c. where superstitious travellers throw *stones* at the feet of certain crosses set beside the high-way. They pretend, that so many *stones* cast there, are testimonies of salutation paid. The Pagans used to make heaps of *stones* at the feet of the statue of Mercury, and to his honour ; and it can hardly be doubted, but that the author of the Vulgate had this custom in View. [Nevertheless, it is a striking variation from the original ; how did the translator obtain his idea ? See SLING.]

But the Hebrew imports ; “ Just as a little stone, (literally, a fragment of a *stone*) thrown upon a heap of *stones* ; so is honour conferred upon a fool.” This little *stone* does not augment the heap, nor is so much as seen upon it ; so honour heaped upon a fool, does not render him more worthy of consideration. Others translate it, to tie a *stone* in a piece of purple, is to give honour to a fool. As nothing can be so ill placed as a *stone* in a piece of fine [imperial purple] cloth ; so are honours ill placed upon a fool. Lastly, the Hebrew may be rendered ; To give honours to a fool, is to put a piece of tried silver in a sling. The LXX. translate :—He that gives glory to a fool, is like him who ties a *stone* in a sling ;—he counteracts his own object.

HEAPS of *stones*, raised in witness of memorable events, and to preserve the remembrance of matters of great importance, are the most ancient monuments among the Hebrews. In early ages, these were instead of inscriptions, pyramids, medals, or histories. Jacob and Laban raised such a monument on Mount Gilead, in memory of their covenant. Gen. xxxi. 46. Joshua erected one at Gilgal, of *stones* taken out of the Jordan, to preserve the memorial of his miraculous passage. Josh. iv. 5, 6, 7. The Israelites beyond Jordan, raised one on the banks of that river, as a testimony that they constituted but one nation with their brethren on the other side. Josh. xxii. 10. Vide FRAGMENTS, No. CXLVI. and PLATE of GILGAL.

Sometimes they marked by such a heap of *stones* the burying place of odious persons, as *Achan*, Josh. vii. 26. Absalom, 2 Sam. xviii. 17.

Rough and unformed *stones* were considered as purer, and fitter for sacred uses, than those that were hewn. Moses directed, Exod. xx. 25. an altar to be raised to the Lord, of rough *stones* ; not of hewn *stones* ; for if thou lift up thy tool upon it, thou hast polluted it.” God ordered that an altar of rude *stones* should be built to him upon Mount Ebal, Deut. xxvii. 5. that it should be covered with mortar, and that the

words of the covenant should be written upon it. This was performed by Joshua. Josh. viii. 31, 32. The altar of the temple at Jerusalem, built after the return from the captivity, was of rude *stones* ; Ezra v. 8. likewise that repaired by Judas Maccabeus, after the profanation of the former by Antiochus Epiphanes. 1 Macc. iv. 46, 47.

Moses speaking of Palestine, says, the *stones* of that country are *iron-stones* ; Deut. viii. 9. implying that they might serve to make knives, hatchets, and other instruments, which are commonly made of iron ; or that these *stones* have the hardness and solidity of iron ; or rather that the mountains of this country abundantly supply mines of iron, i. e. *iron-stone*.

A *heart of stone*, may be understood several ways. Job, xli. 24. speaking of the Behemoth, says, his heart is as hard as *stone*, as impenetrable as an anvil : q. d. he is of a very extraordinary strength, boldness, and courage. The heart of Nabal became as a *stone*, when he comprehended the danger he had incurred by his imprudence. 1 Sam. xxv. 37. His heart became immoveable like a *stone*, it was contracted or convulsed, and this convulsion occasioned his death. Ezekiel says, xi. 19. xxxvi. 26. the Lord will take away from his people the heart of *stone*, and give them a heart of flesh ; he will convert them, and inspire them with milder and more gracious feelings. Pretty nearly in the same sense, John the Baptist said, Matt. iii. 9. God was able to raise up to Abraham, children from the *stones* of the desert.

A *stone* is sometimes put for an idol of *stone* ; “ Wo unto him that saith to the wood, Awake, and to the dumb *stone*, Arise, it shall teach.” Hab. ii. 19. The Assyrians threw into the fire the gods of the nations ; for they were no gods, they were only wood and *stone*. Isaiah, xxxvii. 9. And Jer. ii. 27. “ Saying to a stock, Thou art my father, and to a *stone*, thou hast brought me forth.”

To be reduced to a heap of *stones*, is said of a city or house which is entirely ruined and demolished ; I will make Samaria “ as a heap of the field, and as plantings of a vineyard [or, as a heap of *stones* gathered out of a field into a waste corner, when the field is about to be planted as a vineyard.] Mic. i. 6. Isaiah says, xvii. 1. Damascus shall cease to be a city, and shall be reduced to a heap of *stones*. Thus also our Saviour, speaking of the destruction of Jerusalem, says, one *stone* shall not remain upon another. Matt. xxiv. 2.

Daniel, speaking of the kingdom of the Messiah, compares it to a small *stone* loosened from the
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the mountain, by no mortal power, that struck upon the feet of the *Colossus* which Nebuchadnezzar saw in his dream, and afterwards filled the whole earth. Dan. ii. 34.

Ecclesiasticus says, xxii. 1, 2, that the slothful man shall be stoned with *stones* of dirt, and *stones* of filth or dung. That is, besides the punishment of being stoned, he shall suffer the shame of contempt. He shall be daubed with dirt, and be hooted at as defiled with dung. The English translation reads; "A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace. A slothful man is compared to the filth of a dunghill, every man that takes it up will shake his hand."

Ezekiel, xxviii. 14, 16. compares the king of Tyre to the cherubim in the temple, in the midst of the *stones* of fire, or of burning *stones*. The cherubim were of gold, the pavement of the sanctuary was of stones and marble, precious and shining. Thus the king of Tyre was clothed with magnificent garments; and precious stones surrounded him on all sides, his apartments were paved with precious marble, &c.

STONING. *To stone, to put to death by casting stones.* Lapidation was a punishment much in use among the Hebrews, and the rabbins reckon many crimes that were subject to it. These are, in general, all that the law condemns to death, without expressing the particular kind of death.

The rabbins tell us, that when a man was condemned to death, he was led out of the city, an officer going before him with a pike in his hand, at the top of which was a linen cloth, to render it distinguishable from afar, and that those who might have any thing to offer in favour of the criminal, might propose it. If no one offered, he was conducted to the place of execution, and was exhorted to acknowledge and confess his fault; because those who confess their sins, have a part in the life to come. After this he was stoned. But *lapidation*, say the Rabbins, *apud* Selden. *de Synedriis*, lib. 1. cap. 5. ii. 13. was performed after two manners. The first was when *stones* were thrown upon the guilty person till he died; the witnesses throwing the first stone at him. The second manner was, when the criminal was brought to a steep place, in height exceeding that of two men, whence one of the two witnesses threw him headlong, and the other rolled a large stone upon his body. If he did not die, by his fall from the rock, they dispatched him by throwing stones upon him. [Some suppose a reference to these two manners of *stoning*, Matt. xxi. 44. It will remind the classical reader of the Tar-

peian rock, of the Romans.] We see instances in Scripture of the first manner of *stoning*; but we have no example of the second; that of Jezebel, thrown out of a window, proves nothing. 2 Kings ix. 33.

What we have said, that the Jews generally stoned criminals out of the city, is true only of regular executions. In some cases they stoned those whom they thought deserved it, wherever they found them:—as blasphemers, adulterers, or idolaters. Thus, when they brought to Jesus a woman surprised in adultery, John viii. 7. he said to her accusers, Let him who is without fault cast the *first stone* at her. And, when the Jews pretending he blasphemed, took up stones to *stone him*, even in the temple: John viii. 59. x. 31. On such occasions they did not stay for the usual formalities; but followed the transports of their passion. This they called, *the judgment of zeal*.

We are told, that after a man had been *stoned*, they fastened his body to a stake, by tying his hands together, and so left him till sun-set; they then untied him, and buried him in the *Vale of Carcasses*, [Comp. FRAGS. No. DLXXVIII.] with the stake to which he had been fastened. This they say, was done only to blasphemers and idolaters; but it would be very difficult to prove this by Scripture. [But if this custom really took place it much illustrates the intention of the Sanhedrim in the case of Jesus, as suggested in the FRAGMENT above referred to.]

STORAX. Jacob included *Storax* in his present to the governor of Egypt, whom he did not know to be his son Joseph. Gen. xliii. 11. Hebr. נֶחֱוֹת, *nechoth*. LXX. Θυρίαια, *perfumes*. Aquila Στοπακα, *Storax*. Jerom has followed Aquila. *Storax* is a plant in magnitude and form somewhat like a quince-tree. It yields a liquor also called *Storax*. Its blossom is white, and its fruit hangs by long stalks, covered with a thin skin, round and sharp at the bottom, of the bigness of a large nut, wherein are little kernels, whence the grain is taken. *Storax* is a fat thick liquor, like balm, which has a disagreeable smell. Some do not distinguish *storax* from *stacte*, which see.

It is not certain that *Nechoth*, signifies *storax*, Jerom, Gen. xxxvii. 25. 2 Kings xx. 13. and Isaiah xxxix. 2. renders it by *aromata*, and Gen. xliii. 11. by *storax*. The LXX. always use *aromata*. Others think it to be *war*, *rosin*, *stacte*, *balm*, or something very valuable.

STORK, Ciconia, a bird well known; in Hebrew *chased*, or *chasida*, חָסִידָה, חָסִיד, which signifies *pity* or *mercy*; probably because of the tenderness it manifests towards its parents, which

which it never forsakes; but feeds, and defends. The *stork* is a bird of passage, Jer. viii. 7. "The *stork* in the heaven knoweth her appointed times, and the turtle and the crane, and the swallow observe the time of their coming." Jerom and the LXX. sometimes render the Hebrew by *Herodius*, the heron, sometimes by pelican, or kite: but interpreters are pretty well agreed, that it signifies a *stork*. Moses places it among unclean birds. Lev. xi. 19. Deut. xiv. 18. The Psalmist says, civ. 17. "As for the *stork*, the fir-trees are her house." In the climate of Europe, she rather makes her nest on some high tower, or the top of a house; but in Palestine, where the coverings of the houses are flat, she builds in high trees. Profane authors speak much of the piety of the *stork*, and its gratitude to its parents. St Ambrose says, *Hexaemer, lib. v. cap. 16.* that for this reason the Romans called it *avis pia*; and Publius, *apud Petron. (Vide Bochart, de Animal. Sacr. tom. 2. lib. ii. cap. 29.)* calls it *pietatis cultrix*:

*Ciconia etiam gruta, peregrina, hospita,
Pietatis-cultrix, gracili-pes, crotalistrus.*

The *stork* has beak and legs long and red; it feeds on serpents, frogs, and insects: its plumage would be wholly white, but that the extremity of its wings, and some small part of its head and thighs are black: it sits for the space of thirty days, and lays but four eggs. Formerly the *stork* was not eaten, but at present it is much esteemed, for the delicacy of its flesh.—They visit southern countries in August, and return in spring. Bellonius says, that when they go away, that *stork* which comes last to the place of rendezvous is killed. *Vide MISCELLANIES, PLATE IV. No. 1. a stork's nest at Athens. FRAGMENTS, No. CCLXXXV.*

Besides the common *stork* above described, there is a black one which the Egyptians call *Ibis*; it is not a bird of passage, but continues in that country, and was a sacred bird. *Vide FRAGMENTS, No. CXXVIII. and PLATE.*

STRANGE Worship. The Hebrews thus called all idolatry, all superstition, all imitation of the worship of *strange* nations and idolaters, all sacrilege, all religious worship performed, even to the true God, in place, time, or manner, different from what he had appointed: All this is called *strange worship*, because not conformable to that of the patriarchs of their nation.

[**STRANGE Wives**; foreign women married by Israelitish men. **STRANGE Women**, foreign women resident in Israel. Their characters being none of the best, many bad things are compared to them. Nevertheless, we find seve-

VOL. II. PART XXVIII. Edit. IV.

ral such in the genealogy of the kings of Israel; and consequently, in that of Jesus Christ.—Hence we may infer that some of them became sincere and honourable worshippers of the God of Israel.]

I. STRATO; The Tower of Strato. See CÆSAREA OF PALESTINE. This famous city was built by Herod the Great. It is said, *Strato* was a Grecian, who gave his name to this place, and tower. See ANTIGONUS.

STUDIES of the Hebrews. The chief study of the Hebrews, was always the law of the Lord. We see this recommended throughout the Old Testament. Exod. xiii. 9. Deut. vi. 7.

But their study was not confined to the laws, and to the ceremonies, prescribed by Moses: they studied their histories, and genealogies; so that the children of the Jews, according to Jerom, had at their fingers-ends all the genealogies in the Chronicles. From their tenderest infancy, as Josephus affirms, *cont. App. lib. i.* they were accustomed to study the laws of God, to learn them by heart, to practise them; and they were so addicted to them, that they were ready to die for them.

After they had the writings of the prophets, they endeavoured very earnestly to ascertain the sense of the prophecies, and to study their hidden meaning. This we see by Daniel, who applied himself with great assiduity to unfold the meaning of his own revelations, and those of the prophet Jeremiah, who had fixed the time for the termination of the captivity. Dan. vii. 28. ix. 2, 3, 22, 23, 24. Comp. 1 Pet. i. 11. Jesus, son of Sirach, is described as a man of learning, who, after he had with great diligence studied the law, the prophets, and the other books of his nation, laboured to write something that might be of use to posterity. And the description given by the son of Sirach of a truly learned man, according to the Hebrews, is as follows: "The wise man who addicts himself to study, and who meditates on the law of the Lord, will search out the wisdom of all the ancients, and will make the prophets his study. He will lay up in his heart the discourses of famous men, and at the same time he will penetrate into the mystery of parables. He will enter into the service of great men, and will appear before the governors of provinces. He will travel into the territory of foreign nations, to prove good and evil among men. And if it shall please the sovereign Lord, he will be filled with the spirit of understanding: and will dispense the words of wisdom like rain, &c."

In our Saviour's time it appears, that the main study of the Jewish doctors was the traditions.

tions. Jesus Christ upbraids them frequently with having forsaken the law of God, and its true meaning, by ascribing meanings and explications to it, contrary to its genuine sense, and the intention of the law-giver. St. Paul who had been educated in these principles, exposes the absurdity of them in his epistles, recalling the laws to their original, and true sense. But all this was not able to cure the spirit of the Jews on this article; at this day they are more bigotted to their traditions than ever, and make them the greatest part of their study. See SCHOOLS, SYNAGOGUES, TRADITIONS, RABBINS, &c.

STYLE, *to write with*. The ancients often used *styles*, i. e. a kind of bodkin, to write with on tablets coated over with wax. These *styles* were of iron, brass, or bone, sharp at one end, the other formed like a little spoon, or *spatula*. The sharp end was used for writing letters, the other end expunged them. The writer could put out, or correct, what he disliked, and yet no erasure appear, and he could write anew as often as he pleased on the same place. On this is founded that advice of Horace, of often turning the *style*, and blotting out,

*Sæpe sty'um ventus iterum quæ digna legi sint
Scrip'tus.*

Scripture alludes to the same custom; *E. gr.* 2 Kings xxi. 13. I will blot out Jerusalem as men blot out writing from their writing tablets." I will turn the tablets, and draw the *style* over the wax, till nothing appear, not the least trace.

Isaiah, viii. 1. received orders from the Lord, to write in a great roll of parchment, with the *style of a man*, what should be dictated to him.—It is asked, What is meant by this *style of a man*? It could not be one of these *styles* of metal: They were not used for writing on parchment. It is probable, that the *style* of a man, in this place, signifies a manner of writing, which is easy, simple, natural and intelligible. For generally the prophets expressed themselves in a parabolical, enigmatical, and obscure style. Here God intended that Isaiah should not speak as the prophets, but as other men used to do.

Jeremiah says, viii. 8. the style of the doctors of the law, is a style of error, it writes nothing but lies. Literally; "The pen of the scribes is in vain." They have promised you peace, but behold war. He says, "The sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their heart;" or, engraven on their heart, as on writing tablets. The Hebrew says, a graver of *Shamir*. See SHAMIR.

SUAH, *that tears up by the roots*; from *sachah*, or from *nasach*: otherwise, to

despise. [*lamenting, peevish*? or painful to be borne; such being the condition of his mother at his birth. The name of his brother, Harnepher, is also thought to signify *restlessness*, or even *breathlessness*, from the same cause. Sous of Zophach. 1 Chr. vii. 36.]

SUCCOTH, סוכות, *tents, tabernacles*: from סך *suc*.

I. SUCCOTH, or SOCHOTH, the first encampment of the Israelites, after they left Egypt. Exod. xii. 37. perhaps the *Mischenoth*, or *Cities of Tents*, Exod. i. 11. Our translation renders *Mischenoth* "treasure cities."

II. SUCCOTH, a city beyond Jordan, between the brook Jabok and that river. Jacob on his return from Mesopotamia, passing over the brook Jabok, set up his tents at *Succoth*, where afterwards a city was built, Gen. xxxiii. 17. Joshua assigned it to the tribe of Gad. Josh. xiii. 27. Solomon cast his large brazen vessels, for the temple, between *Succoth* and *Zarthan*. 1 Kings vii. 46. Jerom says, *quest. Hebr. in Gen. xxxiii.* that *Succoth* was in the district of Scythopolis. The Jews tell us the name of *Darala* was some time afterwards given to *Succoth*; סכות דרעלה, *Succoth Darala*. Gideon tore the flesh of the principal men of *Succoth* with thorns and briars, because they returned him a haughty answer when pursuing the Midianites, Judges viii. 5, *ante A. D.* 1245.

[SUCCOTH. Vide FRAGMENTS, No. CCVI. Cots, or Booths,

1. Of Jacob, Gen. xxxiii. 17. Josh. xiii. 27. Judg. viii. 5. 1 Kings vii. 46. Psalm lx. 8. in Mount Gilead, near Peniel, in Gad.

2. Of the Israelites, when preparing to leave Egypt, called by Pliny, *Suchæ*, lib. vi. cap. 29. *Scenas Mandrorum* in the Antonine Itinerary, as some suppose. Exod. xii. 37. xiii. 20. Numb. xxxiii. 5. Comp. FRAGS. No. XXXIX.

3. SUCCOTH BENOTH, booths, or tents of the young women, (Wenches' cots) places sacred to Venus Milytta, called *Camaras* by Herodotus; whence, perhaps, *camera*, chambers, 2 Kings xxvii. 20. Baruch seems to allude to these, vi. 42, 43. Comp. FRAGS. No. CCXIII.]

SUCCOTH-BENOTH, סכות-בנות, *tabernacles of young women, or tents of prostitutes*; from סך *soc*, a tent, a tabernacle; and בת *bath*, a daughter.

SUCCOTH-BENOTH. 2 Kings xvii. 30. The Babylonians brought from Assyria into Samaria, made there *Succoth-benoth*. Vide Selden, *de Diis Syr. Syntagm.* 2. cap. 7. Grotius, *ad 2 Reg. xvii.* 20. Herodotus says, lib. i. cap. 199. that at Babylon all the young women are obliged, once in their lives, to prostitute themselves to a stranger, in honour of the

goddess Milytta, or Venus. The rich present themselves before the temple in covered chariots, attended by a great number of domestics. They go only out of ceremony, and do not abandon themselves to strangers, as others do. But the common sort stand before the temple, having crowns on their head, and being separated, by small cords, which, however, do not hinder strangers from going in, and choosing. They throw money in their laps, saying, "I invoke the goddess Milytta for you." The woman must not refuse this money, be it ever so little, because it is appointed to uses which they call sacred, nor must they reject such persons as offer themselves. These lead them away; after they have accompanied them, they may return to their own houses. Probably, the Babylonians brought with them this abominable custom into Samaria. The Rabbins insist, that *Succoth-benoth* signifies a hen and chicken. Eusebius and Jerom, in *locis*, seem to think, it is a city which these people built in Samaria. *Vide* FRAGMENTS, No. CCXIII.

SUD, or SODI, Σδὶ, from סוד, *sod*, secret. Heb. *pride*. A river of Babylonia, Baruch, chap. iv. We know no river by this name in that country: it might be some stream flowing into the Euphrates.

SUDARIUM. This Latin word, according to several good interpreters, signifies a bandage of cloth, wrapped about the head. [Theophylact, Œcumen. Drus. Hamm. Sanct. Lud. de Dieu. in Act. xix. 2.] *Sudarium* comes from *sudor*, sweat. We generally translate *sudarium* by *handkerchief*, or *napkin*; but its proper signification, and use, was to wipe off sweat from the head and face.

The wicked servant, Luke xix. 20. returned his master's money which he had hid in a napkin; in *sudario*. Acts xix. 12. we read, that the *sudaria* of linen, which St. Paul had used in wiping himself, restored the sick to health.

Sudarium is chiefly used in ecclesiastical language, to signify the shroud in which the body of our Saviour was wrapped in his sepulchre.

But shrouds are not *sudaria* properly so called: for, John expressly mentions the *sudarium* upon the head of Lazarus, brother to Mary and Martha, and upon the head of Jesus Christ, as they lay in their tombs; xi. 44. xx. 7. Beside which they were wrapped in shrouds, &c.

SULPHUR, is distinguished into two sorts; the yellow *sulphur*, or common sort, which is hard, shining, friable, easily melted, and inflammable. The mines of *sulphur* which are found at Mount Vesuvius, and other burning mountains, or volcanos, maintain the inflammation of

the earth in the bowels of these mountains. The other kind is *sulphur vivum*, grey, fat, bituminous, inflammable: it furnishes the yellow *sulphur*.

Scripture speaks of *sulphur* in several places. The Hebrews call it גופרית *gofrith*, which resembles the word גפר *gopher*, used to signify the wood chosen by Noah to build his ark. Moses says, that the Lord rained fire and brimstone upon Sodom and Gomorrah; Gen. xix. 24. i. e. he destroyed those cities by sulphureous and fiery discharges. Deut. xxix. 23. he says, that God consumed them by *sulphur* and the burning of salt. The Hebrews reckoned as salts, nitre, bitumen, *sulphur*, and inflammable substances. *Vide* SODOM and LOT.

Job, or rather Bildad, his friend, Job xviii. 15. says, by way of imprecation on the wicked, "brimstone shall be scattered upon his habitation:" lightning or thunder shall fall on his house, and there leave the fume of *sulphur*. Or, the wicked shall be driven out of his house, and those who take possession of it, should purify it by *sulphur*. This was a common fumigation for expelling bad air, and for purifying infected habitations. [Comp. the action of Ulysses in the Odyssey; who purifies the large hall of his palace from the smell of blood, by burning *sulphur* in it.] The Psalmist allots to the wicked their portion of fire, *sulphur*, and tempestuous winds;—thunders and storms, Psalm xi. 6. Isaiah, xxx. 33. describing the burning of the Valley of Tophet, defiled by idolatry, says, a great pile is provided for it, which the breath of the Lord should inflame as a torrent of *sulphur*.

The same prophet, chap. xxxiv. 9. to give a lively idea of that vengeance which God should take on wicked nations, says, that in his presence, rivers should be turned into pitch, the earth into *sulphur*, and burning pitch; that they should continually burn night and day, and their smoke should ascend to heaven incessantly. What a strength of imagery! Ezekiel threatens the army of Gog with the severest effects of God's wrath, pestilence, blood, violent rains, thunder, fire, *sulphur*, xxxviii. 22. We have seen a shower of *sulphur* fall on Sodom, and we often find it in the Revelations.

SUN, שמש, *Shemesh*. ἥλιος, *Helios*. Sol. This great luminary God created at the beginning, to govern the day. We think it was the sun which the Phenicians worshipped under the name of *Baal*, the Moabites under the name of *Chemosh*, the Ammonites under that of *Moloch*, the Israelites under that of *Baal*, and king of the host of heaven. They worshipped him on high places, in groves, on the roofs of their houses.

Moses cautioned the Israelites against this : Deut. iv. 19. "Take ye therefore, good heed unto yourselves,—lest thou lift up thine eyes unto heaven, and when thou seest the *sun*, the moon, and the stars, even all the host of heaven, thou shouldst be driven to worship and serve them." Deut. xvii. 3. he condemns to death those perverted to worship strange gods, the *sun*, the moon, &c. Josiah, king of Judah, took from the temple of the Lord, the horses, and burned the chariots, which the kings his predecessors had consecrated to the *sun*. 2 Kings xxiii. 11. Job says, xxxi. 26, 27, 28, that he looked on it as a very great crime, and as renouncing the God that is above, to kiss his hand in token of adoration, when he beheld the *sun* in all its beauty and splendor. Ezekiel, viii. 16. saw in the spirit, in the temple of the Lord, five and twenty men of Judah, who turned their backs on the sanctuary, and had their faces towards the east, worshipping the rising *sun*.

The *sun* furnishes matter to the greater part of the noble similitudes, used by the sacred authors. To represent great public calamity, they say the *sun* was obscured, &c. &c. See Isaiah xiii. 10. xxiv. 23. Jer. xv. 9. Ezek. xxxii. 7. Joel ii. 31. Amos viii. 9.

Scripture acquaints us with three very extraordinary and miraculous accidents that happened to the *sun*. The first was, when it stood still at the command of Joshua. Josh. x. 12, 13. *Vide* FRAGMENTS, No. CLIV. The second, when it [the shadow] returned back in the time of king Hezekiah. 2 Kings xx. 11. *Vide* Nos. II. CII. CCLXIII. And the third, when it was involved in darkness, though the moon was at full, during the time of our Saviour's crucifixion. Matt. xxvii. 45.

To express a long continuance of any thing glorious and illustrious, in Scripture style it is said, it shall continue as long as the *sun*. So the reign of the Messiah, Psalm lxxii. 17. And Psalm lxxxix. 36. his throne is as durable as the *sun*. Under his happy dominion, the light of the moon shall equal that of the *sun*, and that of the *sun* shall be seven times more than ordinary. Isaiah xxx. 26. Christ is called the *sun* of righteousness, Mal. iv. 2.

The compass of the whole earth is described by the expression, from the rising of the *sun*, to the going down of the same: or rather, from east to west. Psalm l. 1. cvii. 3. cxiii. 3, &c. To be hung on a gibbet in the eye of the *sun*, to be exposed in the fields to the birds of the air, to the heat of the *sun*, expresses the utmost degree of ignominy. I have beheld all that is done under the *sun*, i. e. in the world. "A woman

clothed with the *sun*, and the moon under her feet," is the church, personified. Rev. xii. 1.

SUPERSTITION, and *Superstitious*. These words occur only in the New Testament. Festus, governor of Judea, informed king Agrippa, that Paul had disputed with the other Jews, concerning matters of their own *superstition*. Acts xxv. 19. He spoke like a true pagan, equally ignorant of the Christian religion, and of the Jewish. St. Paul, writing to the Colossians, chap. ii. 23. recommends to them, not to regard false teachers, who would persuade them to a compliance with human wisdom, in an affected humility and superstition. Speaking to the Athenians, he says; "I perceive that in all things ye are too *superstitious*, &c. Acts xvii. 22.

The Latin word *superstitio*, may insinuate, either, 1. that a *superstitious* person adds something to the appointed worship, *quod superstat et superfluit*, which is redundant and unnecessary; hence *superstitio* may stand for a superfluous worship: or, 2. that a *superstitious* man looks on God and religion as an insupportable yoke: *horribili super aspectu mortalibus instans*, as Lucretius says, *lib. i.* The Greeks call it *deisidaimonia*, Δεισιδαιμονία, *inanis terror deorum*, terror of the gods [*demon-terror*.] A *superstitious* man looks on God as a severe and rigid master, and obeys with fear and trembling. Varro says, the pious man honours and loves God; the *superstitious* man dreads him, even to terror. Maximus Tyrius observes, that a man truly pious looks on God as a friend full of goodness, whereas the *superstitious* serves him with base and mean flattery. [Probably, however, the Greek word *deisidaimonia* is of less offensive import, than our author has stated: as Festus, a governor newly arrived in his province, would not have paid so ill a compliment to Agrippa, a king, of the Jewish religion, as to call *his* religion *superstitious*: and when Paul at Athens tells the Arcopagites, *ye are too superstitious*, I am persuaded he uses a word susceptible of a good, as well as of a bad sense; as it would have been highly indecorous, nor less unnecessary, to calumniate the religious disposition of his judges, whom he was addressing: whereas, if we take this word in the sense of *worship*, or *reverence*, Festus may say, "Paul and the Jews differ in respect to certain objects of *spiritual reverence*;"—and Paul may say, "I perceive ye are greatly attached to *objects of spiritual reverence*," not only without offence, but as a very graceful introduction to a discourse, which proposed to describe the only proper object of such reverence.]

SUPH,

SUPH, סֹפֶה, *Jam Suph, Sea of Rushes, the Red-sea.* See *Sea of Suph*.

[**SUPHA**, סוּפָה. **SUPH** is certainly the Red Sea; but the notion of *Suph* being an appellation belonging to the Red Sea only, has misled our translators into gross errors of geography. We read, Numb. xxi. 14. of the book of the wars of the Lord, what he did in the Red Sea—*Supha*—and in the brooks of Arnon." But the brooks of Arnon were not near the Red Sea, nor was any transaction there comparable to the passage of the Red Sea by the Israelites. It is more probable, that this *Supha* is the same as *Suph*, Deut. i. 1. where Moses repeated his laws; which was eleven days' journey from Horeb, and between Paran, Tophel, &c. on this side Jordan; Eng. Tr. certainly, to say the least, in the neighbourhood of that river, and by the banks of it: very distant from the Red Sea. If the name may be derived from a root that signifies *the end*, it might be not far from the end of the Dead Sea; and probably, rather a place, or district, than a city. It might have been a field of battle.]

SUR, סוּר, Πύλη τῶν ὁδῶν, *that withdraws, or departs.* A gate in the temple, 2 Kings xi. 6. called the gate of the foundation, 2 Chron. xxiii. 5.

SUSANCHITES, שושנאי, Vulgate, *Sasanechei.* Lily, or rose, or joy of the lame, or of those that strike; from שושן *shoshan* a lily, or rose, or נכח *naca*, lame, or that beats or strikes. This word is foreign from the holy language.

SUSANCHITES, *Susanchai.* A people that came from beyond the Euphrates to inhabit Samaria, Neh. iv. 9. Probably their former dwelling was in *Susiana*, or the city and country of *Suses*, or *Sushan*.

SUSANNA, Σωσάννα, lily, or rose, or joy, from שושן *shoshan*.

1. **SUSANNA**, daughter of Chelcias, and wife of Joachim, of Judah. The history of *Susanna* happened about A. M. 3401, ante A. D. 603. She dwelt at Babylon, being carried thither captive with her husband, probably at the same time as Daniel; A. M. 3398, ante A. D. 606. *Susanna* was a woman of extraordinary beauty, and of equal piety. The captive Jews of Babylon, assembled at her husband Joachim's house, for the determination of their affairs; and annually they appointed two judges, for the decision of difficulties. Every day about noon *Susanna* walked in her husband's garden. The two Judges, who frequented Joachim's house, conceived a violent passion for her, and having met in the garden, to watch for an opportunity of seeing her, they agreed on

means of surprizing her alone in the garden. Having succeeded, they ran to *Susanna*, and threatened, if she would not consent to gratify them, they would accuse her of meeting a young man in the garden.—*Susanna* sighed deeply and answered: "I see nothing but danger on both sides. But it is better to fall into your hands and be innocent, than to sin against the Lord." She then began to cry out as loud as she could; and the old men at the same time, cried out against her. The people flocked thither, and the two judges affirmed, that they had surprised *Susanna* with her gallant who escaped.

The day following, the people being assembled at Joachim's as usual, the judges ordered *Susanna* before them, who came, accompanied by her father, mother, children, and family. Then standing up, the judges putting their hands on her head, swore, that they had seen her in the garden with a young man, and had surprised them in the very act. *Susanna* being condemned to death, called on God, to witness her innocence.

The Lord heard her prayers; and as she was led to execution, a young man, named Daniel, cried out, "I am innocent of the blood of this woman." On this the people stopped. Daniel upbraided their credulity: Return, says he, and try her again, for they have borne false witness against her." When returned to Joachim's house, Daniel said; separate the elders, from each other, and let me examine them singly. He asked the first; under what tree did you see them together? he answered, "under a *mastic-tree*." Daniel said to him; the angel of the Lord shall quickly saw you in two." Then the other elder came, to whom he put the same question. He answered, "under a *holm-tree*." Daniel told him, the angel of the Lord was ready to cut him asunder in the middle." Then all the people shouted for joy, and inflicted on the elders the penalty they had appointed for *Susanna*; i. e. stoning.

This history is not extant in the Hebrew of Daniel, but only in the (apochryphal) Greek. Many have disputed its canonicalness. Julius Africanus wrote against the truth of this history; *Vide Origen, Epist. ad Jul. Afric. et Tract. 31 in Matth.* Jerom, who in some places is not favourable to it, and censures it as a mere fable, in other places says, that not only the Greeks and Latins, but also the Syrians and Egyptians, received it as Scripture. *Apolog. Rufin. lib. ii. and Prefat. in Daniel.* (There is an argument drawn from the play upon words in reference to the names of the two trees, in verse

verse 54. Ὑπὸ σχίνον—ἤδη γὰρ Ἄγγελος τῷ Θεῷ
σχίσει σε μέσον. 58. Ὑπὸ πρίνον—τὴν ῥομφαίαν
ἔχων πρίσει σε μέσον. These allusions, which
only have place in the *Greek*, have made it
(strongly) suspected, that this history was never
written in *Hebrew*. Yet it is not impossible,
but that the ancient *Greek* translator, finding
these allusions in the *Hebrew*, may have imitat-
ed them in *Greek*, substituting one tree for
another.) [N. B. This mode of reasoning ren-
ders the whole copy uncertain; and it is unwise
to admit as canonical Scripture, a work liable to
such exceptions.]

Several interpreters have thought, that the
two judges, convicted by Daniel, were Ahab
and Zedekiah, false prophets of Babylon,
whom Nebuchadnezzar king of Babylon roasted
in the fire, because they committed villany in
Israel, and have committed adultery with their
neighbours' wives. Jer. xxix. 21, 22. But the
history states that *Susanna's* accusers were put
to death, 1. by the people, 2. probably by
stoning, as *Susanna* was to have been.

II. SUSANNA, a holy woman who attended
on Jesus Christ, with others, who administered
to him and his disciples of their substance,
Luke viii. 2, 3. This was commonly practised
by pious women among the Jews, and gave no
offence. Jerom, *ad Matth.* xxvii. Beda, Strabo,
&c. We know nothing more of this *Susanna*;
for all that has been said of her arrival at Mar-
seilles, with Lazarus, Martha, and Mary, is
very apocryphal.

SUSI, סוסי, horse, or swallow; from סוס *sus*:
otherwise, moth; from סס *sas*. Father of Gad-
di, of Manasseh, Numb. xiii. 11.

SWALLOW. This bird is mentioned, Isaiah
xxxviii. 14. "Like a crane or a swallow, so did
I chatter." And Jer. viii. 7. "The stork in
the heaven knoweth her appointed times, and
the turtle, and the crane, and the swallow ob-
serve the time of their coming." It is related
in Tobit, ii. 11. that the dung falling from
a swallow's nest into his eyes, occasioned his
loss of sight. The Hebrew סיס *Sis*, translated
swallow, according to some interpreters, signi-
fies a crane; Pagn. Munster, Buxtorf, Mercer,
Rab. Salom. et Kimchi: and that which is join-
ed with it in Isaiah and Jeremiah, חגור *hagur*,
according to them signifies a swallow. The
Chaldee and Symmachus translate the words of
Isaiah, "I cried as the swallow which is taken."
And Aquila, like the swallow (סוס *sus*) Agur.

The Septuagint, Vulgate, and Bochart, think
that *sis* signifies a swallow. But the Septuagint,
the Vulgate, and Symmachus took *hagur* for a
verb. Bochart thinks it signifies a crane. It is

plain from Jeremiah, that these two words sig-
nify different birds. The reasons in proof that
sis signifies a swallow, are, 1. The antient
Greek interpreters took it in this sense. 2. The
name *sis* answers to the cry of the swallow; and
the goddess *Isis*, [the reader will remark the
formation of the name.] they say, was changed
into this bird. 3. The swallow is a plaintive
bird, and of passage, which suits the meaning of
Isaiah and Jeremiah. [Some think the name *sus*
is derived from the rapid flight of this bird; and
a kind of swallow is called *swift*, among our-
selves. The martins are also reckoned among
swallows. The species are very numerous.]

This bird is black, with spots of a dirty black
under her belly; is very swift of flight; appears
in summer; and departs before winter, proba-
bly into hotter climates. It is called *Chelidon*
in Greek, whence comes the name of the herb
Chelidone; in English, *celandine*, or *swallow-
wort*, because it is pretended, that with this
herb the swallow opens the eyes of her young,
though they should be blind.

She is said to breed twice a year; once in
each climate. Their chief food is insects. They
commonly make their nests in chimneys, and
every year return to the same place. Their nests
are made of clay or dirt, with little bits of straw
or chaff intermixed.

Bellon says, its eye-sight is so quick, that it
perceives a fly at the distance of a thousand
paces. There are also sea-swallows. I do not
find that Moses declares the swallow clean or
unclean.

SWINE, an animal well known; forbid as
food to the Hebrews, Lev. xi. 7. Deut. xiv. 8.
They held the flesh of this animal in such de-
testation, that they would not so much as pro-
nounce its name. But instead they said—that
beast—that thing. Porphyry affirms, *de Abstin.*
Animal. that the Hebrews and Phenicians ab-
stained from pork, because there was none in
their country. It had been much more congru-
ous to have said, there was none, or but little,
because they bred no hogs, so great was their
abhorrence: for we know that there were herds
of swine in our Saviour's time. Matth. viii. 30,
31. Mark v. 11. Luke viii. 32, 33. xv. 15.—
Some antient authors thought, Plut. *Arch. Sym-
pos, lib. iv.* that the Jews refrained from the
flesh of this animal, because they paid divine
honours to it;

Judeus licet et porcinum numen adoret,
Et Cilli summas advocet auriculas.

PETRON. Sat. Frag.

But this calumny is so notorious, as not to
deserve

deserve confutation. Profane authors rallied them on this abstinence, saying, that the Jews would as soon kill a man as a hog;

Neo distare putant humanâ carne suillam.
JUVEN. Sat. xv.

Augustus said (*apud Macrob.*) it were "better to be Herod's hog than his son;" because that prince had slain several of his sons, whereas he slew no hogs. *Vide HEROD.*

Beside the Jews, the Egyptians had such a horror for this animal, that whoever had touched one, though by chance, he plunged himself into the river, clothes and all. They did not allow swine-herds to enter their temples, nor would they have any intercourse with them. Herod. *lib. ii. cap. 47.* The Arabian Scenites ate no pork: and Solinus assures us, that if hogs were but carried into their country, they would presently die. When Adrian rebuilt Jerusalem, he set up the image of a hog in *bas relief* on the gates, to inflict the greater contempt on the Jews. *Vide FRAGMENTS, No. CCIII. and JEWISH COINS from Calmet, PLATE II.*

Our Saviour, Matt. vii. 6. forbids his disciples to cast their pearls before *swine*, lest, says he, they should tread them under foot, and turn against you and tear you, *q. d.* We must not rashly discourse on divine matters, and on certain truths, before an audience ill prepared to receive them. This will only provoke them, and expose truth to insult. The same is enjoined in Ecclesiasticus, xxxii. 6. do not speak, but when you find a hearer disposed to receive your doctrine. On this maxim was founded the practice of the ancient fathers of the church, not to speak of the mysteries of Christianity before pagans. The prodigal son, Luke xv. 15. when in distress, was glad to feed *swine*! a most degrading office to one of the Jewish nation!

It is said, Prov. xi. 22. "as a jewel of gold in a *swine's* snout, so is a fair woman which is without discretion." The Jewish and Arabian women wore rings in their nostrils to adorn themselves. But nothing can be more ridiculous than to put a gold ring, or a jewel in a *swine's* snout. Comp. FRAG. No. DCLXVII.

St. Peter compares sinners that frequently relapse into sin, to a *swine* that as soon as washed, again wallows in the mire. It is a kind of proverb, *the hog loves dirt.*

SWORD In the style of the Hebrews, the *sword* is often used for war. The Lord shall send the *sword* into the land; *i. e.* war. The "mouth of the *sword*," is the edge of the *sword*. "A man that draws the *sword*," is a soldier by profession. The *sword* of the mouth, Job v. 15.

is, pernicious discourse, accusations, slander, calumny. "Their tongue is a two-edged *sword*," Psalm lvii. 4.: the tongue of the wicked is extremely dangerous. "If he turn not, he will whet his *sword*:" he will prepare to send war. To lift the *sword* upon stones, Ex. xx. 25. is to cut them with a chissel, or other sharp iron instrument. "By thy *sword* shalt thou live," Gen. xxvii. 40. thou shalt support thyself by war and rapine. "Nation shall not lift up *sword* against nation," Isaiah ii. 4. shall not war, smite, wound, or kill. "They that take the *sword* shall perish with the *sword*;" Matt. xxvi. 52. they that employ the *sword* by their own authority, and would do themselves justice, deserve to be put to death by the *sword* of authority. Or, this is a kind of proverb: those who take the *sword* to smite another, generally suffer by it themselves. [Or, the military profession exposes those who follow it to the fortune of war, to wounds, &c.] "The word of God is quick and powerful, and sharper than any two-edged *sword*;" Heb. iv. 12. it penetrates even to the bottom of the soul, into the heart and mind. St. Paul exhorts the Ephesians, vi. 17. to arm themselves with the word of God, as with a spiritual sword; to defend themselves against spiritual enemies. Comp. FRAGS. No. DCLIII.

[SYCHAR, a city described in John iv. 5. as being in Samaria, near the parcel of ground that Jacob gave to his son Joseph, but it is not elsewhere mentioned in Scripture. *Vide SAMARIA.*]

SYCOMORE, a tree called the *Egyptian fig-tree*; its name is composed of *Sychos*, a fig-tree; and *Moros*, a mulberry-tree. It is like the mulberry-tree in its leaves, and the fig-tree in its fruit. This fruit grows from the trunk of the tree. It does not ripen till rubbed with iron combs. Amos alludes to this: "I was no prophet, neither a prophet's son, but I was a herdsman, and a gatherer [dresser] of *sycomore* fruit." Pliny, *lib. xiii. cap. 7.* observes, that these figs do not ripen except rubbed with iron; *Scalpendo tantum ferreis unguibus, aliter non maturescit.* Jerom on Amos says, that without this management the figs cannot be eaten, because of their intolerable bitterness; *Sycomori agrestes afferunt ficus, quæ si non vellicentur amarissimas cariculas faciunt.* Theophrast. *Hist. lib. iv. cap. 2.* Dioscor. *lib. 1.*

To render this tree fruitful, they make chinks and clefts in the bark, through which a kind of milky liquor distils. The figs are sweet, but not good for the stomach; they create a nausea, but they moisten and refresh. *Vide FRAGMENTS, No. CCLX. and PLATE, SYCOMORE.* Many of these *Sycomores* grow in Egypt;
some

some so large that three men can hardly grasp them. See FRAGS. No. LXVII.

SYENE, סֵנֵה, *bush*; from סֵנֵה *senah*; or *enmity*, according to the Syriac.

SYENE, a city on the southern frontiers of Egypt towards Ethiopia, between Thebes and the cataracts of the Nile. Ezekiel, xxix. 10. xxx. 6. places it at the extremity of Egypt, adjoining the land of Cush. But the Hebrew might also be translated *from Migdol to Syene, and to [even at] the frontiers of Cush*. The land of Cush was Ethiopia proper, which is beyond, i. e. south of Syene, the utmost city of Egypt. Migdol signifies a tower. Ezekiel also puts Migdol and Syene as the two extremities of Egypt.

The city of Syene itself, was well known to the ancients, who speak of it as the farthest city of Egypt towards Ethiopia. Strab. Ptolom. Herod. Plin. Stephan. *alii*. Pliny says it stands in a peninsula on the eastern shore of the Nile: that it is a mile round, and has a Roman garrison. Strabo, *lib. xvii.* says, there were three Roman cohorts stationed here, to check the inroads of the Ethiopians. He adds, that in this city was a well, wherein the sun shone direct to the bottom; and that here the sun made no shadow at noon, when in the summer solstice. Pliny also speaks of it; *lib. i. cap. 73. Solstitii die medio nullam umbram jaci.* And Lucan;

Umbras nusquam flectente Syene. Lib. ii. v. 587.

SYENE is small but well peopled. The mountains of *Alaki*, and of *Giannadel*, where are the cataracts of the Nile, terminate its territory. The first of these mountains is to the east, the other to the west. D'Herbelot, *Bibl. Orient.*

[*Syene*, or *Assouan*, is now so well known among us by the many travellers who have passed to, and beyond it, since the French invasion of Egypt, that we have no occasion to enlarge in describing it. *Syene* was occupied by the French in 1799; they were expelled by the British in 1801. It is now in the power of the government of Egypt—nominally for the Turks.]

SYLVANUS, *that loves the woods*; from *Sylva*, a forest. See SILAS, also No. DCLXV.

SYMBOL, from the Greek *Symbolon*, a mark or pledge, agreed on as a distinguishing sign. *Ex. gr.* Persons united by the bands of friendship or of hospitality, when they visited one another, carried their *symbols* or pledges, to shew they were of such a family, such a society, such a place, or such a religion. *Symbolum* also signifies what each contributed to a feast or entertainment, made at a common charge,

whether money, wine, or provisions: [somewhat analogous to our idea of "*clubbing*" for payment.] We find the word *symbolum* in this sense. Prov. xxiii. 20, 21. LXX.

[There were various *symbols* in use among the primitive Christians, as the fish, the dove, the anchor, the ship, the angler, &c. but, perhaps, the first of them was the *Alpha A.* and *Omega Ω.* mentioned in the Revelations. The subject is very curious to the inquisitive.]

In ecclesiastical language, *symbol* is that which forms the matter of the sacraments, that which is the subject of the senses, and opposed to what is represented by it. In the Eucharist, bread and wine are the *symbols* of the body and blood of Jesus Christ: and in baptism, water is the *symbol* of inward purification, new life, &c. Suicer, *Thes. Eccle.*

SYMMACHUS, a famous translator of the Old Testament, out of Hebrew into Greek. He was a Samaritan by birth, and lived at the end of the second century, under the emperor Severus. Epiphanius, *de Ponder. et Mensur.* says, that he was in good repute in his own country, and held a considerable rank among the learned of Samaria. But having an ambition of becoming their head and master, and being disgusted at their refusal of this dignity to him, he left Samaria, and settled among the Jews. He even submitted to the reception of a second circumcision from them; for the animosity between the Jews and Samaritans was so great, that they obliged proselytes to be re-circumcised.

After this *Symmachus* embraced Christianity, among the sect of the Ebionites. Euseb. *Hist. Eccles. lib. vi. cap. 17. et Demost. Evang. lib. vii. cap. 1.* In defence of these heretics against Catholics, he undertook a new translation of the books of the Old Testament into Greek: wherein he gives to the text the most favourable turn he can, conformably to their notions; who acknowledged Jesus Christ as the Messiah, but not as God; or the son of God. They likewise denied a future judgment; and maintained other errors.

The method of *Symmachus* in his translation, is very different from that of Aquila, or of Theodotion. Aquila endeavours, in a close and servile manner, to give the literal sense, and signification, of every word of the text, not much regarding the coherence of the discourse; whence his translation is rather a dictionary for the literal signification of the terms, than a translation expressing the sense of the writer. *Symmachus*, on the contrary, endeavours to express what he thought to be the general meaning of the passage, rather than the power of every word.—

Theodotion

Theodotion keeps the medium between Aquila and *Symmachus*; his version does not appear to be a paraphrase, like that of *Symmachus*: nor a dictionary, like that of Aquila. He endeavours to give the sense of the Hebrew text in Greek words answering to the Hebrew, so far as the different idioms of the two languages would allow.

We have only fragments of the versions of these ancient translators, gathered together with great pains by Montfaucon, in two volumes, *folio*, intitled *The Hexapla of Origen*.

The ancients have spoken of certain heretics, called *Symmachians*; whom some think to have been followers of this *Symmachus*, the translator.

SYMPHONY. This word is taken for the agreement of several voices, for a concert of several instruments, or for a particular sort of instrument. St. Luke, xv. 25. *Vulg.* takes it in the first sense, when he says, that the brother of the prodigal son, returning out of the field, heard in his father's house a concert of instruments, and voices: *Audivit symphoniam et chorum*. Daniel, iii. 5, 7, 10, 15. takes it in the second sense, for an instrument of music, a viol, or some instrument approaching thereto. [By what means this Greek word might get into Daniel, which has been made an objection against the authenticity of this book, *Vide DULCIMER*; also **FRAGMENTS**, No. CCXXXIII.]

SYNAGOGUE. This Greek word signifies either an assembly, or the place where an assembly meets. In the first sense it is commonly understood of the church of the Jews, compared, or opposed to that of the Christians. St. John, Rev. ii. 9. iii. 9. speaking of heretics, calls them the *synagogue of Satan*.

The Vulgate gives the name of *princes of the synagogue*, or of the assembly, *principes synagoga*, to the leading Jews among the people in the desert. Exod. xxxiv. 31. Numb. iv. 34. xvi. 2, &c. We find also, *Synagoga Deorum*, *Synagoga potentium*, *Synagoga peccatorum*, *Synagoga populi*, *Synagoga superbiorum*, for the assembly of the Judges, of great men, of sinners, of the people, &c. Mention is made, 1 Macc. ii. 42. of the *synagogue* of the Assideans, probably a kind of sect, or order of the Jews, professing the strictest piety. See **ASSIDEANS**.

Synagogue commonly signifies a building wherein the Jews assembled, to pray, to read, to worship. Christ, and his apostles, frequented and preached in the *synagogues*. The origin of *synagogues* is not well known, and many learned men have thought them a late institution. Yet we see hints of them in the time of Elisha. De-

VOL. II. PART XXVIII. Edit. IV.

vout persons assembled in his company on the Sabbath-day, to hear the law read. 2 Kings iv. 23. Judith passed the night in prayer, in a place of prayer at Bethulia, vi. 21. Her history is commonly placed under Manasseh. The Psalmist, lxxiv. 8. describing the havoc made by the army of Nebuchadnezzar in Jerusalem, says, "They have burned up all the *synagogues* of God in the land." מִקְדָּשֵׁי אֱלֹהִים. The captive Jews beyond the Euphrates assembled at the residence of Ezekiel, to hear the word of the Lord. Ezek. xxxiii. 31. Mordecai made all the Jews of Shushan resort to the place of prayer, to commend to God the undertaking of queen Esther. Esth. iv. 16. The author of the third book of Maccabees, who lived under Ptolemy Philopater, king of Egypt, long before the persecution of Antiochus Epiphanes, says, that the Jews of Egypt being delivered from their danger, set up a place of prayer near Alexandria. 3 Mac. cap. ult. See **PROSEUCHA**.

At the time of the Maccabees, *synagogues* became so frequent in Israel, that they were in almost every country place. Maimonides says, in *Tophilla*, cap. 11. sect. 1. wherever any Israelites settled, they built a *synagogue*. It is affirmed, that in the city of Jerusalem alone, were nearly five hundred. Every trading fraternity had one, and even strangers built some for their own nations. Hence, Acts vi. 9. we find *synagogues* of the Alexandrians, of the Asiatics, of the Cilicians, of the freed-men, of the Cyreneans, &c. for those people, respectively, when at Jerusalem.

A *synagogue* was a public edifice, within, or without a city, but generally on an elevation. The Jews would have them more eminent than other buildings, or private houses; they were usually covered, and thereby distinguished from the *Proseuchas*, which were commonly in the outskirts of towns, and open. In the midst of the *synagogue* was a desk or pulpit, from which the book, or roll, of the law was read very solemnly. Here likewise stood whoever intended to harangue the people. At the highest part of the *synagogue*, towards the east, and opposite the door, (which is always west, as far as can be,) is the chest or press, wherein the book, or roll, of the law is kept, wrapped up in fine embroidered cloth. The women sit apart from the men, in galleries inclosed with lattices.

Every *synagogue* has a chief, or perhaps several chiefs and officers, according to circumstances. One is called *chazan*, who appoints and chants the prayers. Another keeps the keys, and is a kind of church-warden, called *sciamas*, or servant. Leo of Modena, *Ceram. Jews*,

2I div. 2

Part

Part i. cap. 10. The *Archisynagogus*, angel of the *synagogue*, [ruler of the *synagogue*, Eng. Tr.] or sage, Heb. *Chacham*, presides in the assemblies, and in judicial affairs, which are sometimes decided here, against those who have occasioned scandal, and transgressed the law in important matters: They inflict on the guilty person thirty-nine strokes with a whip. The same presidents invite those to speak in the *synagogue* whom they think capable, not excepting strangers. Our Saviour often spoke in these assemblies; and St. Paul, at Antioch of Pisidia, was so invited. Luke iv. 16. Matth. iv. 23. ix. 35. *et passim.* Acts xiii. 13, 14, 15.

The word *Synagoga*, as signifying a place of assembly, is used for a Christian church.—James ii. 2. “If there come into your assembly (*synagogue*) a man with a gold ring,” &c. St. Paul says, Heb. x. 25 “Not forsaking the assembling of yourselves together,” where the Greek reads *synagogue*.

[In FRAGMENTS, No. DCXXXIV. we have hinted at the possibility that the term *synagogue* in the epistle of James, may indicate a date prior to the expulsion of the Christians, as a sect, from the Jewish public worship in these meeting-houses. This epistle is addressed “to the twelve tribes scattered abroad,” and it may fairly be presumed that most foreign towns had but one *synagogue*, to which the Christian converts continued to resort; as the Apostles, &c. did, to the temple at Jerusalem. And if the Apostles continued to resort to the temple, the centre of the Jewish ceremonies, and in a city where separate *synagogues* were numerous,—[the Rabbins say, there were four hundred and eighty—in *Cod. Megilla*, f. 73. and *Pesichta R. Menahem*,]—the writer to the Hebrews, might have in his eye this custom of the Jewish Christians, which he advised should be continued till Providence disposed of the nation and its institutions, an event now fast approaching.

The term, Acts xiii. 43. implies a mixed congregation of Jews and Gentiles; and rather the persons, or assembly, than the place in which they were assembled, as the verse before informs us that the Jews were *gone out of the synagogue*, out of the building; but, a gathering of Gentiles yet remained, and these formed this *synagogue*.

It should seem from the use of the article, Acts xvii. 1. *ὅπου ἦν ἡ συναγωγή*,—where was the *synagogue of the Jews*, i. e. at Thessalonica, that it was the only one in that province; and doubtless we may accept as certain that the city of Thessalonica contained no other. In

John vi. 59. where we read, *These things spake Jesus, ἐν συναγωγῇ*, it is thought, from the absence of the article, that this was not in the *synagogue* at Capernaum, which would have been *ἐν τῇ συναγωγῇ*, but that this phrase imports merely an assembly, or meeting, of the people. Perhaps, somewhat analogous is intended, Rev. ii. 9. “I know the blasphemy of those who say they are Jews, but are not,” *ἀλλὰ συναγωγή τοῦ Σατανᾶ*, but a *synagogue*, or an assembly, of the *Satan*. Nevertheless, in chap. iii. 9. the article is inserted “the *synagogue of the Satan*.” If we knew perfectly the history of the churches of Smyrna and Philadelphia, we might discover the occasion of this diversity. Possibly, there might be at that time, no *synagogue* but only a *Proseucha* at Smyrna.

Dr. Prideaux has enlarged on the Jewish *Synagogues*, *Connect. P. i. book vi. Comp. Lardner's Credibility, book i. chap. 9.*

To us it seems very extraordinary that any place of religious worship should be the scene of punishment, i. e. of scourging: a whipping-post seems to be the more proper place. Yet, that this really was so, appears from many passages in the New Testament, notwithstanding that, in apparent contradiction, it was forbidden to eat, to gossip, or to laugh, in such places; most especially during the hours of sacred service. Origen complains of certain Christians, in his day, who in the less public apartments of the houses in which worship was performing, did not scruple walking and talking: They might have taken a better example from the Jews in the *Synagogue*.]

Synagogue of the freed-men, *Synagoga Libertinorum*, Acts vi. 9. was, according to many interpreters, that of those Jews, who having been led captive by Pompey and by Sosius, [Joseph. *Antiq. lib. xiv. cap. 7, 8, 28. de Bello, lib. i. cap. 5.*] had recovered their liberty, and retired to Jerusalem, when Tiberius drove the Jews from Italy. [Tacit. *Annal. lib. ii. Sueton. in Tiberio, cap. 36. Joseph. Antiq. lib. xvi. cap. 5.*]—Others think that St. Luke wrote *Lybistinorum*, not *Libertinorum*: and that the *Lybistini* were people of Libya, in Africa, near Egypt. *Libertini* is not a Greek word. *Lybistini* would better suit the tenor of the passage: but the manuscripts are not favourable to this conjecture. See LIBERTINE.

The Jewish authors give this general rule for the construction of *synagogues*. Wherever there are ten *Batelnim*, a *synagogue* ought to be built. *Megilla, cap. i. sec. 3. Maimon. in Tephill. Vide Lightfoot, Harm. cap. 17. and in Matt. iv. 23. Buxtorf thinks Batelnim are persons receiving*

ceiving a stipend for duly assisting at divine service, that there may be always ten persons, at least, assembled together. Lightfoot imagines them to have been ministers and officers of the *synagogue*. But the most probable opinion is, that they were persons of a mature age, free, and competent to assist constantly at the service, at least, two days in a week, besides the Sabbath. So that always on these days there were present that number of assistants, without which the service would not be performed: i. e. Monday, Friday, and Saturday, not including days of fasting, or solemn festivals.

The Great Synagogue. The Hebrews, David Ganz, *Chronic.* Buxtorf, *Tiberius*, cap. 10. give this name to a company of six-score persons, at the head of whom was Ezra, at the return from the Babylonish captivity. This company was chiefly established for two reasons: 1st. Effectually to restore the observation of the law, according to the ancient and approved practice before the captivity. 2. To collect all the sacred books into a body, to compose the canon of Holy Scripture: and to give an exact and correct edition. They pretend, that after Esdras, Daniel, and his companions Shadrach, Meshech, and Abednego, held the chief places; that *Simon the Just* was at the lower end of the assembly, and that all these were contemporary.

But this cannot be supported by chronology; *Simon the Just* lived long after Daniel and Esdras. What appears most certain is, that Esdras began the reformation mentioned, which was continued by the wiser and more enlightened Jews, and completed, especially as to the canon of Scripture, under *Simon the Just*, high-priest, ante A. D. 302.

SYNTYCHE, Συντυχῆ, *that speaks, or discourses*; from the Greek συντυγχάνω, *to converse*. [Rather, *with fortune*, from σύν and τύχη]

SYNTYCHE, mentioned Phil. iv. 2. a woman illustrious for virtue and good works, as it were, at the head of the church at Philippi, with another woman called Euodias. Chrysost. Theod. Est. Zanch. Menoc. &c. in *Philipp.* iv. —It is thought St. Paul speaks of them when he says, "Help those women which laboured with me in the Gospel." But some difficulties had happened between them, and therefore the apostle exhorts them "to be of the same mind in the Lord." We know no further particulars. *Syntychē* is set down July 22: the martyrologies insinuate, that her body rests at Philippi, in Macedonia.

SYRACUSE, Συρακῶσαι, *that draws violently*, from the Greek, σὺρῶ, and ἄρσσω. Capital of Sicily, on the eastern coast. Acts xxviii. 12.

SYRIA, אַרַם, (*Aram*) Συρία. *Syria. Sublime, or that deceives*; from רַמָּה *ramah*.

SYRIA, called *Aram*, from the patriarch who peopled the chief provinces of it. Vide ARAM. The *Arameans*, or *Syrians*, possessed Mesopotamia, Chaldea, and part of Armenia. *Syria*, properly so called, comprehended between the Euphrates east, the Mediterranean west, Cilicia north, Phenicia, Judea and Arabia Deserta south. The Hebrews were originally *Arameans*; since they came into Mesopotamia, and therefore it is said, that Jacob was a poor *Aramean*. Deut. xxvi. 5. It is certain, however, that he was not descended from *Aram*, but from Arphaxad, another son of Shem. Amos, ix. 7. seems to say, that the Lord brought the Assyrians, or *Aram*, from Kir, as he had brought the Philistines from Caphtor, i. e. that his posterity came to Syria, from the neighbourhood of the river Cyrus, in Armenia.

Syria of the two Rivers, or *Mesopotamia* of *Syria* (Vulgate); or *Aram Naharaim* (Hebrew); between the two rivers Tigris and Euphrates.

Syria of Damascus, that of which Damascus was the capital, extended eastward along mount Libanus. Its limits varied according to the power of the princes that reigned at Damascus.

Syria of Zobah, or *Sobal*, probably *Cæle-Syria*, Syria the hollow. Its capital was *Zobah*, a city unknown, unless it be *Hobah* or *Hobal*, north of Damascus. Gen. xiv. 15. See HOBAL or ABILA.

Syria of Maachah, or *Beth-maahah*, or *Muchati*, was also towards Libanus. 2 Sam. x. 6, 8. 1 Kings xiii. 20. 2 Kings xv. 29. It extended beyond Jordan, and was given to Manasseh. Deut. iii. 14. Josh. xiii. 4. See MAACHAH.

Syria of Rehob, or *Rehob*, was that part of Syria of which *Rehob* was the capital. But *Rohob* was near the northern frontier of the Land of Promise, Numb. xiii. 21. on the way, or pass, that leads to Emath, or Hamath. It was given to Asher, and lay contiguous to Aphek, in Libanus. Josh. xix. 28, 30. xxi. 31. Laish, otherwise Dan, situate at the fountains of Jordan, was in the country of *Rohob*. Judg. i. 31. Hadadezer, king of Syria of *Zobah*, was son of *Rehob* or *Rohob*; or perhaps a native of the city so named. 2 Sam. viii. 3, 12. The Ammonites called to their assistance against David, the Syrians of *Rehob*, of *Zoba*, of *Maachah*, and of *Ish-tob*. 2 Sam. x. 6, 8.

Syria of Tob, or of *Ish-tob*, or of the land of *Tob*, or of the *Tubieni*, as they are called in the Maccabees, was in the neighbourhood of Libanus, the northern extremity of Palestine

Jud. xi. 3, 5. 1 Macc. vii. 13. 2 Macc. xii. 17. See TOB. When Jephthah was banished by his brethren from Gilead, he withdrew into the land of Tob. See PLATES, MEDALS of TABA, or TOB.

Syria of Emath or Hamath, of which *Hamath*, on the Orontes, was the capital. See HAMATH.

Syria, without any other appellation, denotes the kingdom of *Syria*, of which Antioch became the capital, after the reign of the Seleucidae. See PLATES, MEDALS of ANTIOCH.

Cælo-Syria, or *Cæle-Syria*, or the lower *Syria*, occurs in several places of the Maccabees. 1 Macc. x. 69. 2 Macc. iii. 5, 8. iv. 4. viii. 8. Strabo lib. xvi. 2. *Cæle-Syria*, in Greek, signifies *Syria cava*, *Syria* the hollow or deep. It may be considered, says Strabo, either in a proper and restricted sense, as only the tract of land between *Libanus* and *Antilibanus*; or, in a larger signification, including all the country in obedience to the kings of *Syria*, from Seleucia to Arabia and Egypt.

Syria of Palestine, is read in some authors, Herodot. lib. iii. cap. 5. ii. 104. Ammian. Marcel. Hist. lib. xiv. Josephus, Antiq. lib. x. cap. 7. also, *de Bello*, lib. v. cap. 14.—sometimes comprehends Palestine under *Syria*, because this province was long subject to the kings of *Syria*.

Syria at first was governed by its own kings, each in his own city, and territories. David subdued them, about ante A. D. 1044. 2 Sam. viii. 16. on occasion of his war against the Ammonites, whom the Syrians had assisted. 2 Sam. x. 6, 8. After the reign of Solomon they shook off the yoke, and were not reduced again, till Jeroboam II. king of Israel, A. M. 3179. Rezin, king of *Syria*, and Pekah, king of Israel, having declared war against Ahab, king of Judah; this prince found himself under the necessity of craving aid from Tiglath-pileser, king of Assyria, who put Rezin to death, took Damascus, and transported the *Syrians* beyond the Euphrates. *Syria* now continued in subjection to the kings of Assyria. Afterwards, it came under the Chaldeans; then under the Persians; lastly, it was reduced by Alexander the Great, and followed the subsequent revolutions.

After the death of Alexander, A. M. 3681, ante A. D. 323; his empire was divided between his principal officers, who at first assumed only the title of *governors*, but at length that of *kings*.

A. M. 3682 Seleucus I. named *Nicator*, or *Nicanor*, head of the family of kings called

Seleucidae, took the diadem, and name of king of *Syria*. He reigned forty-two years.

3724 Antiochus I. surnamed *Soter*, nineteen years.

3743 Antiochus II. surnamed *Theos*, fifteen years.

3759 Seleucus II. surnamed *Callinicus*, or *Pogon*, i. e. bearded; reigned twenty years.

3778 Seleucus III. surnamed *Keraunus*, or *Thunder*, reigned three years.

3781 Antiochus III. surnamed *Magnus*, [the great.] thirty-six years.

3816 Seleucus IV. surnamed *Philopator*, twelve years.

3828 Antiochus IV. surnamed *Epiphanes*, son of Antiochus the Great, and brother of Seleucus IV. reigned eleven years.

3840 Antiochus V. surnamed *Eupator*, two years.

3842 Demetrius I. surnamed *Soter*, son of Seleucus IV. reigned twelve years.

3854 Demetrius II. surnamed *Nicator*, reigned ten years, with much perplexity. Alexander Balas, or Belles, and Antiochus, son of Balas, were his competitors. He died A. M. 3864. Alexander Balas died A. M. 3859. Antiochus Theos, his son, begun to reign under the regency of Tryphon, A. M. 3860, but was slain 3861, and the kingdom was usurped by Tryphon, who was put to death in 3866.

3864 Antiochus VI. surnamed *Pius*, or *Soter*, or *Sidetes*, i. e. the fisher or hunter, brother to Demetrius Nicanor, reigned about ten years, when he was put to death by the Parthians.

3873 Demetrius III. surnamed *Nicanor*, had a competitor in Alexander Zebina. Demetrius was overcome, and slain in 3878, as was Zebina in 3882.

3878 Seleucus V. son of Demetrius Nicanor, reigned one year in great uneasiness.

3882 Antiochus VII. surnamed *Gryphus*, or *Phlometer*, dispossessed Zebina in 3882, and reigned eight years in peace. Antiochus, surnamed *Cyzicenus*, his brother, overcame him in 3892. They divided the kingdom. Antiochus *Gryphus* died in 3910, having reigned in all about twenty-nine years. Antiochus *Cyzicenus*, his brother, was overcome and put to death the same year by Seleucus, son of *Gryphus*.

3910 Seleucus VI. son of *Gryphus*, reigned one year. He was deprived of his kingdom A. M. 3911, by Antiochus *Eusebes*, son of his uncle Antiochus *Cyzicenus*, and was put to death the same year, at Mopsuesta, in Cilicia.

3911 Antiochus VIII. surnamed *Eusebes*, reigned in trouble two years. His competitors were Antiochus and Philippus, brothers to his uncle

uncle Seleucus, also Demetrius *Eucærus*, son of Antiochus *Gryphus*, who forced him to take refuge in Parthia.

3912 *Syria* was now divided between Philip and Demetrius *Eucærus*; the latter reigned at Damascus. But the *Syrians* finding their country almost ruined by the civil wars, a party of them determined to call in their neighbour, king

3921 *Mithridates*, others were for *Ptolomy Lathurus*, king of Egypt: at last they agreed on *Tigranes*, king of Armenia, who governed *Syria* eighteen years.

3932 to 3939 *Antiochus XI.* surnamed *Asiaticus* and his brother, sons of *Antiochus Eusebes*, who still held possession of that part of *Syria* which *Tigranes* had not seized, went to Rome, A. M. 3932, to solicit the kingdom of Egypt from the senate, which they pretended to claim in right of their mother *Cleopatra*, surnamed *Selene*. But *Tigranes* having put *Selene* to death in 3934, *Antiochus Asiaticus* lost all hope of obtaining Egypt, and returned into *Syria* in 3935, where he reigned four years, till *Pompey* reduced *Syria* into a Roman province, A. M. 3939; when this monarchy became extinct, having subsisted two hundred and fifty-seven years.

COUNTRY OF SYRIA.

["The present inhabitants, (says Volney, *Trav.* vol. i. p. 288.) who, according to the constant practice of the Arabs, have not adopted the Greek names, are ignorant of the name of *Syria*, instead of which they call it *Barr el Sham*, which signifies "country of the left;" and is the name given to the whole space contained between two lines, drawn, the one from *Alexandretta* to the *Euphrates*, and the other from *Gaza* to the desert of *Arabia*, bounded on the east by that desert, and on the west by the *Mediterranean*. This name "country of the left," from its contrast with that of the *Yamin*, or "country of the right," indicates some intermediate place as a common point, which must be *Mecca*."

"Geographers, however, sometimes write it *Sauria*, from the constant change of the Greek *upsilon* into the Arabic *waw*."

El-sham is also the name of the city of *Damascus*, the reputed capital of *Syria*.

The plains of *Acre*, *Esdraelon*, *Sour*, *Havala*, and the Lower *Bekaa*, are justly boasted of for their fertility. Corn, barley, maize, cotton, and sesamum, produce, notwithstanding the imperfection of their culture, twenty and twenty-five for one. The country of *Kaisaria* possesses a forest of oaks, the only one in *Syria*. *Safad* furnishes cottons, which, from their whiteness, are held in as high estimation as those of *Cy-*

prus. The neighbouring mountains of *Sour* produce as good tobacco as that of *Latakia*, and in a part of them is made a perfume of cloves, which is reserved exclusively for the use of the Sultan and his women. The country of the *Druses* abounds in wine and silks; in short, from the situation of the coast, and the number of its creeks, this *Pachalic* necessarily becomes the emporium of *Damascus* and all the interior parts of *Syria*." Volney, vol. ii. p. 180.

INHABITANTS OF SYRIA.

"I do not wish to appear an advocate for those rapid populations, which, from a single man, are made to pour forth, in a few generations, numerous and powerful nations; in these relations there are a multitude of mistakes in words, and errors of copyists; but admitting only what is conformable to experience and nature, there is nothing to contradict the great population of high antiquity: without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact; such are the prodigious quantities of ruins dispersed over the plains, and even in the mountains, at this day deserted. On the most remote parts of *Carmel* are found wild vines and olive trees, which must have been conveyed thither by the hand of man; and in the *Lebanon* of the *Druzes* and *Maronites*, the rocks, now abandoned to fir-trees and brambles, present us in a thousand places with terraces, which prove they were anciently better cultivated, and consequently much more populous than in our days." Volney, *Trav.* vol. ii. p. 368.—This has been much confirmed since Volney published his *Travels*, by the discovery of vast and magnificent ruins, &c. which demonstrate the former existence of great, populous and wealthy cities.

SYRIAN CHURCHES.

It was but natural, that the Gospel, which may be said to be of Syrian origin, should be first of all extensively propagated in *Syria*; and to this, no doubt, all the Apostles contributed. If we consider this country as comprising, principally, the coast of the *Mediterranean*, then, the chief seat of its Christianity was *Antioch*; and the introduction of this religion into that city is recorded in the Acts of the Apostles. Of the interior *Syria*, *Damascus* was the capital; and we know that it contained Christian converts very early. Eastward, what may be called *Chaldean Syria*, was evangelized chiefly by *Thomas the Apostle*, and his assistants: such is the account given by Syrian writers. See *THOMAS*.

Those writers reckon the Patriarchates, or principal Sees, in the following order: 1. *Jerusalem*,

saalem, because here the Gospel was first established, and this was the first seat of an Apostle. 2. *Antioch*. 3. *Rome*. 4. *Alexandria*, in Egypt. 5. *Babylon*, in honour of the Apostles Thomas, and Bartholomew—who also is Na haniel. It may also be taken as probable, that these Apostles, with their attendants, penetrated much further Eastward: into Persia, and possibly, in later ages the doctrine spread from there into China, wherever there were colonies of Jews. See *SIN, i. e. China*, also *FRAGMENTS, No. DCIII. &c.*

Antioch, with its neighbouring churches has been so often visited with the calamities of war and the desolations of conquest, that it now can furnish little information on the history of its early Christianity. Subject to Mahometan oppression, the condition of the few adherents to the cross is lamentable: and indeed, the place would be wholly deserted, did not a commerce in the fish of its extensive lake, maintain a thin and impoverished population. The actual state of the church there, is not known; nor of the Syrian churches, in general; but, the Syrian Christians lately discovered, and visited, in India, on the coast of Malabar, have excited great interest among the British.

The Rev. Dr. Kerr, and the Rev. Dr. Buchanan, have given the most favourable reports of the morals of these people, whose numbers may amount to two hundred thousand; and the British Government has since sanctioned various benevolent exertions in their favour. They still use the Syriac language in their public worship; but, probably, the mass of the people have but little acquaintance with it, as the Malabar tongue is vernacular among them. They have preserved copies of the Sacred Books, in the ancient Syriac, of which several specimens, some of high antiquity, were brought over by Dr. Buchanan; and were verified by western copies: Mr. Yeates goes so far as to say, they have “the pure unadulterated Scriptures in the language of the ancient church of Antioch, derived from the very times of the Apostles.” *Collation of an Indian Copy of the Pentateuch, &c. Cambridge, 1812.*

These Syrians deny the supremacy of the Pope; they condemn image worship, but they respect the cross, without adoring it, nor do they admit crucifixes. They allow priests to marry. They hold with two sacraments, Baptism and the Lord's Supper. They baptise infants, and administer the rite by affusion, mingling warm water with cold. They give the elements in the Lord's Supper, in both kinds, both to clergy and people. They celebrate the

ancient *Agapæ*, or love feasts of the Christians, in the most simple form. They bury their dead with the feet laid eastward, in expectation of the resurrection, and of the second coming of Christ, which shall be from the East. They neither admit purgatory, nor prayers for the dead. They hold the doctrine of the Divine Trinity. They do not worship the Virgin Mary: but, the Portuguese formerly obliged many of them to conform to the rites of the Romish church, and these retain the Latin observances, though by a special dispensation from the Pope, they do not perform their worship in the Latin language. It is to be hoped, that their connection with the British will prove of essential advantage to these *Syrians*. Their country and their churches, Dr. Buchanan says, reminded him greatly of England. *Christian Researches in Asia, Dr. Kerr's Report to the Governor of Madras, &c.*

The Syro-Chaldaic churches are neither numerous nor prosperous; yet the whole number of Christians of their various sects is great. We are so little acquainted with them [correctly] that Simon's *Account of the Eastern Christians*, though it dates a hundred and fifty years ago, has had no superior successor.]

SYRIAC VERSION.

[It might have been hoped, that such books of Holy Writ as were composed originally in the Syriac language, should have been preserved among the Syrians in their primitive form; but this does not appear to be the fact. Of the Old Testament there is a very ancient Syriac version made from the Hebrew, still used by the Syriac churches, and perhaps, little less ancient than the first century. There is also a Syriac version made from the LXX. not so ancient as the other by five or six hundred years. The most ancient is the most accurate; and is thought by the learned to be the most correct of all versions.

The old Syriac version of the New Testament is supposed to have been made before all the books in our present canon had obtained the general sanction of the churches to their authenticity. It omits the Second Epistle of Peter, of which many doubted: also, the Second and Third Epistles of John, which being very short, and written to private persons, were slow in obtaining circulation, and in being thought useful to public bodies, i. e. churches. It omits also the Epistle of Jude: nor is the Apocalypse inserted in all copies. These omissions, while they prove the early date of the version, have been adduced as unfavourable to the authority of the works omitted. But the
Syrians

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Syrians have versions of these works, also, by a later hand. The order of the books is different from that of the Greek copies; but their contents are correct. This language is likely to be more studied among the learned now and hereafter than it has been heretofore, and the collation of copies will, of course, be more attended to. As this is a branch of the Chaldee, which is a sister dialect to the Hebrew, its peculiar terms, phraseology, &c. will repay the labour of the scholar in his endeavours to become acquainted with it.]

SYRIA-ZOBAB, אַרְם-צוּבָבָה, Syria of Zoba, Heb. *Arām-Sobah*. *Lifted-up, and fighting*. Psalm lx.

SYROPHŒNISSA. Συροφονίσσα, who is a Syrophenician. *Red, or purple, drawn to*; from the Greek σῦρω, *I draw*, and φοίνιξ, *red, or purple, or palm-tree*; or perhaps Syro, from Zur, (Tyre) and Phœnix, from בְּנֵי עֵיף, *bene Anak, sons of Anak, or, the Anakim, giants of Canaan*.

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SYRO-PHENICIA, is *Phœnicia* properly so called, of which *Sidon*, or *Zidon* was the capital; which having by conquest been united to the kingdom of *Syria*, added its old name *Phœnicia* to that of *Syria*. The Canaanitish woman is called a *Syro-phenician*, Mark vii. 26. because she was of *Phœnicia*, then considered as part of *Syria*. St. Matthew, who wrote in Hebrew or Syriac, calls her a *Canaanitish* woman, Matt. xv. 22, 24. because that country was really peopled by *Canaanites*: *Sidon* being the eldest son of *Canaan*. Gen. x. 15.

SYRTIS, Σύρις, *that draws*, [Eng. Tr. *quicksand*] or *attraction*; from the Greek σῦρω, *I draw*. [A quicksand of great extent, very much dreaded by mariners: it lay on the African shore of the Mediterranean. Acts xxvii. 17: We have very little modern information about it. There were, properly, two of these dangerous places, known by the names of *the greater* and *the lesser Syrtis*: they lie S. S. E. of Malta.]

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TAANACH, תַּעֲנַךְ, Θαανὰχ. Vulgate, *The-nach*. *Who humbles thee, or answers thee, or afflicts thee*; from תַּעֲנַךְ *hanah*, and the pronoun תָּ *ac, thou, thee*. Josh. xvii. 11.

TAANATH-SHILOH, תַּאנַת-שֵׁלֹה, Θηναθα-σελῶ, *that ruins, or breaks, the fig-trees or figs*; from תַּנַּח *natash*, *to ruin, to tear up, to demolish*, and תַּאן *taan*, *a fig-tree*; otherwise *fig-tree of error and lying*; from תַּאן, and שֵׁלֹה *shalah* or *shal*, *mistake*: otherwise, *figs of abundance*; or *of peace*: from שָׁלוֹ *shalo*, *peace, &c.* [A meeting, or what is over against a place: "over against Shiloh." Josh. xvi. 6. If this were written תַּאנַת *taanah*, it would signify a *fig-tree*: in composition it may import, the *fig-tree of quiet, or of tranquillity*.]

TABATHA, a town or village five miles from Gaza, south. Nicephorus Calistus places *Tabatha*, or *Thabasa*, fifteen miles from Gaza.

TABBAOTH, טַבְּעוֹת, or TABBOOTH, *rings, jewels*; from טַבַּחַת *tabahath*: otherwise *plunged, or sunk*; from טַבַּחַת *tabaha*: or *good time*, from טוֹב *tob*, *good*, and עֵת *eth*, *time*. [It is thought, that, especially during the captivity of Babylon, several names were imposed commemorative of

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sacred utensils, or of parts of the Tabernacle or Temple. Hence certain Nethunim were called *rings*, Ezra ii. 43. Neh. vii. 46. Hence the name *Ohel*, tent or tabernacle, 1 Chr. iii. 8. *Keros*, clasp or hook, Ezra ii. 44. *Ilashbandana*, linen girdle, Neh. viii. 4. All these are priestly names.]

TABBATH, טַבַּת, Ταβὰθ, *good, or goodness*; from טוב *tob*, *good*. [Renowned, famous, from the Chaldee root; whence the Syriac, *illustrious*.] When the Midianites in the time of Gideon, turned their arms against each other, they fled to Beth-shittah, to the eminence of Abel-meholah, to *Tabbath*. Judges vii. 22. Where this *Tabbath* was, is unknown, unless it be *Thebes*, three miles from Scythopolis.

TABEAL, טַבְּעָל, *good god*; from טוב *tob*, *good*, and אֵל *el*, *god*.

TABEAL, or TABEEL. The two kings Rezin and Pekah, having declared war against king Ahab, resolved to place on the throne of Judah the son of *Tabeal*, Isaiah vii. 6. We have no knowledge of this man, [except he be *Tab-Rimmon*, i. e. *good (god) Rimmon*.]

TABEEL, טַבְּעָל, Vulgate, *Thabeel*, from the

the same. One who opposed the re-establishment of the temple. *Ezra* iv. 7

TABERAH, or **TABEERA**, *burning*. An encampment of Israel in the Desert, *Numb.* xi. 3. *Deut.* ix. 22. called *burning*, because a fire from the tabernacle of the Lord *burned* a great part of the camp.

TABERNACLE; Hebrew *אהל*, *Ohel*: in Greek *Σκηνή*, *scene*. The Hebr. properly signifies a [handsome] *tent*. The patriarchs lived in tents, or *Tabernacles*.—In the camp of Israel under Moses, were two *Tabernacles*; the first, *Tabernaculum Conventus*, the tent of the congregation, wherein the people assembled for dispatch of their ordinary secular affairs. The other was, *Tabernaculum Testimonii*, the tent of testimony, or the *Tabernacle* of the Lord, or simply, the *Tabernacle*. Here they performed religious rites, offered sacrifices, &c.

This *Tabernacle* was an oblong square, thirty cubits in length; ten in breadth; ten in height. It was divided into two parts. The first was called the *Sanctum*, or Holy place; twenty cubits long, and ten wide. Herein were placed the table of shew-bread, the golden candlestick, and the golden altar of incense. The second part was the Sanctuary, or *Sanctum Sanctorum*; in length ten cubits, in breadth the same. Herein was the ark of the covenant. The Sanctuary was divided from the *Sanctum* by a curtain, or veil, very rich and substantial, which hung on four pillars of *shittim* wood, covered with plates of gold. The *Sanctum* was also closed in front by a veil, hung on five pillars of *shittim* wood, overlaid with plates of gold, their bases being of brass.

On the *west*, *north*, and *south* sides, the *Tabernacle* was inclosed by boards, or planks, of *shittim* wood, overlaid with plates of gold, having bases of brass. These boards were eight in number on the *west* side, but twenty on the *north* and *south* sides. All of them were ten cubits high; in breadth a cubit and half. They were let into each other, by two tenons above and below. And as the whole of the *Tabernacle* was moveable, and might be taken down, these boards were inserted into two bases, wherein were two mortice-holes, by which they were joined together. To support them, each had five golden rings, at proper distances; through which were passed five poles of *shittim* wood, covered with plates of gold; which compacted the whole.

The *Tabernacle* had no window. It was covered by several curtains; the first, on the inside, was the colour of hyacinth, striped with purple, scarlet, and crimson. Over this were

others of goats' hair, which hindered the rain from penetrating, and preserved the rich curtains. None of these curtains were in front, but only on the sides, and behind; so that at the entrance of the *Tabernacle*, the first rich curtain before-mentioned, might be seen, which inclosed the whole front. Over these veils of goats' hair were two others; one of sheep-skins dyed red, the other of sheep-skins dyed azure-blue. See **PLATES, TABERNACLE**.

Around the *Tabernacle* was an oblong court, in length a hundred cubits, in breadth fifty. This space was encompassed by pillars overlaid with plates of silver, having also capitals of silver, but bases of brass. There were ten pillars on the *west*, six on the *east*, twenty on the *north*, and twenty on the *south*. On these pillars hung curtains made of twined linen-thread, or network, which surrounded the *Tabernacle*; except at the entrance of the court, which was closed by another curtain of richer materials, having embroidered work of hyacinth, purple, and scarlet. This entrance was twenty cubits wide; the curtain was of the same length, and was sustained by four pillars overlaid with plates of silver; their capitals and bases being of brass.

In this court, and opposite to the entrance of the *Tabernacle* or *Sanctum*, stood the altar of burnt-offerings, on which were burned all the sacrifices. Here was also water for the use of the priests. The laity brought their victims as far as the altar: there they were killed, skinned, and offered to the Lord, according to their several rites and ceremonies.

The entrance of the *Tabernacle* looked *east*; the Sanctuary *west*; and the two sides *north* and *south*. This tent was, as it were, the dwelling of the God of Israel, who was considered as residing in the midst of the camp. Round about it were encamped the tribes: Judah, Zebulun, and Issachar, to the *east*; Ephraim, Benjamin, and Manasseh, to the *west*; Dan, Asher, and Naphtali, to the *north*; Reuben, Simeon, and Gad, to the *south*. The tribe of *Levi*, being entirely employed in sacred service, was placed all round the tabernacle: *Moses* and *Aaron* were to the *east*, the family of *Gershon*, *west*; that of *Merari*, *north*; and that of *Kohath*, *south*.

The priests entered the *Sanctum* every morning to offer incense; and to extinguish the lamps; every evening they entered to light them again. Every morning and evening they offered a lamb for a burnt-sacrifice on the brazen altar.

The *Tabernacle* of the Covenant was erected and consecrated at the foot of mount Sinai, the first day of the first month of the second year after

after the coming out of Egypt. A.M. 2514. ante A.D. 1490.

Spencer has endeavoured to prove, (*de Legib. Heb. Ritual. Dissert. 1. lib. 3.*) that this *tabernacle*, the ark, the cherubim, &c. were imitations of implements used by the Egyptians and other idolatrous people, in worshipping their gods; and that the Lord appointed them to his people the Hebrews, from pure condescension; designing to check their strong inclination for idolatry, by sanctifying these customs and correcting them; cutting off all such practices as were impious, superstitious, or idolatrous, with which the pagans had polluted them.

He undertakes to prove this opinion by a comparison between these and the portable temples of the heathen, and the tents in which they enclosed what their religion held most sacred and venerable. It is certain that the Gentiles carried their gods with them in their journeys, and in processions, on the shoulders of their priests. Apuleius, *Metam. lib. xi.* describes the pomp, or procession, of the goddess *Isis*. Virgil speaks of the Trojan deities carried by Eneas in his travels:

Errantesque Deos, agitataque numina Trojæ.

Spencer founds his opinion on that famous passage, Amos v. 25, 26. Acts vii. 42. "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the *tabernacle* of your Moloch, and Chiun your images, the star of your god, which ye made to yourselves." Here, says he, is the *tabernacle* of *Moloch* and of *Remphan*, which the Israelites carried with them in the desert, even before the very face of Moses. Therefore to counteract their violent prepossession towards visible gods and their worship. Moses himself gives them a *tabernacle*, an ark, with sacrifices and rites;—but purged from idolatry and superstition. *Vide FRAGMENTS, Nos. CCXIII. DCIII.*

TABERNACLE of *Moloch*. SEE MOLOCH, SUCCOTH-BENOTH, and FRAGMENTS, Nos. CCXIII. DCIII.

TABERNACLE, in the sense of a house or dwelling. The old Testament is full of analogous expressions: Israel dwelt in peace in their *tabernacles*: Israel return to your *tabernacles*: every one returned to his own *tabernacle*. And these are to be understood literally in some cases. As when mention is made of the patriarchs, in the land of Canaan, before their going into Egypt: their dwellings were only tents; they built no houses; they inhabited no cities. The same of an army in the field, which abode in

VOL. II. PART XXVIII. Edit. IV.

tents or *tabernacles*. But in a multitude of places, by tent, or *tabernacle*, a house is to be understood. The Hebrews having long dwelt under tents before they went down into Egypt, and afterwards during their pilgrimages in the wilderness, brought this mode of speech into use. *Vide FRAGMENTS, No. CCVI.*

This name is also given to the Temple of Solomon, though that was built of very solid materials; perhaps, because in its construction it greatly resembled the *tabernacle* of Moses. So, David says, Psalm cxxxii. 3, 7. he would not allow himself any rest, till he had built a *tabernacle* to the Lord. [A modest unassuming appellation.] Psalm lxxiv. complains, that the Chaldeans or Syrians, had defiled the *tabernacle* of the Lord.

Tabernacle is sometimes put for heaven, for the dwelling-place of the blessed. Psalm xv. 1. Psalm lxi. 4. "I will abide in thy *tabernacle* for ever." Psalm lxxxiv. 1. "How amiable are thy *tabernacles*, O Lord of Hosts!" These passages may be literally explained of the temple at Jerusalem: but it appears from the new testament, that the Jews often understood heaven by such forms of speech. Our Saviour advises to make friends of the Mammon of unrighteousness that they may receive us into everlasting *tabernacles*. Luke xvi. 9. And St. Paul says to the Hebrews, chap. viii. 2. "Jesus Christ was a minister of the sanctuary and of the true *tabernacle*, which the Lord pitched, and not man." Also, chap. ix. 11. "But Christ being come a high-priest of good things to come, by a greater and more perfect *tabernacle*, not made with hands, that is to say, not of this building." See Rev. xiii. 6. xxi. 3. St. Paul also speaks of his own body, as of a tent or *tabernacle*, 2 Cor. v. 4. "For we that are in this *tabernacle* do groan, being burthened." And St. Peter also says (2 Epist. i. 13, 14.) "I think it meet, as long as I am in this *tabernacle*, to stir you up, by putting you in remembrance, knowing that shortly I must put off this my *tabernacle*." [RESIDENCE.]

The *tabernacle* of David that God was to raise, Amos ix. 11. Acts xv. 16. is the church of Christ, which is the house of Jesus Christ, the offspring of David, and heir of the promises made to that patriarch.

TABERNACLES, Feast of; called Σκηνοπηγία, *Scenopegia*, i. e. the feast wherein they set up tents or *tabernacles*. John vii. 2. *Vide also* 1 Macc. x. 21. 2 Macc. i. 8, 18. In Hebrew חג הסוכות, *Chag hassuchoth*, the feast of tents, Lev. xxiii. 42, 43, 44. Because it was kept under green tents, or arbours, in memory of the dwelling

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dwelling

dwelling in tents by the Israelites during their passage through the wilderness. This was one of the three great solemnities of the Hebrews; wherein all the males were obliged to appear before the Lord. It was celebrated after harvest, on the fifteenth of Tizri; which was the first month of the civil year, and answers to September. At this time they returned thanks to God for the fruits of the earth, then gathered in. Exod. xxiii. 16. The feast continued eight days; but the first day and the last were the most solemn. Lev. xxiii. 34, 35. No labour was allowed on this feast; and particular sacrifices were offered in the course of it.

The first day of the feast they cut down branches of the handsomest trees, with their fruit; branches of palm-trees, or such as were fullest of leaves; also boughs of willow-trees that grew by water-courses. The neatest of these branches they carried in ceremony to the synagogue, where they performed what they called *Lulab*, i. e. holding in their right hand a branch of a palm-tree, three branches of myrtle, and two of willow, tied together; and having in their left hand, a branch of a citron with its fruit; they brought them together, waving them towards the four quarters of the world, and singing certain songs. These branches were also called *Hosanna*, because on that occasion they cried *Hosanna!* not unlike what was done at our Saviour's entry into Jerusalem. Matt. xxi. 8, 9. On the eighth day they performed this ceremony more frequently, and with greater solemnity, than on the other days of the feast: wherefore they called this day *Hosanna Rabbah*; the great *Hosanna*. See *HOSANNA*.

The Jews report, that every Israelite, on the feast day, in the morning, was obliged to bring these branches of trees, on penalty of fasting all that day. Then they made a procession round the altar of burnt-offerings, waving their branches, and singing. At present they carry these branches into the synagogue, and provide themselves with oranges and citrons, in countries where they do not grow. They make it a part of their ceremony to take a turn round the desk in the middle of the synagogue, once a day, at least; and they eat nothing until they have done this.

Psalm cxviii. "O give thanks unto the Lord, for he is good—Let Israel now say," &c. seems to have been sung at the feast of *tabernacles*. The Psalmist makes a plain allusion to it, ver. 25, 26, 27, &c. "Save now, I beseech thee, O Lord: O Lord I beseech thee send now prosperity. Blessed be he that cometh in the name of the Lord," &c. The Hebrew says, *Hosan-*

na Jehovah, &c. These words the Jews sing at this day, when they make a procession about their desk, at the feast of *tabernacles*. They are the same as were sung at our Saviour's triumphal entry into Jerusalem.

Probably, on occasion of these ceremonies, Plutarch says, *Sympos. Prob. 5.* that the Hebrews kept this feast in honour of Bacchus. They enter, says he, into their temple, carrying vine-branches and wands in their hands; but what they do there, I know not. He calls these feasts *Cladophoria*, and *Thyrsophoria*; and, as in the feast of Bacchus, the heathen carried green branches wrapt about a wand, which the Greeks called *Thyrsos*, he concluded from thence that probably the Jews by the same ceremony intended honour to Bacchus, in this solemnity. Josephus speaking of this feast, uses the Greek word *Eiresione*, which signifies a posy, or bundle, composed of a branch of olive wrapt about with wool, on which were hung various fruits; these, a child, whose father and mother were still living, used to lay at the door of Apollo's temple, (for so the Greeks understand *Eiresione*.) But Josephus explains himself, by saying, that among the Hebrews it was a wreath or posy, of myrtle, willow, and sprigs of the palm-tree, on which citrons were hung. It is observable, that though Moses does not expressly mention myrtle, yet Nehemiah, (viii. 15.) Josephus, the Rabbins, and the Syriac, notice it as employed in this ceremony; and the Jews understand of this tree what Moses says, Lev. xxiii. 40. "Ye shall take on the first day, the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days."

The first day of the feast, besides the ordinary sacrifices, they offered as a burnt-offering thirteen calves, two rams, and fourteen lambs; with offerings of flour and libations of wine. They offered also a goat for a sin-offering. Numb. xxix. 12, &c.

The second day they offered twelve calves, two rams, and fourteen lambs, for a burnt-offering, with their offerings of flour, oil, and wine. They offered also a goat for a sin-offering; and thus beside the ordinary morning and evening sacrifices, which were never interrupted; nor those offered by the Israelites from private devotion, or for expiation of sin. These now mentioned were offered in the name of the whole people of Israel. On the third, fourth, fifth, sixth and seventh days of the feast were offered the same sacrifices as on the second day; with this difference, that every day they diminished

nished from the former by one calf; so that on the third day they offered eleven, on the fourth ten, on the fifth nine, on the sixth eight, and on the seventh but seven. But the eighth day, which was kept with the greatest solemnity, they offered but one calf, one ram, and seven lambs for a burnt-offering; and one goat for a sin-offering; with the other accustomed offerings, and libations.

We are assured, that on the eighth day of the feast the Jews presented at the temple the first fruits of their later crop, *i. e.* of such things as were the latest in coming to maturity;—that they drew water out of the fountain of Siloam, which was brought into the temple, and, being first mingled with wine, was poured out by the priests at the foot of the altar of burnt-offerings. [I suppose that sometimes “blood and water” might flow together.] The people in the mean time sung those words of the prophet Isaiah, (chap. xii. 3.) “Therefore with joy shall ye draw water out of the wells of salvation.” It is said this ceremony was instituted by Haggai and Zechariah, at the return from the captivity; and thought that Jesus Christ alluded to it, John vii. 37, 38. when he cried in the temple, on the last day of the feast of *tabernacles*, “If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water;”—meaning, according to St. John’s observation, the Holy Ghost, which should be given to those who believed on him. Some commentators think, that at this feast were rehearsed Psalms viii. lxxxi. and lxxviii. entitled *pro torcularibus*, “for the presses.” But Leo of Modena says, they rehearsed those Psalms whose titles are *Hallelujah*, or, “praise God,” *i. e.* cxi. cxii. cxiii. cxvi. cxvii. cxviii. *Ceremonies of the Jews. lib. ii. cap. 7. Vide FRAGMENT, No. CCCXVIII.*

The same author tells us, that the modern Jews not having the opportunity of going to the temple, nor of performing the ceremonies prescribed by Moses, each makes for himself, in some open place, a bower, or arbour, of branches of trees, hung around, and adorned as handsomely as he can. Here they eat and drink, and some even pass the night; at least, they pass as much time here as they used to pass in their houses, and this during the whole eight days of the festival. Sickness or old age is dispensed with from this ceremony; and when heavy rains fall they retire to their houses: for these bowers are not substantial enough to keep out the weather. Munster, in *Levit. xxiii.* Leo of Modena adds, that though Moses appointed but

eight days for this feast, yet custom and the devotion of the people have added a ninth. On the seventh day of the feast, which they call *Hosanna Rabba*, they quit their myrtle and palm branches, and take only those of willow, with which they make seven turns round the desk in their synagogue, singing the xxixth Psalm; “Give unto the Lord, O ye mighty,” &c. The ninth and last day, which is an institution of the Rabbins, is called *the joy of the law*, because on this day they complete the reading of the Pentateuch. See *HOSANNA*.

TABITHA, טַבִּיָּתָא, Ταβιθά, Gr. *Dorcas, the female roe, wild goat, or kid.* The Syriac *Tabitha*, signifies *clear-sighted*. [*bright-eyed?*]

TABITHA. A Christian widow who lived at Joppa, who abounded in alms-deeds, and other good works. A. D. 34. She fell sick and died. After she had been washed, as was customary, she was laid out in an upper chamber previous to being put into her coffin; and it being known that St. Peter was at Lydda, which was not far from Joppa, he was desired to come over. He soon came, and was conducted to the chamber where the corpse lay: the widows presented themselves to him, weeping, and shewed the clothes that *Tabitha* had made for them. Peter caused all to go out, betook himself to prayer; and turning to the body said, “*Tabitha, arise:*” she immediately opened her eyes, and seeing Peter, she sat up. Then he called the saints and widows, and presented *Tabitha* to them. Acts ix. 36.

TABLES of the Law, given to Moses on mount Sinai; they were written by the finger of God, and contained the ten commandments. Exod. xx.

Many questions have been started about these tables, their matter, their form, their number, their writer, and their contents. Some Oriental authors, says D’Herbelot, *Bibl. Orient.* p. 649. make them ten in number, others seven; but the Hebrews reckon only two. Some suppose them to have been of wood, others of precious stone. And these are divided, some supposing them to have been of ruby, or of carbuncle; but the greater part are for the carbuncle. Those who think they were wood, suppose it to have been a wood called *Sedr*, or *Sedras*, which is a kind of *Lotum*, with which the Mussulmen suppose their paradise to be planted.

Moses observes, that these tables were written on both sides. Many think they were transparent, so that they might be read through; on one side towards the right, and on the other side towards the left. Others think that the law-giver makes this observation, because generally, in

writing tables, they only wrote on one side.—Others translate, “they were written on the two faces that were counterparts to each other:” for this reason, when they were shut, (closing internally,) the two faces on which was the writing folded on each other, so that no writing was visible on the outside. Some think the ten commandments were written on each of the two tables; others, that the ten were divided; five on one table, and five on the other. Some imagine the tables were of ten or twelve cubits in length.

Moses says that the tables were written by the finger of God. These words are diversely explained: some understand them literally, that they were written by the operation of God himself: others understand it to import by the ministry of an angel; others by the spirit of God, which is sometimes called the finger of God. See Exod. viii. 19. Luke xi. 20. Others explain it by an order from God to Moses to write them: this opinion may be maintained from Exod. xxxiv. 27, 28. where, speaking of the second tables which God gave to Moses, he was ordered to write the words of the covenant which God had made with Israel; and a little after, Moses relates that he had written the words of the covenant upon tables. In the same chapter it is said, that he hewed two other tables like the former which he had broken. Hence St. Austin and St. Cyprian concluded, that the second tables were not written by the hand of God, though the first were. But Moses in Deuteronomy, x. 4. repeating what had been said of the second tables which God gave him, expressly notices that God himself wrote them, *as he had written the former*. Whence it follows that neither was writ by the finger of God, or that both were so written. But it is sufficient that God inspired Moses, and by his spirit enabled him to write them, in order to give authority to his words; and it is needless to have recourse to a new miracle. [Since the Sanscrit language, called by the Brahmins “the language of the gods,” and that Sanscrit character, the Devanagari, which they call “the writing of the gods,” have been known in Europe, some have supposed that Moses by the terms “written by the finger of God,” means to express a character peculiarly sacred: not current, but appropriate solely to Divine subjects and ordinances; like the Devanagari.]

TABLE of Shew-bread. See FRAGMENTS, Nos. CCXXVIII. CCLVII.

TABLE of the Lord. In the O. T. the altar of burnt-offerings: the Lord was considered in his temple, as a monarch in his palace: he was served

with bread, wine, salt, &c. as food: lamps were lighted up for him; perfumes were burnt before him. The name of table more particularly belonged to the altar of Shew-bread, because on that was served bread, wine, and salt. Malachi, chap. i. 7, 12. complains that the table of the Lord was contemned; because they offered on the altar of burnt-offerings animals not perfect in the qualities required. In the new testament the table of the Lord is that on which were offered the sacramental signs of the body and blood of the Lord Jesus: Ye cannot partake of the table of the Lord and the table of devils. 1 Cor. x. 21. Christ, (Luke xxii. 30.) represents his kingdom, as a feast, where the elect sit at table; “That ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

TABOR, תבור *choice*, or *purity*; from ברר *barar*; according to the Syriac, *bruising*, *contrition*. Tabor, טבור with a ט *teth*, signifies the navel. [Separate, say some; and certainly mount Tabor stands, as it were, by itself, apart from other mountains.]

I. TABOR, or THABOR; a mountain of Galilee, called by the Greeks, *Ithaburius*, or *Athaburius*. Eusebius, in Θαβὺρ, says, it was on the frontiers of Zebulun, in the middle of Galilee, ten miles from Diocæsarea, east; it was also on the confines of Issachar and Napthali. Joshua, xix. 22. connects it with the borders of Issachar. Josephus says, *de Bello. lib. iv. cap. 2. seu. 5. in Gr.* that the height of Tabor is thirty stadia, and that there is a plain on the top of it, of twenty-six stadia in circumference, surrounded with walls, and inaccessible on the north side. Polybius says, *lib. v. cap. 70.* there was a city on the top of it; and Josephus intimates the same, when he says, that he caused the top of mount *Ithaburius* to be inclosed with walls in forty days, the inhabitants of which had none but rain water. He adds, that Tabor is situated between the great plain and Scythopolis; which cannot be understood of the great plain of Jezreel, in the midst of which Tabor stood, but of that of Esdraelon, which stretches out south, east, and north of this mountain. See Reland, *Palæstin. lib. 1. cap. 55.*

Tabor stands entirely alone, in the midst of a great plain, in which it rises up like a sugar-loaf: *Est autem Thabor mons in Galilæa, situs in campatribus, rotundus atque sublimis, et ex omni parte finitus æqualiter*, says Jerom, on Hosea v. This is confirmed by travellers, who add, that it makes a very beautiful prospect, being covered with verdure and green trees; and that on its top is a large plain, where was formerly a city.

city, and subsequently, also, a great monastery. This mountain at present is entirely forsaken. The city of *Tabor* is mentioned, 1 Chron. vi. 77. *Sanutus, Secret. fidel. cruc. p. 252.* speaks of a river flowing from a spring at the foot of *Tabor*, east, which ran into the Jordan, at the end of the lake of Genezareth. *Tabor* was opposite to mount Hermon, which was on the other side of the valley of Jezreel, south. Hermon was desert and barren, but *Tabor* was inhabited, and covered with trees and verdure. These two mountains are placed in opposition; Psalm lxxxix. 12. "The north and the south thou hast created them; *Tabor* and Hermon shall rejoice in thy name."

[*TABOR, Mount*, says D'Arvieux, is a single mountain, separate from all others; there are several near it on the north, but they are all smaller than *Tabor*. Its shape is round, almost conical, like a low sugar-loaf. It appears to be a full mile in height, and half a league in diameter. It is entirely covered with green oaks, and other trees, shrubs, and odoriferous plants. Roads and paths are made on the south side of the mountain, which lead to the top of it by windings; and are sufficiently easy to admit of riding up to it. I chose this mode of ascent, leaving to those more devout, the liberty of walking up the mountain, which they did, while our Arabs took charge of their horses and mules.

To a person standing at the foot of the mountain, it appears to terminate in a point; but when arrived at the top we are astonished to find a plain which has full 3,000 paces in circumference, full of noble trees. In this plain is a great enclosure of ruined walls, with remains of towers, and a ditch, partly filled up, which shew that there has been a considerable castle, in the middle of which was a square place of arms, with cisterns, baths, cellars, &c.; the vaults of which have resisted the injury of time.

There is a small height on the eastern side, which is the place where, according to tradition, our Lord was transfigured. St. Helena built a handsome church in this place, in memory of that event. That building having been ruined, it is replaced by another, which is apparently posterior, and may be of the time of the Croisades. It has three little chapels, beside each other: they appear to be in a grotto or cave, but the whole is encumbered with ruins. We found the door-way filled up, but caused it to be cleared by our Arabs, and we entered a small passage, which led into a little vestibule, composed of four arcades, crossing each other, the first of which was the entry. That in front of the entry was the place where our Lord was, and is called

his tabernacle; those on each side of him are called the tabernacles of Moses and Elias. Each of them has an altar, at which the religious who were in our company said mass the following day, while our servants, armed, kept guard at the entry, to prevent surprise from the Arabs, or people of the country, who take care of the flocks of goats which feed on this plain, or who come here in chase after the wild boars which feed on the acorns that fall from the trees. We afterwards walked about this delicious plain; the air was fresh and serene, and perfumed with the fragrance of the aromatic plants growing all around: I should have been sorry had I not performed this journey.]

[Dr. E. D. CLARKE, says, "The top of *Tabor* was described as a plain of great extent, finely cultivated, and inhabited by numerous Arab tribes. It appears of a conical form, entirely detached from any neighbouring mountain, and stands on one side of the great plain of Esdraelion." *Travels*, vol. ii. Mr. BUCKINGHAM ascended it very lately, and gives a print of its antiquities; which appear to be not of the earliest times.]

Deborah and Barak assembled their army on *Tabor*, from which they marched to give battle to Sisera. A. M. 2719, ante A. D. 1285. Judg. iv. 6, &c.

Hosea, chap. v. 1. reproaches the princes of Israel, and the priests of the golden calves,— "ye have been a snare on Mizpah, and a net spread upon *Tabor*." These snares and nets, were probably idols, or superstitious altars, set up at Mizpah beyond Jordan, and on *Tabor* in Galilee. [a comparison to such snares.]

When Josephus the historian was governor of Galilee, he strongly fortified the top of *Tabor*, thinking to make it impregnable. But Vespasian sent Placidus, one of his officers, who by stratagem drew down the Jews from the mountain into the open country, where he cut them to pieces. *De Bello. lib. iv. cap. 6.* A. D. 67.

It had been the current opinion for several ages, that our Saviour was transfigured on mount *Tabor*. Matt. xvii. 1. Luke ix. 28, &c. Eusebius expressly says so, on Psalm lxxxix. 12. also Jerom, in the epitaph of St. Paula, and in his seventeenth letter to Marcella. John Damascenus, *Homil. de Transfig.* affirms the same; and for a long time it was accepted as indisputable. Yet Maldonatus, Lightfoot, Reland and others, have doubted it. The old Itinerary of Bourdeaux reports, that our Saviour was transfigured on the mount of Olives. The ancient fathers who have spoken of the transfiguration, have not named *Tabor*, as the place where it occurred.

The

The evangelists do not name it, and the journey of our Saviour they allude to as taken for this purpose, does not seem favourable to the opinion that places it on mount *Tabor*.

II. **TABOR**, a city on the summit of mount *Tabor*: assigned to the Levites of the family of Merari, 1 Chron. vi. 77. Polybius and Josephus notice it.

III. **TABOR**. *The Plain of Tabor, or the Oak of Tabor*, 1 Sam. x. 3. cannot be near *Tabor* of Galilee, but must rather be sought between Bethlehem and Bethel. It might be translated, the *oak of the hill*, or eminence. We find elsewhere the word *Tabor* in an appellative sense, to signify an *eminence* or high place. See Judg. ix. 36. *Heb.*

[Whether this oak were of a species which grew particularly on Mount *Tabor*, we cannot affirm: or whether, according to the import of the name, it may mean "the lone oak." Mount *Tabor* at present abounds in oaks, which Doubdan calls *terebinthines*: and Cotovicus, tall *Ilexes*. They appear to be of that kind which the Greeks called *Platyphillon*, broad-leaved.]

Chesloth-Tabor, or Chesulloth Tabor. Josh. xix. 12, 18. called *Chasalus*, in Eusebius and Jerom, was at the foot of mount *Tabor*, ten miles from Diocæsarea, east. Comp. **ATABYRIUS** and **AZNOTH TABOR**.

[**TABRET**, *vide TIMBREL*, and **MUSICAL INSTRUMENTS**, PLATE III. FRAGMENTS, No. CXXXIII.]

TABRIMON מברמן. *good pomgranate*; from טוב *tob*, *good*, and רמון *rimmon*, a *pomgranate*: otherwise, *goodness raised*; from טוב *tob*, and רמם *ramam*, *elevated: the navel, or middle, prepared, reckoned, given*: from טבור *tabur*, a *navel*, and מנה *manah*, to *prepare*, &c.

TADMOR, תדמיר, a city built by Solomon, in the desert of Syria. See **PALMYRA**.

[**TADMOR**, *admirable, wonderful*, from the Syriac. Hiller thinks it is the Syriac name for the *palm-tree*; and the Greek name of this city, *Palmyra*, countenances that supposition. [Might it be a peculiar pronunciation of *Tamar*?] May we suppose that palms were signals of victory, &c. so early as the days of Solomon; and that this city was magnificently built by him? The ruins extant are among the most beautiful in the world. 2 Chron. viii. 4. and, according to the *Keri*, 1 Kings ix. 18. but the *Ketib* has *Tamar*, the *Palm*. Palm-trees are still found about Palmyra. We have a large and handsome volume with many plates, shewing the ruins and antiquities of this city, by Messrs. Wood and Dawkins, Lond. 1753, with an historical Introduction evincing much research.

Proselytes were received among the Rabbins from *Tadmor*, and Rab. Abbu, in the name of Rab. Jochanan, says, "Tradition asserts that the proselytes of *Tadmor* are fit to enter into the congregation." They also attribute this opinion to Haggai the prophet. *Hieros. Jeram. fol. 3. 2.* Nevertheless, if these writers may be believed, the inhabitants of *Tadmor* but ill requited this privilege, for Rab. Jochanan said, "Blessed is he who shall see the destruction of *Tadmor*: for she communicated in the destruction of the first and second temple. To the destruction of the first she brought 80,000 archers: and so she did in the destruction of the second." *Hieros. Taanith, fol. 69. 2.* It is probable that this number is by much too high, perhaps it should be 8,000: but if it be correct, we must consider *Tadmor* as a place of numerous population, as well as of great importance. At the least she must have possessed vast influence, if these troops were not her own inhabitants, but raised and forwarded by her authority and inducement. It will be recollected, that the latter event was under Vespasian and Titus, about A. D. 70.

We have seen, **FRAG. No. CCCCLXXXIX.** that the customs of the Palmyrenes were very analogous to those of the Jews.

"Remote from every great road, this city seems neither to have been calculated for a considerable mart of commerce, nor for the centre of a great consumption. It overcame, however, every obstacle; and may be adduced as a proof of what popular opinion may effect in the hands of an able legislature, or when favoured by happy circumstances," Volney, *Trav. vol. ii. p. 303.*

TAHAN, תחן, *who prays, or is merciful, or gracious*; from חנן *chanan*; otherwise, to *encamp*; from חנה *chunah*. [earnest entreaty.]

I. **TAHAN**, or **THAHEN**, son of Ephraim, head of a family. Numb. xxi. 35.

II. **TAHAN**, or **THAAN**, son of Telah, and father of Laadan, of Ephraim. 1 Chron. vii. 25.

TAHATH, תחת, *under*; from תחת *tachath*; otherwise *terror, dread*; from חתת *chathath*; or *descent*, according to the Syriac. [*low*.]

I. **TAHATH**, or **THAHAT**, an encampment of Israel in the desert. From Makeloth they went to *Tahath*, and from thence to *Tarah*. Numb. xxxiii. 26, 27.

II. **TAHATH**, son of Kohath, and father of Uriel. 1 Chron. vi. 24.

III. **TAHATH**, son of Bered, and grandson of Ephraim. 1 Chron. vii. 20.

TAHAPANES, תחפננס, or **TAPHNIS**, *secret temptation, hidden flight, covered standard*, from חפף *chuphaph*, *covered, hidden*, and נס *nes*, *temptation*,

temptation, flight, standard. This word is Egyptian.

[Kohlreiffius, in *Chron. S. P.* ii. cap. 7. thinks it is the city of *Paneach*, i. e. built by Apachnes. The Coptic reads *Thebaci*; perhaps it should be *Thebacni*. It is written differently in Jer. xliii. 7, 8, 9. xlv. 1. xlv. 14. where it is in Eng. Tr. *Tahpanhes*: according to the *Keri*, it is in chap. ii. 16. *Tahapanes*; but the *Ketib* reads *Tachpanes*. See the following article.

Some seek its import more deeply: *Nesi*, say they, is a serpent, in Egyptian; *Tachep* is a gift; whence they think the name denotes, "serpent's gift." We may rather suppose that from hence the Greeks took their *Daphne*, who was changed into a laurel, when fleeing from Apollo. There was a famous temple and village of *Daphne* near Antioch.]

TAHAPANES, TAHPANHES, or TAPHNIS, a city of Egypt. Jeremias speaks of it, and we are told he was buried there. chap. ii. 16. xliii. 7, 8, 9. xlv. 14. See also Ezek. xxx. 18. It is thought to be the same as the Greeks called *Daphnæ Pelusiæ*, (in the Greek of Judith, i. 9. *Taphnai*,) sixteen miles from Pelusium, south, according to the Itinerary of Antoninus. Jeremias, and the Israelites with him retired to *Taphnis*; where the Lord revealed to Jeremias that Nebuchadnezzar should take this city, and should set up his throne in the very place where the prophet concealed certain stones. Jer. xliii. 7, 8, 9. This was then a royal city. Herodotus says, lib. ii. cap. 30. that in the time of Psammiticus, king of Egypt, there was a garrison at *Daphnæ Pelusiæ* against the incursions of the Barbarians. [It appears to have been the very first town in Egypt, that afforded tolerable accommodations to the fugitives. It stood on the edge of the present lake Menzaleh, on marshy ground; and probably enjoyed a considerable commerce with the Mediterranean and with the Red Sea, also; to which, respectively, it forwarded commodities.]

TAHPENES, טַחפֶּנֶס, Τεχέφενης, *standard, flight, temptation, secret*; from נוס *nus*, *flight*, or נסח *nasah*, *to tempt*, or נסח *nasas*, *standard*, and חָפֵחַ *chaphaph*, *hidden, covered*.

TAHPENES, or TAPHNE. Pharaoh, king of Egypt, took such affection to Hadad, son of the king of Idumea, who had sought refuge with him, that he gave him to wife the sister of his queen *Tahpenes*. 1 Kings xi. 19, 20. [This name certainly has some affinity to that of the foregoing article: it is barely possible that this lady might have given name to that city; but it is probable enough that both names were derived from some female deity of Egypt, whence

the Greeks transplanted their story of Apollo and *Daphne*.]

TALED, a sort of habit worn by the Jews, chiefly when they repeat their prayers in the synagogue: instead of that square garment they wore heretofore, to which Moses commanded them to fasten borders of blue to the four quarters, and fringes, or ribbons, along the edgings. Numb. xv. 38. Deut. xxii. 12. But at present, not to expose themselves to derision, for the too great singularity of their dress, they content themselves with wearing a square piece of cloth underneath their waistcoats, with blue tufts at the four corners; and when they meet in the synagogue to prayers, they cover their heads with a square woollen veil, which has blue tufts at the four corners. This veil they called *thaled*, or *taled*. Leo of Modena, *Ceremonies of the Jews*, Part 1. chap. 5, 11.

TALENT, Hebrew, כִּכָּר, *clickar*. The Hebrew *talent* [of silver] was equivalent to 3,000 *shekels*, Exod. xxxviii. 24, 25, 26. and consequently was in weight 1500 Roman ounces, or twenty-five Roman pounds;—English weight, 114 pounds and 15 penny-weights *troy*. The weight of the Jewish *talent*, according to Dr. Arbuthnot, was 118 pounds, 10 ounces, one pennyweight, and 10 2-7ths grains *troy* weight. Its value in (English) money was 342*l.* 3*s.* 9*d.* The *talent* of gold was of the same weight;—its value was 54,752*l.*

The common *Attic talent* was in value 2,400*l.*

Several authors have pretended that among the Hebrews there were two sorts of *talents*, a larger, and a smaller; the *talent of the sanctuary*, and the common *talent*: The first, they say, was double the weight, or value, of the other. But I cannot find this distinction in Scripture.

TALENT, ON THE VARIOUS WEIGHTS OF.

[The following thought of Mr. Bruce seems to be worth inquiring into; i. e. that the *talents* appropriated to different commodities might be of different weights; and, if a *talent* could be discovered, which, at the mine, was of less weight than the *talent* of Judea, perhaps we might be justified in estimating the riches in gold of David, or of Solomon, by the weight of that *talent*.

“David took possession of two ports, Eloth and Ezion-gaber, (1 Kings, ix. 26. 2 Chron. viii. 17.) from which he carried on trade to Ophir and Tarshish, to a very great extent, to the day of his death. We are struck with astonishment, when we reflect on the sum that prince received in so short a time from these mines of Ophir. For what is said to be given by King David.

(1 Chron.

(1 Chron. xxii. 14, 15, 19. xxix. 3, 4, 5, 6, 7. three thousand *Hebrew talents* of gold, reduced to our money is, twenty-one millions, six hundred thousand pounds, sterling,) and his princes, for the building of the temple of Jerusalem, exceeds in value eight hundred millions of our money, if the *talent* there spoken of is a *Hebrew talent*, (The value of a *Hebrew talent* appears from Exodus, xxxviii. 25, 26. For 603,550 persons being taxed at half a shekel each, they must have paid in the whole 301,774; now that sum is said to amount to 100 *talents*, 775 shekels only; deduct the two latter sums, and there will remain 300,000, which divided by 100, will leave 3000 shekels for each of these *talents*.) and not a weight of the same denomination, the value of which was less, and peculiarly reserved for, and used in the traffic of, these precious metals, gold and silver. It was probably an *African* or *Indian* weight, proper to the same mine whence was gotten the gold, appropriated to fine commodities only, as is the case with our ounce *troy* different from the *avoirdupois*."]]

TALITHA-CUMI, Ταλιθα-κῡμι. *Young woman arise*; from the Hebrew כּוּמִי, *cumi*, *arise*, Dan. vii. 5. and the Syriac, ܬܠܝܬܗܐ talitha, *young woman*. These words Jesus Christ used when he raised the daughter of Jairus; they are not pure Hebrew, but Syriac, and signify, *My daughter arise*, Τὸ κοράσιον ἔγειραι. Mark v. 41.

TALMAI, ܬܠܡܝܐ, ܬܠܡܝܐ, *my furrow*; from ܬܠܡ thelem; otherwise, *that suspends the waters*; from ܬܠܬ thalah, *to hang, or suspend*, and ܡܝ maim, *waters*; or *heap of waters*; from ܬܠܬ thalal, *a heap*, and ܡܝ maim, *waters*.

I. TALMAI, or THOLMAI, son of Anak, of the race of the giants, destroyed by Israel. Numb. xiii. 33. Josh. xv. 14.

II. TALMAI, son of Ammihud, king of Geshur, and father of Maachah, wife of David, the mother of Absalom and Tamar. 2 Sam. iii. 3. After Absalom had slain his brother Amnon, he took refuge with his grandfather at Geshur. 2 Sam. xiii. 37.

TALMON, ܬܠܡܢ, *preparation, or present, or enumeration of the dew*; from ܬܠܡܢ, *manah*, and ܬܠܡ tal, *dew*: according to the Syriac and Hebrew, *present, or preparation of the shadow*.

TALMON, or TELMON, a levite, a porter of the temple. 1 Chron. ix. 17.

TALMUD, ܬܠܡܢܐ *doctrine*; from ܬܠܡ lamad, *to teach*.

TALMUD, or THALMUD. *Talmud* may be translated by *Doctrinale*. The work called the *Talmud* contains the body of doctrine, religion, and morality of the Jews. They have two works

under this name; the first, the *Talmud* of Jerusalem, the other the *Talmud* of Babylon. The first was compiled by Rabbi Jochanan, who presided in the Academy of Palestine fourscore years, and who finished it, they say, in the 230th year after the ruin of the temple (about A. D. 300,) for the use of the Jews in Judea. This *Talmud* is shorter and more obscure than that of Babylon; but it is certainly more ancient.

It is composed of two parts, the *Mishna*, and the *Gemara*. The *Mishna* is the work of Rabbi Judah, surnamed "the Holy," who compiled it about the year 120 after the destruction of the temple. A. D. 190. *Mishna* signifies the second law: the work is a collection of the traditions of the Jewish doctors, which Rabbi Judah gathered into one body, for fear they should be lost and forgotten, because of the dispersion of the Israelites, and the interruption of their schools. About a hundred years afterwards, Rabbi Jochanan composed the *Gemara*, q. d. *completion, or perfection*, to complete and finish the *Mishna* of Rabbi Judah the Holy. And these two works form the body of the *Talmud* of Jerusalem.

The *Talmud* of Babylon is composed of the *Mishna* of Judah the Holy, and of the *Gemara* composed by Rabbi Asa, who lived at Babylon about a hundred years after Rabbi Jochanan. He kept his school at Sara near Babylon, where, after he had presided forty years, he produced his commentary on the *Mishna*. He did not finish it himself, but his disciples, or children, completed it after his decease. This collection is called the *Talmud* of Babylon, because it was compiled at Babylon, and chiefly prevailed among the Jews beyond the Euphrates. The Jews prefer this to that of Jerusalem, because it is clearer and more extensive. It abounds with a multitude of fables and ridiculous stories, of which however they must entertain no doubt, unless they would pass for heretics. They even prefer the authority of the *Talmud* to that of Scripture. They compare the Bible to water, the *Mishna* to wine, and the *Gemara* to hypocras. They believe the traditions and explications contained in this book are derived from God himself: that Moses revealed them to Aaron, to his sons, and to the elders of Israel; that these communicated them to the prophets, and the prophets to the members of the great synagogue; who transmitted them down, till they came to the doctors; who reduced them to the form of the *Mishna* and the *Gemara*. The *Mishna* is written in Hebrew, in a very close and obscure style; and the *Gemara* is written in

in a style composed of Hebrew, Chaldee, and several terms of other languages.

Rabbi Asa being prevented by death from finishing his work, his children, or disciples, who continued it, did not finish it till a considerable time after; *i. e.* according to Serrarius, Bartolocci, Trigland, and others, till A. D. 500, or 505. Father Morinus proceeds so far as to maintain, that the *Mishna* could not be composed before A. D. 500, and that the *Talmud of Babylon* was not finished till towards A. D. 700; and the *Talmud of Jerusalem*, he thinks is not earlier than the fifth century. And surely if the *Mishna* itself was not before A. D. 500, the *Talmud of Jerusalem* must be more modern.

The *Talmud of Jerusalem*, and the *Mishna*, after the Chaldee paraphrases of Onkelos, and of Jonathan, are the most ancient books of doctrine the Jews have, except the sacred authors. Lightfoot has derived great assistance and light from them, for explaining many passages of the New Testament, by comparing the expressions of the *Mishna* with those of the apostles and evangelists. Maimonides has made an epitome, or abridgment, of the *Talmud of Babylon*, which in the judgment of the best informed, is preferable to the *Talmud* itself: for he omits what that contains of fabulous, childish, or useless, and collects only the decisions of cases, with which that great work abounds. This work he entitled *Judhachazakah*, or *The Strong Hand*. It is a digest of the Jewish laws, the most complete that was ever made; not only in respect of the matter, but the perspicuity of the style, the method, and regular disposition. See RABBINS, MAIMONIDES.

TALMUDISTS, *i. e.* those who teach the traditions of the Jews contained in the *Talmud*, have been known by several names in different ages. From the time of the great synagogue to the *Mishna*, they were called *Tannaim*, *q. Traditioners*, from *Tanach*, which in Chaldee signifies, *to give by tradition*. After the *Mishna* to the *Talmud*, they were called *Amoraim*, *pronouncing, speaking, dictating*, because they explained and dictated to their pupils the explications of the *Gemara*. After the *Talmud*, they were named *Openers*. Lastly, they obtained the name of *Gaonim*, *excellent, sublime*. At present these pompous names are disused: they are contented with the appellation of *Rabbi*, or *Chacham*, of which the first signifies *master*, the other *wise-man*.

About A. D. 1235, a Jew of Rochelle, being converted to Christianity, and named *Thomas*, visited Gregory IX. in the second year of his pontificate, (A. D. 1238,) and reported to him

VOL. II. PART XXIX. Edit. IV.

a discovery of the errors of the *Talmud*. The pope sent them, (in 1239,) in thirty-five articles, to the archbishops of France, with a letter, in which he required them to seize the books of the Jews, and to burn all which contained errors. He wrote in the same terms to the kings of France, England, Arragon, Castile, Leon, Navarre, and Portugal. In consequence of this order, twenty cart-loads of Hebrew books were burnt in France. [This was before the invention of printing, when books were scarce.]

Gregory's successor, Innocent IV. gave commission to his legate, Eudes de Chateau-roux, to examine the *Talmud*, and other books of the Jews; after he had carefully inspected them, he tolerated them, so far as they were not contrary to the *Christian* religion, and restored them again: But the legate wrote to the pope, that to tolerate them was the same as to approve them; wherefore, May 15, 1248, he juridically condemned them.

The two *Talmuds* are in print; that of *Jerusalem* in one good volume, *in folio*; and that of *Babylon* in twelve volumes, *in folio*, printed at Amsterdam, and also at other places.

TAMAR, תמר, *palm*, or *palm-tree*; from תמר *tamar*, a *palm-tree*.

I. TAMAR, or THAMAR, daughter-in-law to the patriarch Judah, wife of Er and Onan, and mother to Pharez and Zarah. The book of the *Testament of the twelve Patriarchs* says, that *Tamar* was of Mesopotamia, and daughter of Aram, *i. e.* by descent a *Syrian*: that Bathshuah, the wife of Judah, could not endure her, because she was of a nation different from her own, and inspired the same hatred of her into her son Er, who, refusing to use *Tamar* as his wife, was slain by an angel of the Lord, on the third day after his marriage. The Rabbins believe that he was so overweening of the beauty of his wife, that he would not have her become a mother, lest pregnancy should impair it. But Scripture says, only, that Er was very wicked before the Lord, for which the Lord slew him. Gen. xxxviii. 7. [Neither does Scripture say that he was suddenly slain: he might die of consumption or decline, for aught that appears to the contrary.]

Judah then said to Onan, his second son, "Go in unto thy brother's wife, and marry her, and raise up seed unto thy brother." Onan took her, as commanded by his father; but knowing that the children born from this intercourse would not belong to him, but to his brother, he withheld from *Tamar* the means of becoming a mother: wherefore the Lord slew him also. Judah said then to *Tamar*, "Continue a widow in thy father's

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father's house, till my son Shelah shall be of age 'to marry;' for he was afraid that Shelah also might die, as his brothers did. *Tamar* therefore lived with her father a considerable time, yet did not receive Shelah as her husband. Some years after, when Judah went to a sheep-shearing feast of his friend Hirah, the Adullamite, *Tamar* being informed of it, disguised herself as a [foreign] harlot, and sat in a place where Judah would pass. Judah had intercourse with her, and gave her as pledges, his ring, his bracelets, and his staff.

After some months her pregnancy began to shew, which Judah being informed of, would have had her burned alive; but when she produced the ring, the bracelets and the staff, and attributed her condition to the owner of those pledges, Judah acknowledged that she was more just than he had been. She bore twins, of which one was called *Pharez*, the other *Zarah*. See their articles. This happened about A.M. 2277, ante A.D. 1727.

The author of the *Imperfect Work* on St. Matthew, says, *Homil.* 1, that the mother of Er, the son of Judah, being a *Canaanitish* woman strongly disapproved the marriage of her son with *Tamar*, who was an *Aramean*, or *Syrian*; she therefore advised her son to refrain from his wife, [as intimated, from the *Testament of the twelve Patriarchs* above.] Er followed this advice, and God struck him dead. His brother Onan then married her, but *Tamar* still continued a virgin. Judah being much troubled at the death of his two sons, and the disappointment of his daughter-in-law, the cause of which he knew not, continued a long time in tears and penitence. God being moved at his concern, let him know what had passed; and Judah scrupled marrying *Tamar* himself, though apprized that the marriage of neither of his sons had been consummated.

The *Testament of the twelve Patriarchs*, intimates, that Onan lived a whole year with *Tamar*, without intercourse with her. Vide FRAGMENTS, Nos. LXXXII. CXXV.

II. TAMAR, daughter of Maachah, the wife of David, and [supposed] sister of Absalom. (By courtesy, reckoned among the king's children: 1 Chron. iii. 9. "David's children, besides the concubine's children, and their sister *Tamar*.") Her extraordinary beauty was the occasion of her nominal brother Amnon's falling desperately in love with her, dishonouring her, then hating her, and forcibly expelling her, Vide AMNON. *Tamar* strewed ashes on her head, rent her clothes, and covering her face with her hands, went homeward weeping. Absalom met her in

this distress, took her home, bid her be quiet, and leave revenge to him:—and in fact, the resentment of this injury he kept so much in his heart, that he killed Amnon some time after. See ABSALOM and AMNON.

III. TAMAR, daughter of Absalom, was of great beauty. 2. Sam. xiv. 27. Some Greek and Latin copies insinuate that she married Rehoboam, king of Judah, and was mother of Abijam, the successor of Rehoboam: but neither the Hebrew nor Vulgate acknowledge this. We read, 2 Chron. xi. 20. that Rehoboam married *Maachah*, the daughter of Absalom: i. e. probably, the grand-daughter of Absalom by *Tamar*;—daughter is often put for grand-daughter.

IV. TAMAR, a city of Judea, mentioned Ezekiel xlvii. 19. xlviii. 28. as a southern limit of this country. It must be about the southern point of the Dead Sea. Eusebius says, that *Thamara* is one day's journey from Malis, or Melisha, going towards Elia, i. e. Jerusalem. He adds, that the Romans kept a garrison there. Ptolemy, and the tables of Peutinger, set down also *Thumar* or *Thamara*, in Judea.

[This city is placed on the south, and in company with the Waters of Strife in Kadesh: it cannot therefore be Jericho, as some suppose, because that is called the City of Palms; but it must be further south, and perhaps should be sought for at the southern extremity of the Dead Sea, adjacent to which (southward) palm-trees abound.]

We have also *Baal Tamar*, "the lord of the palm-tree." Judg. xx. 33. *Hazazon Tamar*, "palm abounding." Gen. xiv. 7. Palm-trees abounded in some parts of Judea, and at length became an emblem of that country. The Greek name for a palm, *Phœnix*, was given to many places: *Hormuz*, or *Ormus*, in the Gulph of Persia, has the same meaning, in the old Persian language, signifying a palm.]

TAMAR, or PALMYRA. Vide TADMOR.

TAMMUS, *Thamus* or *Thammus*, a month of the Jews, answering to *June*: the fourth month of the holy year, and the tenth of the civil year. It has but twenty-nine days.

On the seventeenth day of *Tammus*, the Jews fast, in commemoration of the worship of the golden calf, and its punishment. Exod. xxxii. In this month they keep a memorial of what happened to Miriam, sister of Moses, who was struck with a leprosy for murmuring against Moses. Numb. xxii. 1—10.

The Syrians, by this word, express in their calendar the month that answers to *July*. The Arabians, the Persians, and the Turks, use it to express the hottest part of the summer. The Jewish

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Jewish astronomers, at this day, call the sun's entrance into the sign Cancer, *Tekupha Tammuz*, or the Revolution of *Thamus*.

TAMMUZ, תמוז, *abstruse, concealed*.

TAMMUZ, or **THAMUS**, a Pagan deity, thought to be the Grecian Adonis. This deity is mentioned, Ezekiel viii. 14. מִכְּבוֹת אֶת-תַּמּוּז. LXX. Τὸν Θαμμοῦς. Alius Βδελύματα, *Abominations*. Alius Παροξυσμὸς, *Irritationes*. *Mulieres plangentes Adonidem*; Heb. *plangentes Tammuz*: women weeping for *Tammuz*. David Kimchi says, that *Tammuz* was an idol of brass, whose eyes the Pagans used to fill with lead; then making a fire in the hollow parts of the idol, the lead would melt, and the image seem to shed tears.

Jerom has rendered *Tammuz* by Adonis: and there is great probability that this is its true signification. Manetho, *apud Plutarc. de Iside et Osiride*. The word *Ammuz*, which is the same as *Tammuz*, signifies *abstruse* or *concealed*. The construction of the Hebrew text of Ezekiel gives reason to judge, that *Tammuz* is used in an appellative sense. But nothing can agree better with *Adonis* than the epithet *secret*, or *hidden*, whether we consider that secrecy and obscurity in which his mysteries were involved, or the condition in which he was represented during his festival. He was put into a coffin, and lamented over as if dead. Moses, in some places, Lev. xix. 27, 28. Deut. xiv. 1. (see also Psalm cvi. 28.) calls him *the Dead*, by way of derision. Lastly, the circumstance of women bewailing *Tammuz*, has determined the greater part of commentators to explain these passages of Ezekiel by allusion to the feasts of *Adonis*. Comp. FRAGMENTS, No. DXXXVIII.

It is thought the Israelitish women who bewailed *Tammuz*, Ezek. viii. 14. were engaged in worshipping the same sun as was adored by the men, in ver. 15, 16. "And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

This is not inconsistent with the opinion which takes *Tammuz* for *Adonis*, because, in the Pagan theology, *Adonis* was the sun also. Vide FRAGMENTS, Nos. CCCXVI. CCCXVII.

TAMNA, **THAMNA**, or **THAMNATHA**, a celebrated city in Palestine, on the road from Jerusalem to Diospolis. Euseb. in 'Αττὰρ. It was the capital of the *Toparchia Thamnitica*, which became famous in the later times of the Jewish republic.

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TANACH, תנך, *that afflicts thee, that humbles thee, that reproves thee*, from תנא *hanah*, to afflict, &c. and the pronoun ך *ec, thee, thou*. [*Removal, exile*. A city built by emigrants.]

TANACH, or **THANACH**, or **T'ANACH**, a city of the half tribe of Manasseh, on this side Jordan, (Josh. xii. 21. xxi. 25. Judg. i. 27.) yielded to the Levites. Eusebius, Jerom, and Procopius of Gaza say, that in their time it was a considerable place, three miles from Legio.

[**TANATH**, *descent, depression, a low place*, from the Arabic. A station of the Israelites. Numb. xxxiii. 26.]

TANHUMETH, תנחומת, Θανεμαδθ, [*self-consolation, or repentance*; from תנח נacham; otherwise, *bottle, or wall that is given, or of a gift*; from תנח chemeth, vessel, or bottle, or תנח chomah, a wall, and תנח mathath: otherwise, *the gift of indignation, or of heat*; from תנח chamah, anger, wrath, or תנח cham, heat, and mathath: otherwise, *the rest of death*; from תנח nuah, rest, and תנח muth, death. Father of Seraiah, 2 King^s xxv. 23. Jer. xl. 8.

TANIS, Heb. תַּנִּיִּס, *Zoan, motion*. It is not known what *Zoan* signifies in the Egyptian.

[It is supposed to signify the *station of exiles*, or wanderers; but, as this is derived from the Arabic rather than from the Coptic, it is not free from uncertainty. It is written *Tavic* in the Greek of Judith, i. 10.]

TANIS, a city of Egypt. Moses affirms that *Tanis*, or *Zoan*, is less ancient by seven years than Hebron in Canaan; Numb. xiii. 22. The Psalmist asserts, that Moses performed his miracles in the fields of *Tanis*. Psalm lxxviii. 12, 43. This city was within the Delta. The prophet Isaiah, xix. 11, 13. xxx. 24. addresses the princes of *Tanis*, who were highly conceited of their wisdom and prudence. He derides their false politics. It appears that in the time of this prophet, *Tanis* was the capital of the *Lower Egypt*. Ezekiel, chap. xxx. 14. speaks of *Zoan*, but Jerom has translated it by *Taphnis*, instead of *Tanis*, which two cities were very different from each other. *Tanis* was situated on that arm of the Nile which was nearest to that of Damietta, west. Comp. FRAGS. Nos. DXLVI. DXLVII. *et seq.*

[There are still ruins remaining which mark the site of *Zoan*; called by the Arabs *Saun*: but it is thought these works are not of the most remote antiquity; as they have hieroglyphics upon them, extremely well executed, and of a more modern air.]

TANNIM, תנין, *great fishes*. See FRAGS. and Plate of TANNIM.

TANNIM, or **THANNIM**, Genesis i. 21. 2 I. 2 תנין

תנין תנין. LXX. Κήν. Vulgate, *Cete grandia*, signifies generally great fishes, sea-monsters, dragons. When Moses threw down his rod before Pharaoh, it was changed into a dragon, *Lieb. Thannim*. Exod. vii. 9. And "their poison is as the venom of the *Tannim*." We think that sometimes it expresses the crocodile; so Psalm lxxiv. 13. "Thou brakest the heads of the dragons in the waters,"—of the *Tannim*, or *Thanninim*. The LXX. and even Jerom, sometimes translate *Tannim* by *Syrens*, supposing this word to signify sea-monsters, whose figure partakes of a man and a fish. See Job xxx. 29. Isaiah xxxvi. 13. xliii. 20. in LXX. Isaiah xlii. 22. Vulgate. In Lament. iv. 3. Jerom renders *Thannim* by *Lamia*, witches, or sorceresses; but the general and better interpretation is dragons, or sea-monsters. [Rather *Amphibia*, as a distinct class.]

TAPHATH, טפח, *little girl*; from טפח *taphaph*, or טפח *taph*, to take short steps, like children; or, *distillation, drop*; from נפש *nephesh*. [Perhaps *Stacte*, i. e. pearly gum.]

TAPHATH, or TAPHU, daughter of Solomon. She married the son of Abinadab, governor of the province of Dor. 1 Kings iv. 11.

TAPHON, or ΤΗΟΡΟ, a city in Judea, fortified by Bacchides, 1 Macc. ix. 50. See TAPPUAH.

TAPHSAR, טפסר, Βελοπάσεις, *army, he that takes away children*. This word is foreign to the Hebrew tongue. It occurs, Jer. li. 27. where Jerom has left it, without translating it: in Nahum. iii. 17. he has rendered it by *little children*, reading *Tappapim*, instead of *Taphsarim*. The best interpreters consider this word as a name of dignity; perhaps the same as *Achasdrapne*, whence *Satrapa* is formed. Some have thought *Taphsar* to be the name of a province; but without proof. [A captain, Eng. Tr.]

TAPPUAH, תפוח, Ταρῖφ, *apple, or apple-tree*; from תפח *thuphach*; otherwise, *breath, swelling*: otherwise, *that binds and holds in nets*; from תפח *puach*.

I. TAPPUAH, or TAPHUA, a city of Manasseh, but belonging to Ephraim. Josh. xvii. 8. Probably the *En-tappuah*, of the former verse. Vulgate, [and Heb.] *the fountain of Taphua*.

II. TAPPUAH, a city of Judah, Josh. xv. 34. perhaps the *Beth-tappuah*, of verse 53. which is also attributed to Judah, and which Eusebius, in *Beth-taphu*, places beyond Raphia fourteen miles; toward Egypt.

TARAH, or THARE, an encampment of Israel in the desert. [slowness; retardation?] They came hither from Tahath, and went thence to Mithcah, Num. xxxiii. 27. Ptolemy speaks

of a city called *Thara*, in Arabia Petrea; and Josephus mentions a city called *Tharabasa*, which the Jews took from the Arabians. *Antiq. lib. xiv. cap. 2.*

TARALAH, תרלה, *examiner, or turtle of the curse, or of strength, or of the oak*: from תר *thur*, *examiner, turtle*, and אלה *alah*, to curse, or oak; or from אל *ejal*, force. [From the Arabic multiplication, multiplying into itself.] A city of Benjamin. Josh. xviii. 27.

TAREA, תרע, Vulgate, *Tharac. House, or chamber of the companion, or of the shepherd, or of malice*; from תר *tha*, bed, or chamber, and רע *rohah*, companion, or shepherd; or from רע *rah*, or רוע *ruah*, malice: otherwise, *that cries and laments, or does amiss*; from רוע *ruah*.—[or, that causes lamentation, i. e. of his mother, at a painful birth.] The same as,

TAREA, תרע, *evil anger*; from חרה *charah*, anger, and רע *rah*, evil: otherwise, *anger of the shepherd, or of the companion*; from רע *rahah*, shepherd, or companion. Son of Micah, and grandson of Jonathan, son of Saul. 1 Chron. viii. 35. Comp. ix. 41.

TARES, *Zizanium, Lolium*; a plant with a longish rough leaf, not easily distinguished from corn, or other grain, among which it grows. Its stem is smaller than that of wheat; at the top of this stem rises a long ear with little husks, which surround it at equal distances; these contain three or four grains, covered with down or pluff, which are not easily broken. Bread made of corn wherein there are many of these seeds, is very unwholesome; it intoxicates, loads the stomach, and creates heaviness, drowsiness, and head-aches. When the plant is grown up, and ready to blossom, it is easily distinguished from corn. Hence our Saviour, in his parable of the good corn and the tares, bids his reapers wait till the time of harvest, when it would be easy to pluck up these intruders, and to cast them into the fire. Matth. xiii. 26, 27, 28, &c. In the church, tares must be mingled with the wheat, the wicked with the righteous, the reprobate with the elect, till the day of judgment. Sometimes pastors can rake out heretics, schismatics, and scandalous offenders, by excommunication; but they cannot detect and expel all kinds of noxious weeds.

The ear of this plant is a foot long, divided into several parts, ranged alternately, so that each appears to be a little ear, made up of grains smaller than those of wheat, but a little mealy, of a reddish colour. Its blade is very different from that of wheat, but it is chiefly distinguishable when it grows up, and when it begins to blossom. In France it has obtained the name of *ivroye*,

*istroye, or istroye, as they say, because it enidre, i. e. inebriates those who eat bread made of it, or who drink beer, in which any considerable quantity of this grain has been infused. Some botanists think that it is produced from grains of wheat or barley degenerated; and by this they account for certain years, and certain districts, wherein many tares are gathered, though good corn was sown; on the contrary, they assure us, that tares are sometimes changed into wheat, when they happen to meet with good ground. I have seen persons who affirmed, that they had made the experiment of both these things. [The reader will take care not to confound this plant with that generally known in England, and cultivated by farmers, under the name of tares, which is given as food to pigeons, &c. Our *Darnel* seems to be the nearest representative of the Oriental weed.]*

The word *tares* is often used in a figurative sense. To *sow tares* in a family, is to raise discord among its members. The enemy has *sown tares*, in the field of the church: heretics have spread their errors within it: the devil has propagated divisions among its members, &c.

[Dr. Sibthorp, (Walpole, *vol. ii. p. 61.*) when in Greece, April 15, 1795, says, "In our evening walk, we observed, among the corn, a quantity of *Lolium*, which our host called *Aira*, and added, that the seeds of it, when mixed with the corn, [and ground into flour, and eaten,] occasioned giddiness."

"*Lolium Temulentum*, *Αἶρα*. The seeds of this plant are often mixed with the corn, and when eaten, occasion violent giddiness."—Dr. S. in his list of plants found in Greece.

Mr. Walpole adds, in a note—"In the *Geoponica* we find a similar observation to that of Dr. S. *Αἶρα ἀπὸ τοῦ μύγνουμένη σκοροῖ τοὺς ἐσθίουσας*. p. 199. This plant is the *ZiZάντον* of Matthew xiii. the *Ziwan* of the Arabic botanists; and the *Rosch* of the Old Testament." See Michaelis, *on the Laws of Moses*, iii. 357.]

TARGUM, תרגום, *explanation*, plural, *Targumim*.

TARGUM. This name is given to the *Chaldee* paraphrases of the books of the Old Testament. They are called paraphrases or *expositions*, because they are rather comments and explications, than literal translations into the *Chaldee* tongue, which, after the captivity of *Babylon*, was better known among the Jews than the ancient *Hebrew*. So that when the *Hebrew* text was read in the synagogue, or in the temple, they generally added an explication in the *Chaldee* tongue, for the advantage of the people. It is probable, that this custom began

about the time of *Ezra*, since that learned scribe reading the law to the people at *Jerusalem*, explained it, with the other priests who were with him, that the people might comprehend it. *Ezra* viii. 8, 9. Possibly they explained it in the *Hebrew* language, or which appears to us more probable, in the *Chaldee* or *Syriac*; for these two languages had then a very great conformity; and were almost the same; even at this day they have a very near agreement.

But, though the custom of making these *expositions* in the *Chaldee* language be very ancient, yet they had no written paraphrases, or *targumim*, before *Onkelos* and *Jonathan*, who lived about the time of our Saviour. *Jonathan* is placed about thirty years before Christ, under the reign of *Herod the Great*: *Onkelos* something later. The *targum* of *Onkelos* is the most esteemed, and copies are found in which it is inserted verse for verse with the *Hebrew*. It is so short and so simple, that it cannot be suspected of being corrupted. See *ONKELOS*.—This paraphrast wrote only on the books of *Moses*, and his style approaches nearly to the purity of the *Chaldee*, as found in *Daniel* and *Ezra*. This *targum* is quoted in the *Mishna*; but was not known to *Eusebius*, *Jerom*, or *Origen*.

The *Targum* of *Jonathan*, son of *Uziel*, is on the greater and lesser prophets. He is much more diffuse than *Onkelos*, and especially on the lesser prophets, where he takes great liberties, and enlarges in allegories. His style is pure enough, and approaches near to the *Chaldee* of *Onkelos*. It is thought that the Jewish doctors who lived above seven hundred years after him, have made additions to him. They ascribe to him a paraphrase on the *Pentateuch* also; but that is not his.

The *Targum* of *Joseph the Blind*, [*i. e.* having lost one eye—the "*one-eyed*."] is on the *Hagiographa*. This author is much more modern, and less esteemed than the former. He wrote on the *Psalms*, *Job*, the *Proverbs*, *Canticles*, *Ecclesiastes*, *Ruth*, and *Esther*. His style is a very corrupt *Chaldee*, with a great mixture of foreign words.

The *Targum* of *Jerusalem* is only on the *Pentateuch*; nor is that perfect. There are whole verses wanting, others are transposed, others are mutilated; which has led many to infer that this is only a fragment of some ancient paraphrase, now lost. Consult *Walton*, *Proleg.* 12. *Father Morinus*, *Exercitationes Biblicæ*, and *Father Le Long*, *Bibliotheca Sacra*, cap. 2. sect. 2.

There is no *Targum* on *Daniel*, *Ezra*, and *Nehemiah*. One has lately been published on the

the Chronicles. The editions of the Chaldee paraphrases in the Polyglots of Complutum, Antwerp, and Paris, and even in the Rabbinical Bibles printed at Venice, are imperfect; those of Basil, and those of the English Polyglot, are more entire.

TARICHEA, a city of Galilee, mentioned by Josephus, in *vitâ suâ*. page 1010. He says it was thirty stadia from Tiberias: he went on shipboard there to go to Tiberias. *De Bello*, lib. ii. cap. 16. Pliny places it on the lake of Gennesareth, south of Tiberias.

TARPELITES, תרפלים, *ravishers or wearied*; from תרפ taraph: otherwise, *succession or order of miracles*; from תור tur, *rank, order*, and פלא pala, *miracles*: otherwise, *ruinous order, or rank*; from מפלה muphalah, *ruin*; according to the Syriac and Hebrew, *custom, or guardian of the miracle, or of the ruin, or of the leaf of the tree*. This word is a stranger to the holy language.

TARPELITES, Tarphelai; a people sent from beyond the Euphrates into Samaria. Ezra iv. 9. Some think them to be the *Sapires*, or *Saspires*. (See **SEPHAR**,) or the *Tripolitans*, i. e. people of Tripolis.

TARSHISH, תרשיש, *contemplation, or examination of the marble, or of the joy*: from תור thur, *to examine, &c.* and שיש shish, *marble*; or from שוש shush, *joy*: otherwise, *precious stone, the colour of azure*: from תרשיש Tharshish, the name of the country where this precious stone was found. [a bruise, i. e. to the enemy, from the Syriac.]

I. TARSHISH, or **THARSIS**, second son of Javan. Gen. x. iv. We think he founded *Tarsus* in Cilicia, and gave the name of *Tarsis* to the province. Vide **TARSUS**.

II. TARSHISH, a chief noble of Persia. Esth. i. 14.

TARSHISH, or **THARSHISH**, תרשיש. See **TARSHISH**, above.

I. THARSHISH, or **THARSIS**, son of Bāhan, of Benjamin. 1 Chron. vii. 10.

II. THARSHISH. A country named *Tharshish*, whither Solomon sent his fleets. 1 Kings x. 22. 2 Chron. ix. 21. There is a multitude of opinions concerning this country. Josephus, the Chaldee and Arabic paraphrasts, explain it of *Tarsus*, a city of Cilicia. The LXX. Jerom, and Theodoret, understand it of Carthage. Eusebius derives the Spaniards from *Tharshish*: The Arabian geographer thinks it was *Tunis* in Africa. Bochart makes it *Tartessus*, an island in the straits of Gades. Le Clerc understands *Thassus* an island and city in the Aegean sea. Grotius thinks the whole ocean was called *Tharshish*, because of the famous city of *Tartessus*,

now mentioned. Sanctius believes the sea in general, to be called *Tharshish*, and that ships of *Tharshish* are those employed in voyages at sea, in opposition to small vessels used only in rivers. Vide **FRAGMENTS**, Nos. LXX. LXXI. CCXVII.

The LXX. sometimes translate *Tharshish* by *the sea*; and Scripture gives the name *ships of Tharshish*, to those fitted out at Ezion-geber, on the Red Sea, and which sailed to the ocean, equally with those fitted out at Joppa, and in the ports of the Mediterranean, (which was usually called the *Great Sea*.) We cannot apprehend any other way to explain and reconcile all the passages which mention ships of *Tharshish*. —

For, on one side, we see that *Tharshish* signifies the city of *Tarsus* in Cilicia: on the other side we see that they fitted out ships of *Tharshish*, or ships to go to *Tharshish*, in places from whence we cannot suppose they went to *Tarsus* in Cilicia. For example, the book of Judith (chap. ii. 12, 13. *Vulgate*.) describing the course of Holofernes, says, he went into Cilicia, and destroyed all the children of *Tharshish*, or *Tharsis*. Jonah, chap. i. 3. fleeing from the face of the Lord, went on ship-board at Joppa, for *Tharshish*, probably *Tarsus* in Cilicia. The prophets Isaiah and Ezekiel, among the merchant ships that came to trade at Tyre, enumerate those of *Tharshish*. Isaiah xxiii. 1, 14. lx. 19. Ezek. xxvii. 12, 25. xxxviii. 13. Cilicia was altogether within reach from *Tyre*; and there is but little probability that ships should come from the coast of the ocean to trade there. Lastly, the Psalmist, (lxxii. 10.) associates the kings of *Tharshish* with those of the isles: "The kings of *Tharsis*, and of the isles, shall bring presents." But by the isles, or islands, are generally meant those of the Mediterranean, and the maritime places, whither the Hebrews were used to go by sea. [The *Archipelago*, *Sicily*, *South Italy*, *Spain*, &c.]

From all these passages it seems that the country of *Tharshish* was on the Mediterranean; and probably it was Cilicia.

Therefore, when we see ships fitted out on the Red Sea, or at Ezion-geber, in order to go to *Tharshish*, we must conclude, either that there were several countries called *Tharshish*, — one on the ocean, another on the Mediterranean, — which seems by no means probable; or, that ships of *Tharshish*, in general, signifies ships able to bear a long voyage: large ships, in opposition to small craft intended for a home-trade in navigable rivers. [Like our "*East India-men*;" *East India* ships; which are not ships built in the *East Indies*, but built on the *Thames*, in

in the most substantial manner, on purpose for a voyage to the East Indies, i. e. ships built in a particular style and manner—*Tarshish*-built.]

[Ibn Haukal says, "The Mediterranean Sea, or Sea of Roum, coasts to Frank (France,) along the shore to *Tarsousah*, or the Sea of Andalus; and then, continuing along the coast of Andalus, it at last joins the ocean at *Jebel-al-Tarek*." (Gibraltar).—In another place he says, "*Tarsousa* belongs to the land of Andalus."

This is plainly *Andalusia* in Spain; and, from the place where Jonah took shipping, he must have intended a *Tarshish* somewhere on the Mediterranean. Was the ship he went on board of going *direct* to *Tarshish*, or coasting to other ports? What could be the *direct* trade between Spain and Joppa?

These questions would occasion but little difficulty, if we might be allowed to suppose that the *tin* of the British islands was employed in the East in those ancient times. Moses mentions *tin*. Numb. xxxi. 22. Was it British metal? *Tin* certainly entered into the composition of mirrors. In the days of Alexander the Great, *tin* was exported from Europe to India. We know of no extensive tin mines but in Britain. It is probable, that the merchants of Cadiz imported *tin* from Britain; but sent it, in other vessels, to the Levant. If Cadiz, on the Atlantic Ocean, were the ancient city of *Tarshish*, then the Atlantic Ocean itself might be the sea of *Tarshish*: and ships of *Tarshish* might import vessels fit to navigate the ocean. Festus Avienus says expressly, Cadiz was *Tarshish*.

*Hic Gadir urbs est dicta Tartessus prius.
Hic sunt columnæ pertinacis Herculis,
Abila atque Calpe.*

This agrees perfectly with the statement of Ibn Haukal, who, no doubt, reports the opinion of the Arabian geographers. That Phenecia maintained a direct intercourse with Britain in later ages, see FRAGMENTS, No. DCVI.

This name occurs in several places in SS.

A sea-port, whence the most capital specimens of ship-building were produced; so that ships built after the same manner were called ships of *Tarshish*, though not actually built there. Isaiah ii. 16. xxiii. 1, 4. Ps. xlviii. 8. This last passage Michaelis, would render, "The kings were troubled at the sight of Jerusalem, as sailors are troubled when they behold ships of *Tarshish* shaken by a contrary wind."

Silver was the produce of *Tarshish*, Jer. x. 9. Ezek. xxvii. 12. "Silver from *Tarshish*, gold from Uphaz." It appears from Ezekiel, that iron, lead, and tin, were brought from *Tarshish*. [Spain yielded most of these metals.]

It was distant, and westward; since Jonah intended to flee to *Tarshish*.

The inhabitants were a colony of Greeks. Josephus thought *Tarsus* in Cilicia was *Tarshish*: the same thought the writer of the book of Judith, chap ii. 12, 13. who says, Holofernes spoiled the children of *Tharsis*—in Cilicia. The Chaldee and Pseudo Jonathan understand *Tarsus*. Jerom thought the same.

But neither silver nor tin were supplied by this *Tarsus*: and what is said 2 Chron. ix. 21. xx. 36. 1 Kings xxii. 49. of the navigations of Solomon and Jehoshaphat, excludes this from being the *Tarshish* of those texts: since nobody would build vessels on the Red Sea to navigate to Cilicia: nor would Jonah quit Joppa for *Tarsus*, with intention of avoiding the road to Nineveh. Many interpreters understand by ships of *Tarshish*, ships of the main sea; but 1 Kings x. 22. *Tarshish* seems to be distinguished from the sea in these words: "the king had at sea ships of *Tarshish*."

Michaelis, also, places *Tarshish* in Spain. Vide FRAGMENTS, No. LXXI.]

TARSUS, *Tapōs*, winged, feathered; from the Greek *ράπος*, wings, feathers. [Having pinions, as we see on the travelling caps of Mercury, Perseus, &c.]

TARSUS, the capital of Cilicia. St Paul was a native of *Tarsus* in Cilicia. Acts ix. 11. xxi. 39. Some think it obtained the privileges of a Roman colony, by its firm adherence to Julius Cæsar, who made the inhabitants citizens of Rome: whence St. Paul was free of Rome, by being born in *Tarsus*. Others maintain that *Tarsus*, though a free city, was not a Roman colony, in the time of St. Paul; and that no trace is found of this on its medals before the reign of Caracalla, or of Heliogabalus: therefore, the privilege of being a citizen of Rome belonged to the apostle, not as a denizen of *Tarsus*, but by some personal right derived from his father or ancestors. Vide ROMAN, 3. also PAUL, and FRAGMENTS, No. DCLVII.

[If we may not credit the fabulous account of its origin, at least, it proves the great antiquity of *Tarsus*. Strabo says, that in process of time it received a colony of Argives, and by the institutions they formed and supported for the study of arts and sciences, it became so illustrious, that he gives it the preference in that particular, even over Athens and Alexandria. It was equally renowned for the power and the multitude of its inhabitants. Besides the title of *metropolis*, which it assumed, it derived surnames from five or six Roman emperors. It also qualifies itself as governed by its own laws.

"*Tarsous*

T E B

"*Tarsous* is a considerable town, with a double wall of stone. The inhabitants are valiant men and horsemen, and fond of warlike achievements. It is a strong and pleasant place. From it to the borders of Roum are many hills and mountains, of difficult ascent. They say, that in *Tarsous* there are above a thousand horsemen; and in all the chief cities of Islam, such as Seiestan, and Kirman, and Pars, and Khuzistan, and Irak, and Hejaz, and Egypt, there are inns, or public places, appointed for the people of this town." Ibn Haukal. See the PLATES, MEDALS OF TARSUS; also CAUCASUS, Nos. 1, 2, 3.]

TARTAK, or TERTAK, תרתק, *chained, bound, shut up*; from תרתק, *nirtak*. [From the Chaldee, of continued course, i. e. the sun rising and setting daily; advancing and receding annually.]

TARTAK, or THARTAK, a false deity of the Avites. The Rabbins say, he had the shape of an ass. By pronouncing it *Sarsac*, שרשך, *Sharshac*, instead of *Tartak*, תרתק, one might find under this name the god *Sesac* or *Shesac*, ששך, of which Jeremiah speaks, (xxv. 26. li. 41.) and whose feasts were known among the Pagans, under the name of *Saccæa*, or *Sacea*. Athen. lib. iv. cap. 10. Dio Chrys. Orat. 4 de Regno. Comp. SHISHAK.

TARTAN, תרתן, *that searches or examines the gift of the turtle*; from תור *thur*, to examine, or turtle, and תנה, *thanah*, gift, stipend: otherwise, *their law*; from תורה *thorah*, law, and the pronoun ׀ *an, their*. This word is foreign to the Hebrew tongue. [Extended, lengthened; which some support by Job's description of the Leviathan, chap. iii. 6.]

TARTAN, Thartan, Thanathan, or Thathania, an officer of king Sennacherib, sent with Rabshakeh on a message to king Hezekiah. 2 Kings xviii. 17. תרתן *Tartan*, ita et Isa. xx. 1. תרתני *Tathania*. Ezra v. 3, 6. vi. 6, 13. LXX. Ταθαῖαν.

TATNAI, תתני, *that gives, or overseer of the gifts, of the presents, of the tributes*: an officer of the king of Persia; from נתן *nathan*, to give. Vide TARTAN, ad fin. Governor of Samaria, and of the provinces on this side Jordan. He opposed the rebuilding of the temple and the walls of Jerusalem: and wrote about it to Darius king of Persia, who gave orders to continue the building. Ezra v. 6. A. M. 3485, ante A. D. 519.

TAURUS, Mount. See PLATE of TAURUS, and FRAGMENTS, No. DXIX.

TAVERNS, three. See APPII FORUM.

TEACHER, Vide DOCTOR.

T E K

TEBAH, תבח, Taâb, *murder, butchery, or guarding of the body, a cook*; from תבח *tabach*. Son of Nabor, and of Raumah, his concubine. Gen. xxi. 24.

TEBALIAH, תבליח, *baptism of the Lord, or baptized by the Lord*; from תביל *tabal*, to wash in water; otherwise, *goodness of the Lord*; from טוב *tub*, goodness, and the preposition ל *l*, to, and יה *jah*, the Lord. 1 Chron. xxvi. 11.

TEBET, תבת, Taβaθ, the Babylonish name of the tenth ecclesiastical month of the Hebrews: it answers partly to December, and partly to January, Esth. ii. 16. We cannot derive its true etymology from the Hebrew.

It had but twenty-nine days. The second day of this month is the last of the octave of the dedication of the temple, after it was purified by Judas Maccabeus. 1 Macc. iv. 59. John x. 22.

On the tenth the Jews fast (three days, as some say,) because of the translation of the law, from Hebrew into Greek, by command of Ptolemy Philadelphus. See SEPTUAGINT.

TEHINNAH, תחנה, Θεῖννα, *prayer, favour, mercy*; from תחנן *chanan*. [earnestly requested.]

TEHINNAH, son of Esthon, of the family of Caleb. 1 Chron. iv. 12. *Tehinnah* was father of the family of Nahash. [of *Ir-nahash*, Eng. Tr.]

TEKEL, תקל, *weight*; from the Chaldee תקל *thekel*, to weigh. Heb. Shekel.

'TEKEL, or Thechel, i. e. he was weighed. One of the words that appeared written on the wall at the sacrilegious feast of king Belshazzar: indicating that this wretched prince had been weighed in the balance, and was found wanting. Dan. v. 25. See BELSHAZZAR and DANIEL. Vide FRAGMENTS, No. CCV.

TEKOA, תקוע, Θεκῶ, *trumpet, or sound of the trumpet*; from תקע *thakah*; otherwise, *that is confirmed*. [A place of tents; a place where tents might be pitched. But others think, the place where the trumpet sounds: where armies prepare for battle by the sound of trumpet. Comp. Jer vi. 1. Numb. x. 9.]

TEKOA, THECUE, or THECUA, a city of Judah, 2 Chron. xi. 6. It is also in the Greek of Joshua, xv. 60. but not in the Hebrew. Eusebius and Jerom place *Tekoa* twelve miles from Jerusalem, south. In another place Jerom says, it was six miles from Bethlehem, south: See his Prologue to Amos. It stood on a mountain, and was the farthest place that way, toward the Red Sea. Josephus says, *Tekoa* was not far from the castle of Herodium. De Bello, lib. v. cap. 7. [Its ruins are now shewn. Vide Le Bruyn, Voy. au Levant. cap. 51. 2. Sam. xiv. 2. 1 Chron. ii. 24. Jer. vi. 1. Amos i. 1. Called *Thekoe*.

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Thekoe, in the Greek, 1 Macc. ix. 33.] The wilderness of *Tekoa* mentioned, 2 Chron. xx. 20. is not far from the Red Sea.

TEKOITES, תְּקוּיִם, תְּקוּיָה, Θεκωιδίμ, inhabitants of *Tekoa*, Nehem. iii. 5. *Trumpets*, or *strengthened*. 1 Chron. xi. 28. See TEKOA.

[TEL-ABIB, the *green hill*, or *tumulus*: whether green with grass, or with corn. The name of a place to which some of Israel were carried captive. Ezekiel iii. 15.]

TELAH, תֵּלָח, Θαλά, *humility*, or *verdure*: from תֵּל *lach*. Son of Resheph, of Ephraim, father to Tahan. 1 Chron. vii. 25.

TELASSER, תֵּלָשֶׁר, תֵּלָשָׁר. Vulgate, *Thelassar*. A name foreign to the holy language. *That fastens up*, or *hangs the prince*; from תֵּלָח *thalah*, and שָׂרָה *sharah*, *prince*: otherwise, *tomb*, or *heap of the song*, or of him that sings; from תֵּלָל *thalal*, *heap*, and שָׁוַר *shur*, *to sing*: or perhaps, *the rising [heights] of Ashur*, i. e. *Assyria*.

TELASSER, or THALASSAR, a province of Asia. Rabshaketh tells Hezekiah (Isaiah xxxvii. 12. 2 Kings xix. 12.) that the gods of the nations could not deliver from his master's power the children of Eden, that were at *Talassar*, or *Thelassar*. The exact situation of this province is unknown, but it is thought to be towards Armenia and Mesopotamia, and about the sources of the Euphrates and Tigris; because of the children of Eden, who inhabited that country.

TELEM, תֵּלָם, *their lamb*; from תֵּלָה *talah*: otherwise, *their dew*; from תֵּל *tal*, *the dew*; and the pronoun מֵם *am*, *theirs*. In Chaldee, Syria, and Arabic, *to misuse*, or *abuse*.

[*Oppression*, *rapine*, *what is procured as a prey*. A city of Judah, originally seized as a prey, Josh. xv. 24. as Kimchi, Le Clerc, Hiller, and others suppose; elsewhere called also TELAIM; "prey violently taken away," as the Arabic root imports. 1 Sam. xv. 4.]

TEL-HARSA, תֵּל-חֲרָשָׁה, Θελαρησά, *heap*, *tumulus*, or *suspension of the plough*, or of *deafness*, or of *silence*: from תֵּלָח *thalah*, *to suspend*, or תֵּלָל *thalal*, *heap*, and חָרַשׁ *charash*, *to labour*, *to keep silence*, *to be deaf*: otherwise, *suspension of the head*; from the same תֵּלָח *thalah*, *to hang up*, and חָרַשׁ *charash*, *the head*.

[It must be owned, however, that *chareh* means *pottery*, shreds of earthenware: and this might be a hill or collection, forming a mount of such rubbish, like the *Mons Testaceus*, at Rome.]

TEL-HARSA, or THELHARSA, perhaps the same as *Telassar*. Those who returned with Zerubbabel out of this country, could not prove

VOL. II. PART XXIX. Edit. IV.

T E M

their genealogies, or shew that they were of the race of Israel. Ezra ii. 59. Neh. vii. 61.

TEL-MELAH, תֵּל-מֶלַח, *heap*, [or *tumulus*] of salt, or of *mariners*; from תֵּלָל *thalal*, *a heap*, and the Chaldee מֶלַח *melach*, salt, or מֶלַחִים *melachim*, *mariners*; otherwise, *suspension of the salt*, or of the *mariner*; from תֵּלָח *thalah*, *to suspend*, &c.

TEL-MELAH, or THELMA. Those who returned from *Tel-melah*, with Zerubbabel, could not prove themselves to be of Israel. The situation of *Tel-melach* is unknown. Ezra ii. 59.

TEMA, תֵּמָה, Θεμάν, *admiration*; from תֵּמָה *thamah*: otherwise, *perfection*, or *consummation*; from תֵּמָם *thamam*: otherwise, *the south*; from יָמִין *jamin*. The LXX. read *Theman*, [now TEHAMA. Arabia, the level, or the flat country, along the E. of the Red Sea, distinct from the mountains in the interior.]

TEMA, or THEMA, son of Ishmael. Gen. xxv. 15. It is thought he peopled the city of *Thema*, in Arabia Deserta. Job speaks of the caravans of *Tema* and *Sheba*. Job vi. 19. Ptolemy places a city called *Themma*, or *Thamma*, in Arabia Deserta, towards the mountains of the Chaldeans.

TEMAN, תֵּמָן, *the south*, or *Africa*; from יָמִין *jamin*, *the right hand*, &c. otherwise, *perfect*, *consummate*; from תֵּמָם *thamam*. [Whether this country took its name from *Teman*, son of Eliphaz, Gen. xxxvi. 11, 15. or from its being in a southern extremity, or promontory?]]

TEMAN, or THEMAN, son of Eliphaz, and grandson of Esau, Gen. xxxvi. 15. In ver. 34. we find a king of Idumea, called *Itusham*, of the country of the *Temani*. Jeremiah, xlix. 7—20. Ezekiel, xxv. 13. and Amos, i. 12. speak of *Teman*. Eusebius places *Thæman* in Arabia Petraea, five miles from Petra, and says there was a Roman garrison there.

TEMENI, תֵּמָנִי, Θεμανί: from TEMAN. Son of Ashur and of Naarah. 1 Chron. iv. 6.

TEMPLE, the House of God, the Sanctuary, the Tabernacle of the Lord, the Palace of the Most High, &c. These terms are often synonymous in Scripture, though, strictly speaking, they import very distinct things. The Sanctuary was but one part of the Tabernacle, or Temple; neither does the word *temple* describe the *tabernacle*; nor *tabernacle* the *temple*. The Hebrews, before Solomon, could not properly be said to have had a *temple*, yet they did not scruple by the word *temple* to describe the *tabernacle*; as, on the contrary, they sometimes by the *tabernacle* of the Lord, expressed the *temple* built by Solomon.

After the Lord had instructed David that Jerusalem

Jerusalem was the place he had chosen, wherein to fix his dwelling, that pious prince began to realize his design of preparing a *temple* for the Lord, that might be something worthy of his divine Majesty. He opened his mind on this subject to the prophet Nathan, but the Lord did not think fit that David should execute his purpose, however laudable; that honour was reserved for Solomon, his son and successor, who was to be a peaceable prince; whereas David had shed much blood in war. Nevertheless, David applied himself to collect great quantities of gold, silver, brass, iron, and other materials for this undertaking.

Solomon laid the foundations of the *temple*, A. M. 2992, *ante* A. D. 1012, and it was finished A. M. 3000, and dedicated in 3001, *ante* A. D. 1003. The place chosen for erecting this magnificent structure, was Mount *Moriah*. Its entrance stood toward the east, and the most holy, and most retired part, was toward the west. The first book of *Kings*, and the second of *Chronicles*, chiefly describe the *temple*, properly so called; *i. e.* the *Sanctum*, the *Sanctuary*, and the apartments attached to them; also the vessels, the implements, and ornaments of the *temple*, giving scarcely any description of the courts, and areas around; which however formed a principal part of the grandeur of this edifice. Ezekiel has supplied this defect, by the exact plan he has described of these necessary parts. Indeed, it must be owned, that the *temple*, as described by Ezekiel, was never realized after the captivity of Babylon, according to the model and the mensurations of this prophet. But as the measures he sets down for the *Sanctum*, and the *Sanctuary*, are within a small matter the same as those of the *temple* of Solomon; and as this prophet, who was himself a priest, had seen the first *temple*, it may be supposed the description he gives of the *temple* of Jerusalem, is that of the *temple* of Solomon.

After the consecration, or dedication, of the *temple*, by Solomon, A. M. 3001, this edifice suffered many revolutions; which it is proper to notice here.

A. M. 3033, *ante* A. D. 971, Shishak, king of Egypt, took Jerusalem, and carried away the treasures of the *temple*. 1 Kings xiv. 25, &c. 2 Chron. xii.

A. M. 3146, Joash, king of Judah, collected silver to repair the *temple*; they began the work in earnest A. M. 3148. 2 Kings xiii. 4, 5, &c. 2 Chron. xxiv. 7, 8, &c.

Ahaz, king of Judah, having bought the assistance of Tiglath-Pileser, king of Assyria, against the kings of Israel and Damascus,

who were at war with him, robbed the *temple* of its riches, to give to this foreign king;—[2 Chron. xxviii. 21, 22, &c. A. M. 3264, *ante* A. D. 740.] not content with that, he profaned this holy place, by setting up therein an altar copied from one he had seen at Damascus, taking away the brazen altar made by Solomon. 2 Kings xvi. 10, 11, 12. He also displaced the brazen sea from off the brazen oxen that supported it, and the brazen lavers from their pedestals, and the king's throne, which was of brass. These he removed, to prevent their being carried off by the king of Assyria. Nor did he stop here, but extended his wickedness so far as to sacrifice to strange gods, and to erect profane altars in every corner of the streets of Jerusalem. 2 Chron. xxviii. 24, 25. He pillaged the *temple*, broke the sacred vessels, and shut up the house of God. From A. M. 3264, *ante* A. D. 740, to 3278, *ante* A. D. 726.

Hezekiah, son and successor of Ahaz, opened again and repaired the gates of the *temple*, which his father had shut up, and stripped of their ornaments. 2 Chron. xxix. 3, 4, &c. A. M. 3378, *ante* A. D. 726. He restored the worship of the Lord, and sacrifices, and made new sacred vessels, in the place of those which Ahaz had destroyed. But in the 14th year of his reign, Sennacherib, king of Assyria, coming with an army into the land of Judah, Hezekiah was forced to take the riches of the *temple*, and even the plates of gold that he himself had put on the gates of the *temple*, to give them to the king of Assyria. But when Sennacherib was gone back into his own country, no doubt but Hezekiah restored all these things to their former condition, as soon as he could.

Manasseh, son and successor of Hezekiah, profaned the *temple* of the Lord, by setting up altars and idols, by which he worshipped the host of heaven, even in the courts of the house of the Lord. 2 Kings xxi. 4, 5, 6, 7. 2 Chron. xxxiii. 5, 6, 7. A. M. 3306. God delivered him into the hands of the king of Babylon, who loaded him with chains, and carried him beyond the Euphrates. 2 Chron. xxxiii. 11, 12, &c. A. M. 3328, *ante* A. D. 676. Here he acknowledged God, and repented of his sins: being sent back to his dominions, he redressed the profanations of the *temple* he had committed, removed the idols, destroyed the profane altars, and restored the altar of burnt-offerings, upon which he offered his sacrifices.

Josiah, king of Judah, laboured with all his might in repairing the edifices of the *temple*, which had been either neglected, or demolished, by the kings of Judah, his predecessors. He also commanded

commanded the priests and Levites to replace the ark of the Lord in the sanctuary; and that it should not be moved from place to place, as it had been during the reigns of the wicked kings his predecessors. 2 Chron. xxxv. 3.

Nebuchadnezzar took away a part of the sacred vessels of the temple of the Lord, and placed them in the temple of his god at Babylon; under the reign of Jehoiakim, king of Judah. 2 Chron. xxxvi. 6. A. M. 3398, ante A. D. 706. He also carried away others under the reign of Jeconiah. 2 Chron. xxxvi. 10. A. M. 3505, ante A. D. 599. Lastly, he took the city of Jerusalem, and entirely destroyed the temple, in the eleventh year of Zedekiah. A. M. 3416, ante A. D. 588. 2 Kings xxv. 2 Chron. xxxvi. 18.

The temple continued in ruins fifty-two years, till the first year of Cyrus, at Babylon, A. M. 3468, ante A. D. 536. Then Cyrus permitted the Jews to return to Jerusalem, and to rebuild the temple of the Lord. Ezra i. The following year they laid the foundations of the second temple; but they had hardly worked at it one year, when the king of Persia, or his officers, gained over by the enemies of the Jews, forbade the further prosecution of the work. Ezra iv. 5. A. M. 3470, ante A. D. 534. After the death of Cyrus and Cambyses, it was again forbid by the Magian, who succeeded Cambyses, and whom Scripture calls Artaxerxes. Vide SMERDIS. Ezra iv. 7—17. A. M. 3483, ante A. D. 521. Lastly, these prohibitions being removed under Darius, son of Hystaspes, the temple was finished, and dedicated four years afterwards, A. M. 3489, ante A. D. 515, twenty years after the return from the captivity.

This temple was profaned by order of Antiochus Epiphanes, A. M. 3837. The ordinary sacrifices were discontinued, and the idol of Jupiter Olympius was set up near the altar. It continued in this condition three years. 1 Macc. i. 62. Judas Maccabeus purified it, and restored the sacrifices, with the worship of the Lord. A. M. 3840, ante A. D. 164.

Herod the Great undertook to rebuild the whole temple of Jerusalem, in the eighteenth year of his reign. A. M. 3986. Josephus, *Antiq. lib. xv. cap. 14*. He began to lay the foundation, A. M. 3984, forty-six years before the first pass-over of Jesus Christ;—as the Jews observed to him, “Forty and six years was this temple in building, and wilt thou rear it up in three days?” This is not saying that Herod had employed forty-six years in building it; for Josephus assures us, that he finished what he proposed in nine years and a half. But long after his time it continued to receive additions; and the same Josephus

tells us, that the works were in progress till the beginning of the Jewish war. *Antiq. lib. xx. cap. 8*.

This temple built by Herod did not subsist above seventy-seven years; being destroyed, A. M. 4073, A. D. 70. It was begun by Herod, A. M. 3987; finished in 3996; burnt by the Romans in 4073.

This temple of Herod was very different from that of Solomon, nor was it a repetition of that rebuilt by Zerubbabel, after the captivity. The following is the description Josephus has left us of it, who himself had seen it. [For Plans, &c. of the temple, in different states, and according to the conceptions of different authors, vide the FRAGMENTS, Nos. CCXLII. to CCXLIX. with the PLATES.]

The temple properly so called, was only sixty cubits high, and sixty broad; but there were in the front, two sides like two arms, or shoulders, which advanced twenty cubits on each side; making the whole front, a hundred cubits wide, as well as high. The stones used in this building were white and hard, twenty-five cubits long, eight high, and twelve wide. Joseph. *de Bello, lib. vi*.

The front of this magnificent building resembled that of a royal palace. The two wings in the front were lower than the middle, which middle was so elevated, that those who approached it from a distance, might see it many furlongs off. [The present mosque is seen, in some directions, at a distance of many miles. Comp. Dr. E. D. CLARKE, vol. ii. p. 524.] The gates were almost of the same height as the temple, and from them hung veils, or tapestry, of several colours, embellished with purple flowers. On each side of the doors were a pillar, or pillars; the capitals of these were adorned with branches of a golden vine, which hung down with its grapes and clusters, so well imitated, that art did not yield to nature. Herod made extensive and high galleries about the temple; suitable to the magnificence of the rest of the building; exceeding in beauty and sumptuousness, all of the kind that had been seen.

The temple was built upon a very uneven mountain, and originally there was hardly plain enough on the top of it for the site of the building and the altar. The rest of it was steep and sloping. But Solomon raised a wall toward the east, to support the earth; and after that side was filled up, he there built a portico, or gallery. At that time, only this face of the area was cased with stone: but, in succeeding ages, the people endeavouring to enlarge this space, and the top of the mountain being much extended,

they broke down the wall on the north side, and enclosed a second space as large as the whole original area of the *temple*. So that at last, contrary to all hope and expectation, this work was so far extended, that the whole mountain was surrounded by a treble wall. For completing of this great work, ages were barely sufficient; and to this were applied all the sacred treasures, brought by the devotion of the people from all parts of the world. In some places these walls were above three hundred cubits high; and the stones used in them were forty cubits long. They were fastened together by cramps of iron and lead, to resist the injuries of time. The level area on which the *temple* stood was a furlong square; or one hundred and twenty-five paces.

The entrances into the first enclosure, (a square of a furlong on each side,) were by one gate on the eastern side, one on the south side, one on the north side: and on the west side *four*, one of which went to the palace, another into the city, and the two others into the fields. This enclosure was secured without by a very high and solid wall; and within, all around it on the four sides, were stately porticoes, or galleries, sustained by columns, so thick that three men could hardly grasp them in their arms; for each of them was, in circumference, twenty-seven feet. The number of these columns was one hundred and sixty-two. They supported a roof of cedar, very curiously wrought; and formed three galleries, of which the centre was the highest and widest; being in width forty-five feet, in height a hundred. Those on the two sides were but thirty feet wide, and fifty feet high.

The court, or area, before these galleries, was paved with marble of several colours; and at a little distance from the galleries was a second enclosure, formed by a handsome balustrade of stone, with pillars at equal distances, on which were inscriptions in *Greek* and in *Latin*, to warn strangers, and such as were unclean, not to proceed farther on pain of death. This enclosure had only one entrance on the east; but on the north and south, it had three, at equal distances.

The third enclosure, which contained the *temple* and the altar of burnt-sacrifices, was surrounded by a wall forty cubits high. It was square, as well as the former, and the height of the wall did not appear without so much as it really was; because it was lost behind the steps, by which it was surrounded, and partly concealed. First, there were fourteen steps, above which was a terrace of about ten cubits wide, which

went all round the enclosure. From thence was another ascent of five steps, before the platform of the gate; so that the wall was but twenty-five cubits high, within. The entrance into this portico was by one gate toward the east, by four towards the south, and four towards the north. There was no gate on the west side, but a great wall ran all along from north to south. At the entrance of each gate within were large rooms, resembling pavilions, of thirty cubits square, and forty high; each sustained by a pillar of twelve cubits, or eighteen feet in circumference.

Within this enclosure were also double covered galleries, with two rows of pillars to the east, north and south; but none to the west. The women had a gate to themselves on the east side, also one on the south, and one on the north, by which they passed to the place appointed for them, which was distant from that of the men.

The altar of burnt-sacrifices was fifteen cubits high, and forty cubits wide each way: The priests ascended to it by a slope without steps, towards the south. At each of the four corners was a small eminence, or little horn. The whole was built of rough stones, on which no iron had been used, nor a tool of any other metal.

The front of the *temple*, which was a hundred cubits high, and as many wide, was adorned with sundry rich spoils, dedicated to God, by the Jews, as trophies of their victories: When Herod had finished the *temple*, he dedicated them anew; he also added others of his own, taken in his wars against the barbarous nations.

The porch of the *temple* was ninety cubits high, and one hundred in length, from north to south. The door was seventy cubits high, and twenty-five wide. The *Sanctum*, or sanctuary, and the apartments that ranged along the two sides of the *temple*, had nothing singular. Josephus observes, that when it was resolved to build the *temple* and the altar, Herod did not enter the courts of the priests; he being only a layman. He committed to them the care of finishing this work, and they completed it in eighteen months; the rest took up eight years.

Within this inclosure was a wall, one cubit high, which surrounded the *temple* and the altar of burnt-sacrifices; and separated the priests from the other *Israelites*. This place was not entered by the laity: they came as far as this wall, to present sacrifices and offerings: but advanced no farther.

Josephus relates a circumstance, which he said he received by tradition from his fathers, that all the time they worked on the *temple*, there fell

no rain in the day time, but only in the night; so that the workmen were not hindered in their work. When the *temple* was finished, the dedication of it was performed with great solemnity. The people rendered hearty thanks to God, and gave the king much praise and commendation, which he well deserved, for the execution of this great work. Herod offered three hundred oxen in sacrifice; and all the people, with great alacrity, brought victims to this august ceremony. The number of them was so very great that it was not easy to count them. What contributed to make this festival more solemn, was, that it happened on the same day that Herod ascended the throne, which anniversary he always celebrated with much pomp.

In the angle of the northern side of the external inclosure of the *temple*, was a very strong tower, built by the Asmonean kings, who possessed both the regal state and the priesthood at the same time. Here were kept the sacred ornaments worn by the high-priest, on great public occasions. Herod continued to keep them here; and after Herod, the Romans, till the time of Tiberius. But during his reign, Vitellius coming to Jerusalem as governor of Syria, the inhabitants of that city received him with so much honour, that to shew his acknowledgment, he obtained from Tiberius permission to commit the care of this sacred deposit into their hands. They enjoyed this favour till the death of King Agrippa; when Cassius Longinus, governor of Syria, and Cuspius Fadus, governor of Judea, commanded the Jews to return them to the tower of Antonia, and the custody of the Romans, as before. The Jews sent to desire this favour again from the emperor Claudius; and young king Agrippa being then at Rome, obtained it for himself.

Before that time, the manner of keeping this precious habit was thus:—It was deposited in the tower Antonia, under the seal of the high-priest, and those of the treasurers of the *temple*. On the eve of any solemn festival, they waited on the Roman commander of the castle; after they had visited and examined the seals, they received the holy vestments from him; and they returned them to him when the festival was over, and sealed them up again as before.

This tower, or castle, was already very strong, but Herod fortified it still more, and called it *Antonia*, in honour of his patron *Anthony*. Herod made a passage under ground, from the tower *Antonia* to the eastern gate of the *temple*, near which he also built another tower. This was to preserve a communication between the two towers and the *temple*, that might be ser-

viceable to himself, or to his successors, in case of sedition. *Vide ANTONIA.*

Father John Baptist Villalpandus, a Spanish Jesuit, who died May 22, 1608, and who was employed by the king of Spain to draw up a description of the *temple* and city of Jerusalem, has acquired immortal honour by his work on the subject, which is printed in three volumes, *in folio*.

However, this learned jesuit, though extremely well furnished with profound knowledge in Greek and Roman architecture, was, in the judgment of very able men, too much prejudiced in favour of the *temple* of Solomon, and imagined, that he could not make it too splendid, too grand, or too magnificent, and therefore exhausted the whole force of his imagination and genius, in describing a *temple* that should be the most perfect pile of building possible.

He has introduced many embellishments not mentioned in the sacred text, but which *ought* to have been there, according to the rules of architecture; of which he supposes Solomon could not be ignorant; as if the same taste in architecture must needs prevail among all nations; or, as if Solomon, who lived long before the famous architects of Greece, must needs have known and followed their rules. Villalpandus has multiplied the courts and porticoes; and instead of three courts mentioned in Scripture, he has described *eleven*.

Villalpandus supposes that all the courts were surrounded with three rows of columns, and that upon these columns were three stories of apartments; which, to me, does not seem to be warranted from Scripture. The Orientals did not commonly build several stories one upon another; and these must have been of a very extraordinary height.

Dr. PRIDEAUX's system, extracted from the Rabbins, is, in general, very commodious in giving extremely plausible explications of whatever is said in Scripture concerning the different parts of the *temple*, and their uses. We find there whatever is noticed in the gospels; the beautiful gate, *Solomon's porch*, the chests of the *temple*, wherein the offerings were placed, the *Gazophylacium*, or treasury; in short, those who contrived this plan have provided for every thing. There is only one thing wanting: but that is essential, *viz.* authenticity. The authors of the Talmud, and the Rabbins, have never proved, nor will ever be able to prove, their suppositions, either from Scripture, or from authors who had seen the *temple*, or had consulted those who had seen it. For neither the

Talmudists

Talmudists nor Rabbins are of antiquity or authority sufficient, when the question involves a matter of fact, of which they could not be witnesses, neither themselves, nor those whose testimonies they allege—I mean their fathers, or grandfathers. We know, very certainly, that they were but little conversant in the study of antiquity; and that they have no ancient documents, except the sacred writings and Josephus, which can give them any information on the true form of the *temple*. How then can they acquaint us with so many particulars, which differ from the Scriptures and Josephus?

If the Rabbins had been satisfied with describing the *temple*, such as it was when the Romans destroyed it, one might endeavour either to reconcile them with Josephus, (which I think to be impossible,) or we might say, they had some tradition, or private writings, more faithful and exact than Josephus: but to pretend, that the *temple* they describe to us is the same with that of Solomon or Ezekiel, is indeed utterly insupportable!

What they say, for instance, about the court of the women, is not found in Scripture. The *Chel*, i. e. the wall that separated the court of the *Israelites* from that of the *Gentiles*, was not within, but without the *temple*. The pillars, *Jachin* and *Boaz*, were not standing in the *second temple*. It is uncertain whether the veil that was rent at our Saviour's crucifixion was that which parted the *Sanctum* from the *Sanctuary*; it might be that which separated the *Sanctum* from the *Vestibulum*. The width of the *Vestibulum* of Solomon's *temple* did not exceed the width of the *temple* itself: and where shall we find that it was on one of the wings of the *temple* the Devil placed our Saviour? Matth. iv. 5.—How shall we prove the existence of all those gates, both on the west and south sides of the *temple*: and of so many small apartments, the uses of which are so minutely determined?

I would not be understood to intend to disparage the pains Dr. PRIDEAUX has taken in these matters; I would only suggest, that the greater part of the things inserted in his plan of the *temple*, are of but little certainty; that the Jewish authors are guides not to be greatly relied on in these matters; and, that to know the ancient *temple* of Solomon, we must keep to the text of the book of the Kings, and of Ezekiel. As to the *temple* of Herod, which was demolished by the Romans, we have no other guide in whom to place confidence, but Josephus. *Vide PLATES, PLANS, &c. of the TEMPLE.*

TEMPLE. *Subsequent History of the,*
We are informed by most (or all) of our eccle-

siastical historians, who write of Julian, that he sent for some of the chief men of the Jewish nation, and enquired of them, why they did not now sacrifice as the law of Moses directed? They told him, "that they were not to sacrifice at any place, except Jerusalem; and the *temple* being destroyed, they were obliged to forbear that part of worship." He thereupon promised to rebuild the *temple* at Jerusalem; and we still have a letter of Julian, inscribed "to the community of the Jews," which, however extraordinary, must be reckoned genuine; for Sozomen expressly says, that "Julian wrote to the patriarchs and rulers of the Jews, and to their whole nation, desiring them to pray for him, and for the prosperity of his reign." That is an exact description of the letter which is so inscribed. It was written in the year 362, as La Bleterie supposeth: in the beginning of that year, say Tillemont and the Bishop of Gloucester. Dr. Lardner.

Julian, in the close of the same letter, adds, "In this also you are deeply interested; that after having happily terminated the Persian war, I may dwell in the holy city of Jerusalem, which you have long desired to see inhabited, and in that, restored by my labours, I may with you glorify the Most High."

Julian did not wait so long before he gave the Jews some proofs of his affection, or rather, of his hatred to the Christians, by the project which he formed of rebuilding the *temple* of Jerusalem; a project which, as pagan writers themselves witness, was confounded by one of the most astonishing and best attested miracles mentioned in history. La Bleterie.

On this remarkable event, Bishop Warburton, published, in 1750, his discourse, entitled "Julian," &c. (occasioned by Dr. Middleton's *Free Inquiry into the Miraculous Powers*) written, it is generally thought, with temper and candour, though Mr. Gibbon brands it "with all the peculiarities which are imputed to the Warburtonian school," and charges the author with revealing the secret intentions of Julian, and with the authority of a theologian, prescribing the motives and conduct of the Supreme Being." Dr. Lardner, however, (*Testimonies* v. 4, 47—71.) doubts the truth of this miracle. His reasons are drawn from Julian's own writings, (the above passage in particular, which intimates his intention of rebuilding Jerusalem after his return from the Persian war, which never happened) the improbability of his allotting money for such an expensive work, when he was just setting out for Persia, the credulity, in other instances, of Ammianus, the incredible miracles, or pretended miracles,

miracles, with which the history of this event is loaded by Christian writers, there being no occasion, at that time, for such a miraculous interposition to hinder that undertaking; and the silence of several Christian writers, particularly Jerom, Prudentius, and Orosius. He concludes thus: "Let not any be offended that I hesitate upon this point. I think we ought not too easily to receive accounts of miraculous interpositions, which are not becoming the Divine Being. There are many things said of Julian, which all wise and good men do not believe." But let us hear another excellent writer.

The interposition certainly was as providential as the attempt was impious. There are indeed many witnesses to the fact, whom an able critic (Whitby, *General Preface*, p. 28.) hath well drawn together, and ranged in this order: "Ammianus Marcellinus, a heathen, Zemus David, a Jew, who confesses that Julian was *Divinitus impeditus*, hindered by God in this attempt; Nazianzen and Chrysostom among the Greeks, St. Ambrose and Ruffinus among the Latins, who flourished at the very time when this was done; Theodoret and Sozomen, orthodox historians, Philostorgius, an Arian, Socrates, a favourer of the Novatians, who wrote the story within the space of fifty years after the thing was done, and whilst the eye-witnesses of the fact were yet surviving." But the public hath been obliged with the best and fullest account of this whole transaction in Warburton's *Julian*, where the evidence for the miracle is set in the strongest light, and all objections are clearly refuted, to the triumph of faith and the confusion of infidelity. Bishop Newton.

Whatever incense Julian gave the Jews in the epistles which he wrote to them, he often speaks elsewhere, as if he despised them. In general, what most prejudiced the Pagans against both the Christian and the Jewish religions, was their being exclusive, and admitting no community with any other. But they endured the Jews with less impatience, and contented themselves with despising them, because the latter gained but few proselytes. The barrenness with which the synagogue was struck, made it find grace in the sight of our common enemies; but the fertility of the church alarmed and enraged them. They foresaw that she would at length destroy their altars. Julian, in particular, kept good terms with the Jews, because they entered into his plan: 1. By their implacable hatred to the Christians. 2. From the design which he had formed to restore the nation and the temple, in order to falsify the Scriptures. Besides, the religion of the Jews ordained sacrifices; and in

this point of view was agreeable to Julian, who, as may be seen in his life and his works, had a taste for bloody sacrifices, more worthy of a butcher than a philosopher. La Bleterie.

That the attempt really was made, as stated, that some progress also had been accomplished, and that it was suddenly relinquished, ancient remains yet existing on the spot, are decisive evidences, in the opinion of Dr. E. D. CLARKE, who inspected them, in 1801. *Comp. FRAGS*, No. DLXXIV.

As this particular event may be considered as closing the history of the Jewish temple, we have inserted it at length. The attempt of Julian to ingratiate himself with the Jews, and to render that nation important, had some similarity with the present attempt made in France, by the meeting of the Sanhedrim at Paris, to bring the Jewish nation again into public notice, and to render it subservient to political purposes.

* * * This was written while Napoleon Buonaparte was Emperor of France, as is evident from the allusion. For a particular account of the Transactions of the Parisian Sanhedrim, see Kirwan's Translation of their Reports. 8vo. Lond. 1807.]

Scripture speaks of several other Temples, in, or near, Palestine; as

The temple of Dagon, at Gaza. Judg. xvi. 23. —another at Ashdod, or Azotus. 1 Sam. v. 1, 2, 3. and 1 Macc. x. 84.

The temple of the Samaritans, on Mount Gerizim. 2 Macc. x. 23. vi. 2.

The temple of Ashtaroath, one of the chief temples of the Philistines. 1 Sam. xxxi. 10.

The temple of Baal, built by Ahab, in Samaria. 1 Kings xvi. 32.

The temple of Rimmon, at Damascus. 2 Kings v. 18.

The temple of Nisroch, at Babylon. Isaiah xxxviii. 38.

The temple of Bel, at Babylon. Dan. xiv. 9.

The temple of Babylon, wherein Nebuchadnezzar laid up the sacred vessels captured at Jerusalem. Dan. i. 2.

The temples of Chemosh, and of Moloch, built by Solomon, on the Mount of Olives, over-against the temple of the Lord. 1 Kings xi. 7.

The temple of Nannæa, which Antiochus Epiphanes attempted to plunder. 2 Macc. i. 18.

The temple of the Golden Calf, at Bethel; —another at Dan. Josephus says, that even in his time the temple of the Golden Calf was to be seen at Dan, near the river called the Little Jordan. In his text is read—at Daphne, but it plainly ought to be read—at Dan.

TEMPLE denotes, also, the church of Jesus Christ. Rev. iii. 12. "Him that overcometh will I make a pillar in the *temple* of my God." And St. Paul says, 2 Thess. ii. 4. that Antichrist "as God sitteth in the *temple* of God, shewing himself that he is God."

TEMPLE sometimes imports heaven. Psalm xi. 4. "The Lord is in his holy *temple*: the Lord's throne is in heaven." The martyrs in heaven are said to be "before the throne of God, and to serve him day and night in his *temple*." Rev. vii. 15.

The *TEMPLE of God*, in a spiritual sense, is the soul of a righteous man. 1 Cor. iii. 16, 17. "Know ye not that ye are the *temple* of God, and that the spirit of God dwelleth in you? If any man defileth the *temple* of God, him shall God destroy; for the *temple* of God is holy, which *temple* ye are." And, 1 Cor. vi. 19. "Know ye not that your body is the *temple* of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" Also, 2 Cor. vi. 16. "What agreement hath the *temple* of God with idols? For ye are the *temple* of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

TEMPTATION, *to tempt, to try, to prove*. God *tempted* Abraham, by commanding to offer up his son Isaac, Gen. xxii. 1. intending to prove his obedience and faith, to confirm and strengthen him by this trial; and to furnish in his person an example, and pattern of perfect obedience, to all succeeding ages. God does not *tempt*, or try men, in order to ascertain their tempers and dispositions, as if he were ignorant of them; but, to exercise their virtue, to purify it, to render it conspicuous to others, to give them an opportunity of receiving favours from his hands. When we read in Scripture, that God *proved* his people, whether they would walk in his law, or no, (Exod. xvi. 4.) that he permitted false prophets to arise among them, who prophesied vain things to *try them*, whether they would seek the Lord with their whole hearts, &c. these expressions should be explained by that of St. James, i. 13. "Let no man say when he is *tempted*, 'I am *tempted* of God;' for God cannot be *tempted* with evil, neither *tempteth* he any man. But every man is *tempted* when he is drawn away by his own lust, and enticed." Far be it from us to say, that God *tempts* us to commit what he prohibits, and what he will punish us for committing. *Deus non est auctor eorum est ultor*. Fulgent. *ad Monim. lib. 1.*

The devil indeed *tempts* us to evil, to sin, to distrust, to contempt of God and his laws, to

pride, to vanity, &c. He lays snares for us, even in our best actions, endeavouring to deprive us of the benefit of them, by imputing the merit of them to ourselves and not to God. Satan *tempted* David, and prevailed with him to number the people, out of vain confidence and curiosity. 1 Chron. xxi. 1. He *tempted* our Saviour in the wilderness, and endeavoured to infuse into him sentiments of pride, ambition, distrust, &c. Matt. iv. 1. Mark i. 13. Luke iv. 2. He *tempted* Ananias and Sapphira to lie to the Holy Ghost. Acts v. 3. St. Paul recommends to the Corinthians, not to expose themselves to the *temptation* of incontinence; under pretence of affecting to live in marriage without conjugal intercourse, as a greater degree of perfection. 1 Cor. vii. 5. Lastly, in the prayer that Christ himself hath taught us, we pray God "not to lead us into *temptation*," Matth. vi. 13. and a little before his death, our Saviour exhorted his disciples to "watch and pray, that they might not enter into *temptation*." Matth. xxvi. 41. St. Paul says "God will not suffer us to be *tempted* above what we are able to bear." 1 Cor. x. 13.

Men are said to *tempt the Lord*, when they unseasonably require proofs of the divine presence, power, or goodness. Without doubt, we are allowed to seek the Lord for his assistance, and to pray him to give us what we need; but it is not allowed us to *tempt* him, nor (for example) to demand miracles of him, or to expose ourselves to dangers from which we cannot escape, unless by miraculous interposition of his omnipotence. God is not obliged to work miracles in our favour; he requires of us only the performance of such actions as are within the ordinary measures of our strength. The Israelites in the desert repeatedly *tempted* the Lord, as if they had reason to doubt of his presence among them, or of his goodness, or of his power, after all his appearances and performances in their favour. Exod. xvi. 2, 7, 17. Numb. xx. 12. Psalm lxxviii. 18, 41, &c. God forbids us to *tempt* him; "Before thou prayest, prepare thyself, and be not as one that *tempteth* the Lord." Eccclus. xviii. 23.

Men *tempt, or try, one another* when they would know whether things are really what they seem to be, whether men are such as they are thought, or desired, to be. The queen of Sheba came to prove the wisdom of Solomon, by proposing riddles to him, for him to explain. 1 Kings xi. 1. 2 Chron. ix. 1. Daniel desired of him who had the care of feeding him and his companions to *prove them* for some days, whether abstinence from food of certain kinds would *make them leaner*. Dan. i. 12, 14. The scribes and phari-
sees

sees often *tempted* our Saviour, in the gospel, and endeavoured to decoy him into their snares. *Matt.* xvi. 1. xix. 3. xxii. 18. *alibi passim.*

TEMPTATION, the name of an encampment of Israel, in the wilderness: *Exod.* xvii. 7. See **MASSAH**, which in Hebrew signifies *temptation*. The same encampment is also called *Rephidim*. *Deut.* vi. 16. Here Moses brought water out of the rock Horeb. See the Plate, *Travels of ISRAEL in the WILDERNESS.*

TENT. See **TABERNACLE**. *Vide FRAGMENT, No. CCVI.*

TEPHILIM, or **TEPILIM**, otherwise *Totaphot*, *Frontals*, or *Phylacteries*, which the Jews use at their morning-prayer, and some devotees also at evening-prayer: but, except the chanter, few put them on then. See **PHYLACTERIES**. They take literally the commandment "to wear the words of the law as a sign upon their foreheads." See **TALED**: But, that they may not expose themselves to railery, and to preserve the respect due to so sacred a thing, they only wear them at prayer-time. *Leo of Modena, Cerem. Jews, cap. 5.*

They hold these *tephilim*, or phylacteries, so sacred, that some enthusiasts persuade themselves that even God himself wears such, at his head and wrists. And this is not one of those allegories under which their doctors conceal a figurative sense; for they maintain, that when God permitted Moses to see him behind, he only intended to shew him the knot of the string that tied the *tephilim* to his head; whereas, the face, which he refused to discover to that legislator, was properly, truly, and substantially the face of God. Thus they extol the origin and excellence of *tephilim*!

And they are not wrong in referring the origin of them to God himself, if we must take literally the expressions of Moses, *Deut.* vi. 8, 9. —"Thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house, and on thy gates." As the last words are taken literally, which relate to writing the words of the law on the posts of the house; so the command of wearing them on the forehead must not be understood as a mere allegory. It is observed, that as the Pagans wore their phylacteries, or amulets, on several parts of their bodies, so God commanded the Israelites to wear *tephilim* on their foreheads and their arms; to remind them of the divine law, and to avert from his people the superstitious abuse of the talismans, and phylacteries, of the Pagans. [Such preservatives from evil are universally worn in the East: also in Africa, &c.]

VOL. II. PART XXIX. Edit. IV.

But Jerom maintains, and is followed by several learned commentators, that the words of Moses should be understood figuratively; that the ancient Jews did not otherwise understand them; and that only since the time of the Pharisees they have been taken literally. Jesus Christ did not absolutely condemn the use of *tephilim*, but he blamed the affectation of the Pharisees, who must needs wear them much larger, and broader, than other men; I mean, than other men who wore them; for it is not probable that all men wore them, or that the use of them was general. See the commentators on *Matth.* xxiii. 5. *Vide Plate of PHYLACTERIES, and FRAGMENTS, No. CCXXXIV.*

TERAH, תֵּרַח, *to breathe, to scent, to blow*; from תִּרִּיחַ *rich*. [Perhaps *slow*, from the Chaldee. A station of the Israelites is also called *Tarah*, possibly from some *delay* of the people there *Numb.* xxxiii. 27.]

TERAH, or **THARE**, son of Nahor, and father of Nahor, Haran, and Abraham. *Gen.* xi. 24. born A. M. 1878, *ante* A. D. 2126. He begat Abraham at the age of seventy-two years, A. M. 2008, *ante* A. D. 1996. He came with Abraham out of Ur, of the Chaldeans, to settle at Haran, in Mesopotamia, A. M. 2082. *Gen.* xi. 31, 32. He died there the same year, aged two hundred and seventy-five years.

Scripture says plainly, that *Terah* had fallen into idolatry. *Josh.* xxiv. 2—14. "Your fathers dwelt on the other side of the flood in old times; even *Terah*, the father of *Abraham*, and the father of *Nahor*; and they served other gods."—Some think that Abraham himself, at first, worshipped idols; but that afterwards, God being gracious to him, convinced him of the vanity of this worship, and that he undeceived his father *Terah*.

The Arabians and Turks say, that *Azor* was the father of Abraham, and *Terah* was his grandfather. *Biblioth. Orient. p. 12.* Justin says, *lib. xxxvi.* that *Adores*, Abraham, and Israel, reigned successively at Damascus. Suidas affirms, that Abraham converted his father *Terah*, who was an idolater; and Georgius Syncellus acquaints us, that he threw his father *Terah's* idols into the fire, and that Haran endeavouring to rescue them from the flames, was burned with them; that *Terah* having at first quitted the worship of these false gods, afterwards relapsed into his former idolatry, and continued obstinate in it till his dying day. *Chronic. page 99.* For a history relating to *Terah's* idols, *vide* **ABRAHAM**.

Several of the Orientals think, that *Azor* is the same as *Terah*, Abraham's father. The Persians
2 N div. 2 and

and the Turks call him *Pour-Tirasch*; i. e. the carver of idols. For it is a tradition among the Mussulmen, that he was not only an idolater, but also a maker, and vender, of idols; that he had great disputes with his son Abraham on this subject; and that he accused him before Nimrod, who caused him to be cast into a burning furnace, whence Abraham came out safe.

TERAPHIM, תְּרָפִים, from תָּרַת, *an image, an idol*. [or from *seraph, burning*.]

TERAPHIM, or THERAPHIM. We read, Gen. xxxi. 19. that *Rachel had stolen the images of her father*. Heb. תְּרָפִים, *Teraphim*. LXX. Εἰδωλα. Aquila, Μορφώματα, *Figuræ*. Symmac. and Theodot. Θεράφειν. It is enquired what these *teraphim* were? The LXX. sometimes translate this word by *oracle*, Hos. iii. 4. Δήλας: Zech. x. ii. Ἀποφθεγγόμενος; and sometimes by *vain figures*, Κενοταφία. 1 Sam. xix. 13. It appears indeed from all the passages in which this word is used, that the *teraphim* were idols, or superstitious figures. The Jews say, the *teraph* was the head of a man separated from the trunk, and embalmed; under the tongue of which was put a plate of gold, with the name of a false deity: that this head was placed in a niche, that candles were lighted before it, and that they pretended to divine by it.

Others think the *teraphim* were *talismans*, i. e. metal figures, cast and engraven under certain aspects of the planets, to which extraordinary effects were ascribed, in proportion to the nature of the metal, to the qualities of the planet, and to the figures represented on the *talisman*. This opinion appears the most probable. All the eastern people are still much addicted to this superstition of *talismans*. The Persians call them *telefin*, a name nearly approaching to *teraphim*. Chardin, *Of the science of the Persians*. *Voy. tom. ii. cap. x.* In that country no man is without them, and some are even loaded with them. They impute many virtues to them. They hang them around the necks of animals, and the cages of birds. But those of Rachel must have been gross images, made of some precious metal. See Gen. xxxi. 19. 1 Sam. xv. 23. Ezek. xxi. 21. Zech. x. 2. where the word *teraphim* is used for an idol, or superstitious figure.

It is asked, Why Rachel stole the *teraphim* of her father Laban? Some have thought she intended to obtain reparation for wrongs he had done her. Others imagine, that she wished to deprive him of the means of discovering their flight, by taking away his oracles. Others say, that with the *teraphim* she thought to convey the prosperity of her father's house, and transfer it

to her husband. Some, that she wished to remove the occasion of her father's superstitious worship, and to check his idolatry; while others conclude that both she and her sister Leah were addicted to this idolatrous superstition, and designed to continue it in the land of Canaan. But Jacob compelled all his household, without exception, to discard all false deities, the symbols of which he afterwards hid under the oak, near Shechem. Gen. xxxv. 4.

Beside these superstitious *teraphim*, Scripture speaks of two other kinds. The first are those which Michal put into David's bed, pretending he lay there sick. 1 Sam. xxix. 9. "And Michal took an image [*teraphim*] and laid it in the bed." Probably a figure of sticks, made up in haste, dressed with clothes like a great baby; or like one of those malkins which countrymen set up in the fields to fright the birds away from their corn. Michal put it into her husband's bed, to make those who were sent by her father, believe David lay there sick. Vide FRAGMENTS, No. XXV.

The other *teraphim* mentioned in Scripture, were those the Jews consulted, without imagining that by this they abandoned the worship of the Lord. Such were the *teraphim* of Micah, set up in his house, to which he appointed a priest of the race of Levi; by the influence of which he flattered himself that God would bless his house, &c. Judg. xvii. 5. xviii. 14, 17, &c. It was, probably, some hieroglyphical figure, to which the superstitious attributed oracular virtue, the power of prediction. It would be rash to undertake to describe it; but we may imagine, it was not unlike the cherubim: i. e. composed of parts of several animals, a combination not existing in nature; a mere chimera; e. gr. a man with wings, having the feet of an ox, and the head of a bird; or some other figure of a like nature. [Vide CHERUBIM, Plate III. Nos. 8, 9.]

The prophet Hosea, iii. 4, 5. threatening Israel, says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without *teraphim*:" i. e. that during their captivity they should have no public exercise of their religion. They had indeed before, their altars, ephods, *teraphim*, while they paid impious adoration to the golden calves; but, after they were led into captivity beyond the Euphrates, they had no longer priests or altars, sacrifices or ephods, *teraphim*, golden calves, or other superstitious figures, objects of worship; from which they might receive answers, whether true or false.

Spencer

Spencer pretends (*Tract. de Urim et Thummim*), that the word *teraphim* is Chaldee, and that it is the same as *seraphim*, changing the Hebrew *שׁ shin* into *ט tau*, i. e. *s* into *t*, which is common. He maintains that the images of *teraphim* are derived originally from the Amorites, the Chaldeans, and the Syrians: He adds, that the god *Seraphis* of the Egyptians is the same as *teraphim*. It may be added, that the flying serpent called *seraph*, might give occasion to the naming those angels *seraphim* which appeared to the prophets, and which are represented as flying around the throne of God. The heathen gave such kind of likenesses to their superstitious and magical figures. We know that the *abraxas*, which are real *talismans*, or *teraphim*, are adorned with grotesque and compound figures, formed after a thousand manners; sometimes that of a serpent, having a radiating head: sometimes a human figure with a cock's head, the arms terminating in serpents,—which also form feet and legs to the figure. Lastly, the serpent is there represented after several manners. The god *Serapis* is also almost always accompanied by serpents, which wind about him. There are extant figures of *Mithras*, or the sun, having four wings, like the *seraphim*, with the head of a lion, over this is the head of a serpent, the body of which infolds the whole statue. Comp. Plate, MEDALS, &c. of PERSIA. No. 13.

All this, in my opinion, very well exhibits the *teraphim*. As these superstitious *talismans* were common to almost all the east, it is natural to think that every person obtained a representation of that deity which he thought most powerful, and favourable. The sun was worshipped by almost all the world; the serpent was one of his symbols. The sun was a beneficent deity, the god of good fortune. The Orientals generally represented him on their *talismans*, sometimes under one emblem, sometimes under another. The Jews, who had lived long in Egypt, always inclined to worship Egyptian gods, rather than others. Hence the worship of the golden calf, in the wilderness; and in the kingdom of Jeroboam. It is therefore probable that the *teraphim* of Laban, stolen by Rachel, were hieroglyphical figures and *talismans*, resembling those of the Syrians; that the *teraphim* of Micah were nearly approaching to the *cherubim* of Moses, or to the *seraphim* described by Isaiah. In a word, that these figures were by no means uniform, no more than the *cherubim* and *seraphim* described in Scripture; every one making them, or causing them to be made, according to his own fancy and devotion.

The Rabbins pretend, as R. David Kimchi, that the *teraphim* were not mere idols, but were idols that gave oracles, and foretold future events. Rabbi David, of Pomire, says, they had a human shape, and that, when they were once set up, and dedicated, they spoke and gave answers at certain hours, and under certain constellations, by the influence of the heavenly bodies; that this influence was communicated to them by the art of him who made them, of a certain metal, with certain characters, and under certain aspects of the stars.

Rabbi Eliezer pretends, *ch. xxxvi.* that the *teraphim* spoke. This he confirms by those words of Zechariah, x. 2. "The *teraphim* speak vain things." To make *teraphim*, according to this Rabbi, the process was—They killed a first-born child, clove his head open, sprinkled it with salt and oil, and wrote the name of some unclean spirit on a plate of gold, which plate they put under the tongue of the dead child. They set his head in a niche in a wall, where they lighted lamps, prayed to it, and asked it questions, which it answered.

This account of Eliezer has completely the air of a fable; yet Rabbi Tanchuma, and Jonathan the paraphrast, *Targum* in Gen. xxx. relate it in the same manner. But, as we have said, we must not confine the *teraphim* to one kind; the name was given to very different things, as well in matter as figure. The *teraphim* laid in David's bed, to render it credible that he was there himself, must have been large. Those which Hosea speaks of, as consulted by the Israelites, and those of Micah, probably represented either the cherubim of the ark of the covenant, or some superstitious figure; but nevertheless, such as the Israelites thought they might reconcile the worship of, with the worship of the Lord. The greater part of the *abraxas*, which were certainly a kind of *talisman*, or *teraphim*, have the name of God upon them, as *Iao*, *Adonai*, *Elohim*, &c.

Father Kircher, *Oedip. Egypt. Synt. iv. cap. 3.* and after him Cuneus, in his *Republic of the Hebrews*, maintain that all idolatry came from Egypt; and that the use of *teraphim* passed from that country into the east; for that Ham, or his son Mizraim, were the inventors of statues; of which the Egyptians had such great multitudes, that no city, village, high-way, or cross-way, was without them. They ascribed many virtues to them, especially to such as were formed under the aspects of certain stars and constellations. To them was attributed the power of foretelling future events, of revealing things concealed, of preventing evils threatened, and

of procuring certain advantages—as, that of pleasing, of being lucky at play, or in trade. The Rabbins own that the word *teraphim* is foreign from the Hebrew tongue, whence they conclude that it is Egyptian; and the same as *Serapis*. Abenephius assures us, that when Abraham abode in Egypt, his domestics were tainted with this kind of idolatry, and carried it with them into Canaan; from them it passed into the family of Laban. All this is very precarious and incredible; and it would be very difficult to produce vouchers for it.

A modern author has proposed another conjecture concerning the *teraphim*. Jurieu, *Hist. des Cultes*, conceives that the *teraphim*, stolen by Rachel, might be the *Dii Penates*, the household gods of Laban. These gods which were set up in the high-ways, were also guardians of the house. Ovid says of *Lariunda*, mother of the gods *Lares* and *Viales*, that she brought forth two sons, who were the tutelar gods of cross-ways and of private houses:

*Fisque gravis, geminæque parit, qui compita servant,
Et vigilant nostrâ semper in æde Lares.*

OVID, *Fast.* lib. ii.

These *lares*, gods of the high-ways, were the souls of the heroes of the family, who had been deified, and were worshipped. Thus the *teraphim* of Laban, according to this author, were images of Noah, the restorer of mankind, and of Shem, the head of Laban's family. This, according to him, was the first institution of domestic gods. There were but two of them, and their worship was introduced quickly after the deluge. Laban does not only complain that gods, or statues, had been stolen from him, in which he put confidence, and to which he paid a religious adoration; but he complains that he was deprived of *his gods*: i. e. the gods of his family. Gen. xxxi. 30.

But this conjecture is not more satisfactory than the preceding. It is not credible, that the worship of the gods *Lares* and *Penates* was known in the time of Laban; and I am much in doubt, whether it were in use among the people of the east for several ages after this patriarch.

Nor is it probable that Laban would adopt as his gods the patriarchs Noah and Shem, who had been dead so little a while before: for Noah died A. M. 2006, and Shem, A. M. 2158; i. e. only 87 years before Jacob came to Laban. [For farther thoughts on the subject, see the Plate of TERAPHIM, with the article it illustrates, among the FRAGMENTS.]

TEREBINTHUS, the Turpentine Tree. Heb. *תְּרֵבִינִי*, *Elah*, or *Aleh*, LXX. *Τερβινθος*. Vulg. *Terebinthus*. LXX. *aliquando Δρῦς*, vel

Βάλανος, *Quercus*. Others render an oak, an elm, a chesnut tree, or, in general, a tree. Jerom is not more uniform in his translation of this word; for sometimes he renders it by *quercus*, or *ilex*, an oak. The *terebinthus* is a tree, the wood and bark of which resemble the lentisk tree, the leaves are like those of the ash, but a little thicker, and more glutinous. Its flower resembles that of the olive. Its fruit grows in bunches, or clusters; is hard and resinous, the size of juniper berries. A resin, or gum distils from the trunk. This tree was frequent in Judea.

The *terebinthus* under which Abraham entertained three angels, is very famous in antiquity. Gen. xviii. Josephus says, *De Bello*, lib. iv. cap. 7. that six furlongs from Hebron they shewed a very large *terebinthus*, which the inhabitants of the country thought to be as old as the world itself. Eusebius assures us, that in his time the *terebinthus* of Abraham was still to be seen, and was held in great veneration both by Christians and Gentiles, as well from respect to Abraham, as to the heavenly guests he entertained under it. Jerom says, this *terebinthus* was two miles from Hebron. Sozomen, *Hist.* lib. ii. cap. 4. places it fifteen *stadia* from this city; and an old itinerary puts it at two miles. These varieties might make one doubt whether the *terebinthus* Josephus speaks of, were the same with that of Eusebius, St. Jerom, and Sozomen.

Some ancients have pretended that this *terebinthus* was the staff of one of the three angels, entertained by Abraham; who fixing it in the earth, it took root and became a great tree. At the foot of this tree was an altar, on which were offered profane sacrifices; which the Emperor Constantine being informed of, wrote to Eusebius, bishop of Cæsarea, to pull down the altar, and to build an oratory in the place. *Vide Socrat. Hist.* lib. i. cap. 18. Euseb. *de vitâ Constan.* lib. iii. cap. 52.

It is said, that when this *terebinthus* was set on fire, the flame seized it all at once, but after the fire was extinguished, the tree was as whole and sound as before. The concourse of people, who came from all parts to visit this *terebinthus*, occasioned a fair to be kept here. Jerom, and others tell us, that after the war of the emperor Adrian against the Jews, a great multitude of slaves of that nation were sold here, at very low prices; and that such as could not be put off here, were carried into Egypt, or perished miserably. Sanutus, in *Secret. fidel. crucis.* p. 248. informs us, that the trunk of this *terebinthus* was in being in his time; and that some people carried

carried away pieces, to which they ascribed great virtues.

The *terebinthus* of Jacob, where he buried the gods brought by his people from Mesopotamia, Gen. xxxv. 4. was behind the city of Shechem, and far from that where Abraham dwelt, near *Hebron*; yet they have been very absurdly confounded together. It is thought to be under this same *terebinthus* (which the Vulgate calls an oak, Josh. xxiv. 26.) that Joshua renewed the covenant with the Lord; and that Abimelech, son of Gideon, was made king by the Shechemites. Judg. ix. 16.

TERESH, תֵּרֶשׁ. See THARRA. *Heir, miserable, or banished*; from שָׁרַשׁ *jarash*. This name is Medish, or Persian; and therefore its etymology cannot be found in the Hebrew. [*Sharp, severe, or austere?*]

TERTIUS, Τέρτιος. A Latin word, *the third*.

TERTIUS, was St. Paul's amanuensis, in writing his epistle to the Romans, A. D. 58. "I *Tertius*, who wrote this epistle, salute you in the Lord." Rom. xvi. 22. Some think that *Tertius* copied this letter from the original written by St. Paul's own hand. Lightfoot, *Chorograph*. p. 123. conjectures that *Tertius* is the same as *Silas*, who accompanied St. Paul in some of his journeys. *Silas* in Hebrew signifies the same as *Tertius* in Latin. Some Greek editions instead of *Tertius* read *Terentius*. The Greeks keep his feast, November 10, and give him great commendations. They make him successor to Sospater in the bishopric of Iconium.

TERTULLUS, Τέρτυλλος, *liar, impostor*; from τερατόλογος, *a teller of stories; a cheat*. [q. was his true appellation *Ter-Tullius*, "thrice Tully," i. e. extremely eloquent;—varied by Jewish wit into *Tertullus*?]

TERTULLUS, an advocate who pleaded against St Paul, before Felix, governor of Judea, A. D. 58. Acts xxiv. 1—9. Some have thought *Tertullus* afterwards became a convert.

TESTAMENT, is commonly taken in Scripture for *Covenant*, and answers to the Hebrew בְּרִית *Berith*. The Greeks have rendered it by Διαθήκη, *Diatheke*. *Testamentum* signifies an act of the last will of a person who has death in view, who disposes of his estate, and gives orders, to be fulfilled after his decease. The word *Testament* is no where found in this sense, that I know of, in the *Old Testament*, but only in the sense of *pact*, or *covenant*. But St. Paul, Heb. ix. 15, &c. arguing about the Greek word *diatheke*, which signifies the testa-

ment of one who declares his last will, has these words, "And for this cause he is the mediator of the *New Testament*, that by means of death, for the redemption of the transgressions that were under the first *testament*, they which are called might receive the promise of eternal inheritance. For where a *testament* is, there must also of necessity be the death of the testator; for a *testament* is of force after men are dead, otherwise it is of no strength at all while the testator liveth: whereupon neither the first *testament* was dedicated without blood."—Here we may observe he speaks of the old and new covenants, as of two *testaments*, in the sense of a person's last will. Vide FRAGMENTS, No. CXXIX.

St. Paul speaks also of the covenant God made with Abraham, under the notion of an ordinary *testament*. "Brethren, I speak after the manner of men;—though it be but a man's covenant, (or *testament*) yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. iii. 15, 17.

But in the Old and New Testament, the word *testamentum* generally signifies the covenant, the law, the promises. So, Exod. xxx. 26. *the ark of the testament*, denotes that chest, or coffer, wherein were deposited the tables of the law, of the covenant. Eccus. xlv. 30. *Testamentum pacis*, the covenant of peace: chap. xlvii. 13. *Testamentum regni*, the promise by which God engages to give the kingdom. Psalm lxxiv. 20. *Respice in testamentum tuum*, remember thy promises, thy covenant. *Non profunabo testamentum meum*, I shall not fail of performing my promises. Isaiah xiv. 13. *Sedebo in monte testamenti*, I will sit down upon the mountain of the temple, where the ark of the covenant is laid up. [rather on the Indian mount Meru.] Mal. iii. 1. *Angelus testamenti*, the Son of God, agent to the covenant. Matth. xxvi. 28. *Sanguis novi testamenti*, the blood that confirms the new covenant. Acts vii. 8. *Dedit illi testamentum circumcisionis*, God made a covenant with Abraham, enjoining circumcision on himself, and his posterity. Vide COVENANT, *ad finem*, also FRAGMENTS, Nos. CXXIX. CCLXXVII.

The BOOKS of the NEW TESTAMENT are,

The FOUR EVANGELISTS, viz.

St. MATTHEW.

St. MARK.

St. LUKE.

St. JOHN.

The ACTS of the APOSTLES.

The

The EPISTLES of St. PAUL, fourteen.

To the Romans.
To the Corinthians, the first. .
To the Corinthians, the second.
To the Galatians.
To the Ephesians.
To the Philippians.
To the Colossians.
To the Thessalonians, the first.
To the Thessalonians, the second.
To Timothy, the first.
To Timothy, the second.
To Titus.
To Philemon.
To the Hebrews.

GENERAL, or CATHOLIC EPISTLES, seven:

Of St. JAMES.
Of St. PETER, the first.
Of St. PETER, the second.
Of St. JOHN, the first.
Of St. JOHN, the second.
Of St. JOHN, the third.
Of St. JUDE.

The REVELATION of St. JOHN.

The word *testament* is sometimes used for the law of God: Psalm xlv. 17. *Iniquè non egimus in testamento tuo*, we have not transgressed thy laws. And Psalm l. 16. *Quare tu assumis testamentum meum per os tuum*; why dost thou pronounce the words of my law? also, Psalm lxxviii. 10. *Non custodierunt testamentum Dei, et in lege ejus noluerunt ambulare*, they have not kept the laws of the Lord, to walk in them. *Testamentum inferorum*, the covenant of the grave, or that sentence pronounced against man, *All must die*. Comp. FRAGS. CXXIX. The Greek says, Ecclus. xiv. 12. *Διαθήκη ἄδης ἐχ' ὑπεδείχθη σοι*. The covenant of the God of the dead has not been shewn to you: Pluto has not informed you how long you have to live. This expression is borrowed from the religion of the Pagans; but it is easy to affix a good idea to it, by substituting the true God instead of Pluto.

Daniel says, xi. 32. that during the persecution of Antiochus Epiphanes, מרשעים ברית יחניף, בחלקות, the wicked would dissemble with the holy covenant: *Testamentum simulabunt fraudulentur*: the Hebrew says, by his caresses he will induce the prevaricators of the covenant to dissemble or disguise their belief. And indeed many of the Jews renounced their religion; others dissembled, hid, their sentiments. And

2 Macc. vii. 36. Ἀεννάς ζωῆς ὑπὸ διαθήκῃ σου πεπρωκασί. *Fratres mei sub testamento eterne vitæ effecti sunt*, My brethren are dead in the hope of eternal life: the Greek may be translated, They are dead for the covenant that God gave them, which he has sworn to them of everlasting life.

The Orientals being fruitful in fictions, have trumped up *testaments* of Adam, of Noah, of Abraham, of Job, of Moses, of Solomon, and of the Twelve Patriarchs, the sons of Jacob. It is obvious how little credit is due to these things: nevertheless, we should supply the reader with some just reasons for despising them. They tell us, say, Elmacim. and Eutych. Alex. *apud Fabric Apochryph. V. T. tom. ii. page 35.* that Adam, a little before he died, called to him Seth, Enoch, Canan, and Mahalaleel, and bid them take his body after his death, and bury it in the middle of the earth, i. e. on mount Calvary, near Jerusalem. A Mahometan author says, that the first father made his will, and had it wrote and signed by the angel Gabriel, and sixty thousand other angels, and deposited it with the patriarch Seth, his son.

As to Noah's *testament*, it is pretended, Georg. Syncell. Abulpharag. *Dynast. p. 9, 10.* Eutych. *Annal. tom. i. p. 44.* that when he was nine hundred and thirty-four years of age, he made a distribution of the earth to his three sons. He gave to Ham the blacks, to Japhet the ruddy, and to Shem the brown:—[*Vide FRAGMENTS, No. XX.*—]that he ordered Shem to take Melchisedech with him, and to carry the coffin which contained the body of Adam to such a place as the angel of the Lord should conduct them to; which Shem did not fail to perform.

Lambecius speaks of a Greek manuscript, called *The Testament of Abraham*; but this is a modern work, and altogether fabulous.

In the catalogue of Apocryphal books condemned by Pope Gelasius, we read of *The Testament of Job*. But the best copies, instead of *Job* read *Jacob*.

St. Athanasius, in his *Synopsis of Holy Scripture*, with some other ancients, mentions *The Testament of Moses*, which was an Apocryphal book, composed, probably, by the heretics called *Sethians*. M. Gilbert Gaulmin quotes, in some places of his notes upon Psellus, a Greek MS. called *The Testament of Solomon*: but he informs us it is a bad work, fabricated by some modern Greek, who gave it the pompous name of "*Solomon's Will*," to recommend it.

The Testament of the Twelve Patriarchs, is an Apocryphal

Apocryphal work, composed in Greek by some converted Jew, in the first or second century. Origen had seen this work, and found some good sense in it; though the Jews did not admit it into their canon. It was long unknown to the learned of Europe, and even to the Greeks. Robert Grossetête (*Great-head*) bishop of Lincoln, having received intelligence of it from Johan de Basingstoke, deacon of *Legies*, who had studied at Athens, sent for a Greek copy into England, and translated it into Latin by the assistance of Master Nicholas, a Grecian by birth, and a clergyman belonging to St. Alban's, about A. D. 1252. Afterwards, it was published in Greek, by Dr. Grabe, in his *Spicilegium S. Patrum*, and by M. Fabricius, in his *Apocryphal books of the Old Testament*. This author gives particulars of the life and death of the twelve patriarchs, whom he makes to conceive, to relate, and to foretell, whatever he thinks proper. He speaks of the destruction of Jerusalem, of the coming of the Messiah, of the actions of his life, and even of the writings of the evangelists, in a manner that can agree to none except a Christian; but very probably a convert from Judaism, still possessed with many prejudices of his nation.

TESTIMONY, Testimonium. This word is taken,

1. For the *testimony*, or witnessing exhibited in a court of justice, by affirming or denying something, about which a person is judicially interrogated. Scripture prohibits *false testimony*, in several places. Exod. xx. 16. xxiii. 1.

2. **TESTIMONY** is used for a monument or memorial. So, Gen. xxxi. 47, 48, 52. *this heap be witness, or bear testimony*. . . *Jegar-sahadutha*, the heap of *testimony*. The tribes of Israel that abode beyond Jordan, raised a kind of very high altar on the banks of that river, to serve as a *testimony*, or monument, of their common origin with their brethren who dwelt on this side Jordan. Josh. xxii. 27.

3. **TESTIMONY** is often put for the law of the Lord, because when the Lord gave it to the Israelites, he gave *testimony* of his presence by prodigies performed before them, and he required an oath of them, that they should continue faithful to him. *Testimonium*, in some sense, is equivalent to *Juramentum*: thus the ark is called *The ark of Testimony*, because it contained the tables of the law; so the *Tabernacle of Testimony*, because in that tent, the tables of the law were kept. In Psalm cxix. *testimonies* are often put for the law of the Lord, for the wonders he had performed, for the in-

structions he had given to his people; his statutes, judgments, ordinances, &c.

Jerom often translates the Hebrew מוֹעֵד *Mohed* by *testimony*. Thus מוֹעֵד אֱלֹהִים, *Ohel mohed, tabernaculum testimonii*, the tent of *testimony*; *tabernaculum conventionis, vel cætus*. But *Mohed* signifies more properly *assembly, convention*; because, at the entrance of this tent or tabernacle, the people assembled; and here Moses declared and promulgated to them the orders he had received from the Lord.

Testimony is sometimes taken, also, in the sense of praise. Acts x. 22. It is said Cornelius the centurion had a good *testimony* from the whole nation of the Jews, *Vir justus et timens Deum, et testimonium habens ab universâ gente Judæorum*. And, Acts vi. 3. Men of good *testimony*, *Viros boni testimonii septem*: persons to whom every body gives a good character. [GOOD REPORT.]

Sometimes the ark of the covenant is called absolutely, *testimonium*; because it included the tables of the law, or of *testimony*. So it is said, Aaron put an omer of manna into the *testimony*. Exod. xvi. 34. לפני העדות, *coram testimonio*. The Vulgate reads, *in tabernaculo*, but the Hebrew, *in testimonio*. In 2 Kings, xi. 12. the book of the law, or the volume which was used to be put upon the king's head on his coronation-day, is called *testimonium*:—*Produxit filium regis, et posuit super eum diadema et testimonium*. Isaiah, vii. 16. calls *testimonium* a writing he had drawn up by the Lord's command, containing a prophecy he had pronounced, and written in the presence of two witnesses. God bids him seal it up, till the time appointed: *Liga Testimonium, signa legem, &c.*

In the New Testament, *Testimonium* is put for that attestation which is given to the probity of any one. John i. 8. John Baptist came to bear *testimony* to the light; to declare that Christ was come, and to distinguish Jesus the true Messiah. John v. 31. Jesus Christ says, if he gave *testimony* of himself, on that account his *testimony* would not be true; *q. d.* we are not obliged to be determined by one who is judge in his own cause, and who proclaims his own qualifications: it is to be presumed he would extol himself. His heavenly Father, and his miraculous works, as well as (*viva voce*) John the Baptist, bear sufficient *testimony* to him; and their *testimony* ought to be esteemed of irrefragable authority. [WITNESS.]

TETRAGRAMMATON, Τετραγράμματον, *Nomen quatuor literatum; or Name of four letters*. Thus the name **JEHOVAH** is often called; which the

the Hebrews, out of respect, never pronounce : they say *Adonai*, or *Elohim* ; and when they have occasion to mention this sacred name, they call it *Shein-hamphorash*, i. e. *The name explanatory* ; the Greeks chuse rather to say *Tetragrammaton*, the name of four letters, י jod, ה he, ו vau, ה he ; יהוה :—which we pronounce *Jehovah*.

TETRAPLA of Origen. Thus Origen called his edition of the Bible ; in which he had placed, in *four columns*, one against another, the four versions of the *Septuagint*, of *Aquila*, of *Symmachus*, and of *Theodotion*. *Tetrapla* in Greek, properly signifies *four-fold*, or composed of four parts. See **HEXAPLA**.

TETRARCH, *Τετράρχης*, strictly taken, according to the force of the Greek, signifies a sovereign who hath a fourth part of a state, province, or kingdom, under his dominion ; without wearing the diadem, or bearing the title of king. Matt xiv. 1. Luke iii. 1, 19. ix. 7. Acts xiii. 1. A title frequent among the descendants of Herod the Great ; to whom the Roman emperors distributed his dominions at their pleasure. But the words *tetrarch* and *tetrarchy* ought not to be understood rigourously. They were occasionally given to a prince who possessed, perhaps, a half, or a third part. Often also the name of *king* was given to him who was but a *tetrarch* ; and the name of a kingdom was given to a *tetrarchy*.

TEXT of *Scripture*, is taken in several senses :

1. By way of opposition to a gloss, comment, or explication : without any respect to the language in which the *text* is written, whether it be the original, or a translation. For example, the *text* observes, that *God was angry*, or *God repented* ; and the gloss acquaints us, that this must be taken in a figurative sense ; i. e. God acted as though he had been angry, or as if he had repented ; or, it is spoken after the manner of men, &c.

2. *The Text of Scripture* is put in opposition to translations made from it. Thus, the *Hebrew text* of the Old Testament, and the *Greek text* of the New, are the originals, whence all translations are derived. We must have recourse to these originals to understand correctly the sense of translations, or the true import and spirit of a passage.

The *original text* of all the books of the Old Testament, received into the canon by the Jews, is the Hebrew. The books called *Apocryphal*, are in Greek : of some, this Greek is the original ; of others, it may be a translation ; but this is uncertain. However, the Greek,

being the oldest version extant, is now accounted as the original. We have no certain proof that the book of Wisdom, and the second book of Maccabees, were written originally, either in Syriac, or in Hebrew. [But Dr. Buchanan found Syriac copies of the Maccabees in India : but whether translations from the Greek, deserves examination.]

The *original text* of the books of the New Testament is the Greek ; it is certain Matthew wrote a gospel in Hebrew. [-Syriac,] and some think Mark wrote his gospel in Latin, and St. Paul his epistle to the Romans in Latin, and his epistle to the Hebrews, in Hebrew. But as the original Hebrew of Matthew is lost, and as there are good proofs that the other books of the New Testament were written in Greek, the Greek passes for the original language of all the New Testament.

For the **SAMARITAN text**, see **SAMARITAN**.

Though it cannot be maintained that our copies of the *original texts* of the Old and New Testaments are at this day entirely free from faults, yet it must be admitted that they are perfectly authentic, and that the errors which by length of time, or by the negligence of transcribers, have crept into the *text*, are not of such consequence as to cause them to be looked on as corrupted fountains, or abate their authority. These faults are not numerous ; nor of great importance ; nor radical. If, perhaps, some date may be changed, some proper name of a person, or a city, or the like, may be altered and misspelled, these defects may be supplied, either by the assistance of ancient manuscripts, or of old translations, made before such alterations happened in the *text*. Some of the ancient fathers complained that the Jews had purposely corrupted several passages of the Old Testament, which they thought too favourable to Jesus Christ. But this accusation has not been well supported. The passages which they have been charged with having taken out of the Hebrew *text*, were probably never in it. See Jerom on Isaiah vi. Eusebius, *Hist. Eccles. lib. iii. cap. 10*. St. August. *de Civitate Dei, lib. xv. cap. 13*. Justin, *Dialog. cum Tryphone*. Tertull. *de Habitu Muliere. cap. iii*. Origen. *Homil. 12. in Jerem. Idem. Epist. ad Jul. Afric.* Chrysost. *Homil. 5. in Matth.* Jerom, *Gal. iii*.

[It is much to the honour of the present age that a strong disposition to obtain a correct *original text* of Holy Scripture is very prevalent, and occupies the labours and critical skill of many learned men throughout Christendom. Our own country has its share of this honour :
the

the volumes of Kennicott, on the Hebrew of the Old Testament, and of Holmes on the Septuagint translation of that part of the Bible; of Mill and others, on the New Testament, are proofs, not only of the importance attached to the subject, by the judicious, but of the liberality of the age, in which works so expensive and laborious were planned and executed. *Comp. BIBLE, SEPTUAGINT, &c.* Nor should this article close without remark, for the satisfaction of the common reader, that considering the great antiquity of some of the books, the disadvantages of copying in a language no longer spoken, the variety of dialects, and even the similarity of dialects, it may be said, that the text is, on the whole, wonderfully correct; and very creditable to the attention and diligence of former ages.]

THADDEUS, Θαδδαῖος. Mark iii. 18. Matth. x. 3. *Lebbeus*. *Lebbeus* signifies a man of a good heart; *Thaddeus*, one who praises and confesses; from ידָה *judah*, whence תודה *thodah*, or *thadah*.

I. THADDEUS. A surname of Jude the apostle. *Vide JUDE*. They willingly gave him the name of *Thaddeus*, to drop the name *Judas*, and to avoid confounding him with *Judas Iscariot*, who for his treason was justly detested. To *Thaddeus* the apostle, has sometimes been imputed what only agrees with *Thaddeus* the disciple of Jesus Christ, of whom we shall next speak. *Jerom on Matth. x. 4.*

II. THADDEUS, or **TATTEUS**, according to *Rufinus*, was, as is believed, brother of *St. Thomas* the apostle:—(the edition of *Eusebius*, at Geneva, 1612, p. 28, and the Latin translation of *Musculus*, p. 13, read that *Thaddeus* was brother of *St. Thomas*; but neither the generality of manuscripts, nor the version of *Rufinus*, nor *Nicephorus*, mentions this,)—he was also one of the seventy disciples. Soon after our Saviour's ascension, *St. Thomas* sent him from Jerusalem to Edessa to king *Abgarus*. *Jesus Christ*, they tell us, had written to this prince, promising to send him one of his disciples, who should cure him of a disease he then laboured under. When *Thaddeus* was come to Edessa, he lodged at first with one *Tobiah*, where he soon became famous by miracles performed in the name of *Jesus Christ*. *Euseb. Hist. Eccles. lib. i. cap. 13.*

Abgarus being informed of this, concluded *Thaddeus* must be the same whom our Saviour had promised to send, and had him brought to him by *Tobiah*. *Abgarus* fell at his feet, and asked him if he was not the person sent to cure him; to which *Thaddeus* answered, Yes; that he was come to recompense him for his

VOL. II. PART XXIX. Edit. IV.

great faith; asking him, if he believed in *Jesus Christ*, and in his Father? *Abgarus* affirmed that he believed with his whole heart; *Thaddeus* then laid his hands upon him, and perfectly cured him. He did also many other miracles there, and converted the whole city. *Abgarus* offered him gold, but he refused it, saying, If we have abandoned our own goods, why should we take those of others? It is not known what *Thaddeus* did after this, nor is his memory much celebrated by the [western] church; because he has not been well distinguished from *St. Jude*. The Latins honour a *St. Thaddeus* on May 11, whom they seem to make a martyr in Asia; the Greeks commemorate him August 21: they say he died in peace at Berytus in Phœnicia, after he had there baptized many persons. *Vide ABGARUS*.

[*Thaddeus* is famous among the Syrian, and especially among the Chaldean Christians, (the latter, dropping the T, often call him *Addeus*)—they say he was chief of the seventy, and sent into Mesopotamia by *Thomas* the apostle, soon after our Lord's ascension; that he was received with great joy at Edessa, by *Abgarus*, all his household, and the whole city; that he healed *Abgarus* of his leprosy; that he had with him two disciples, (both, of the seventy,) by whose assistance he disciplined Mesopotamia, Chaldea, and all the region of the east; when grown old, he more than doubled his diligence. *St. Thomas* visited him, and assembled with him, before his departure for India. *Thaddeus* having preached twelve years, (more or less,) died May 14, and was buried in the great church at Edessa.

Of his two disciples, *Agheus* survived his master three years; the other, *Marus*, after the death of *Agheus*, presided over the eastern churches thirty-three years, residing chiefly at Seleucia, in Persia. These dates come down to A. D. 82. By *Bar-hebræus* *Agheus* is called a martyr; and *Marus* an exile.

These are the accounts of Syrian Christian historians, collected by *Asseman*.]

THAHASH, תחת, τόχος, *that makes haste*; from תחת *chush*: or, *that keeps silence*; from תחת *chashah*; or of the colour of *hyacinth*; from תחת *thachash*. This word also signifies an animal, whose skin was dyed of a violet or blue colour; *Exod. xxv. 5*. Some think it stands for the badger. See *FRAGMENTS, No. CCCXCII*.

THAHASH, or **TACHASH**, third son of *Nahor* and *Reuma*. *Gen. xxii. 24*. [Rough?]

THALASSA, Θάλασσα, the sea; Greek, *Laosala*, *Laosala*. *Acts xxvii. 8*. *thick, hairy, grassy*; from *λάσος*. A city or haven, in the south of the isle of *Crete*: called *Laosala*, or *Laos*.

2 O div. 2

THALCA,

THALCA, a city of Simeon, Josh. xix. 7. It is not in the Hebrew, but only in the Septuagint. Eusebius and St. Jerom speak of a place called *Thala*, sixteen miles from Eleutheropolis, south.

THAMAH, תמח, *that blots out*; or *suppresses*; from תמח *machu*: according to the Syriac, *that smites*. [Joy, laughter; one of the Nethinims, Ezra ii. 53. Neh. vii. 55.]

THANATH. A village ten miles from Shechem, toward the Jordan. Jerom calls it *The-nath*; Ptolemy also places *Thena* in Samaria.

[THANKSGIVING], the act of acknowledging the mercies of God. Vide PRAISE. There were various manners under the Old Testament of offering *thanksgiving*: sometimes it was public, sometimes in the family, or personal connections. It was frequently accompanied by sacrifices, 2 Chron. xxix. 31. and peace-offerings, or offerings of pure devotion, arising from the sentiments of gratitude in the offerer's own mind, Lev. vii. 12, 15. Psalm cvii. 23. cxvi. 7. It is usually connected with praise, joy, gladness, and the voice of melody, Isaiah li. 3. or, as Neh. xi. 17. with singing, and with honour, Rev. vii. 12. but occasionally, if not generally, with supplication, Phil. iv. 6. and with prayer, 1 Tim. ii. 3. Neh. xi. 17. For *thanksgiving*, we have examples in the best men in all ages, and Christ our Lord. Whoever possesses any good without giving thanks for it, deprives him who bestows that good of his glory, sets a bad example before others, and prepares a recollection severely painful for himself, when he comes in his turn to experience ingratitude. Let *only* that man withhold *thanksgiving*, who has no enjoyments for which to give *thanks*.]

THAPSACUS, a famous city on the Euphrates, where they passed over that river from Mesopotamia into Arabia Deserta, or back again: not far from the mouth of the Chaboras, where it enters the Euphrates. The ancient geographers have repeatedly mentioned it. It appears to us, by the course that the kings of Assyria observed in coming towards Palestine, that they must have passed the Euphrates at *Thapsacus*.

THARRA, Θάρρα, or **THARRA**, one of the two eunuchs which conspired against king Ahasuerus, discovered by Mordecai. Esth. xii. 1. [Apoc.]

THASSI, Θασοί, *that sleeps, that forgets*; from תשנ *nashak*; or תשנ, *boiling*; or תשנ *thashi*, *weak*, or תשנ *fish*, *goat*.

THASSI, or **THASI**, the surname of Simon Maccabeus. 1 Macc. ii. 3.

THAU, or **TAU**, ת, LXX. Σιγμα, *sign*. T. The last letter of the Hebrew alphabet. This, they

say, had formerly the figure of X, or a cross †; — *Its quidam Judaei ad Christum converti, apud Origen. Hieron. Sanct. Prado, &c. in Ezech. ix.* — and indeed this may be observed on the Samaritan medals, and other ancient monuments, (vide *Paleograph. Græc. D. Bernard. de Mont-fauc. lib. ii. cap. 1. p. 120, 121.*) where the letter *thau* has very nearly this shape. The greater part of commentators think that Ezekiel, ix. 4. תתנו תימן על חזיתו וקדמו. *Signa Thau super frontes virorum gentium*, must be understood of the letter *thau*, or a cross marked on their foreheads. But why *thau* rather than any other letter? Some say, because this letter is the first of the word תורה, *thorah*, the law. The LXX. translate barely, Δὲς τὸ σημεῖον ἐπὶ τὰ μέτωπα. (*Et ita Aqu. et Sym. apud Hieron. in Ezech.*) *Set a mark upon the foreheads of the men that sigh*. The Chaldee and the Syriac understood it in the same manner. [as does Eng. Tr.]

Origen, in a Fragment printed in the *Hexapla*, says, Aquila and Theodotion had it thus: *Put the mark thau upon the foreheads of those that sigh*. But Chrysostom, Theodoret, Eusebius of Cæsarea, and other Greeks, have followed the LXX. and understood it of a particular *mark* put on the forehead of those persons, that they might not be confounded with the multitude doomed to death. The older Latin fathers read the same as the Septuagint.

The Samaritans were long accused of having expunged three letters out of their alphabet; but this has been cleared up, since their manuscripts have been inspected, with the ancient medals struck in Phœnicia, bordering on their country; they can now only be charged with having changed the shape of the letter *thau*, which Origen, and other fathers who followed him, assure us resembled a cross. Jerom, who might have seen ancient copies of the Samaritan Pentateuch, likewise informs us, that their *thau* had the figure of a cross. This letter at this day has quite another shape; but we know by the medals, that the *thau* really did resemble a cross. Is this change merely the effect of accident? of length of time? or, is it a contrivance of the Samaritans to deprive us of a reference to the prophecy of Ezekiel? I decide nothing: but, it is certain, that such changes are not frequent, except by design. If we compare the ancient Samaritan letters with the modern, there appears a much greater difference between the ancient and modern *thau*, than between any other letters of the same alphabet. [The learned author here bears harder on the Samaritans than they deserve: all alphabets have sustained

sustained variation in the forms of their letters, during the lapse of ages.]

THEATRE, *Theatrum*, a place where public shows were exhibited. These buildings were in the form of a semicircle, in which the spectators beheld the games represented on the scene or stage before them; the music was placed in the *orchestrum*. The word *theatre* is found but once in the Scripture: in the tumult raised by Demetrius, the silversmith at Ephesus, "having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the *theatre*." Acts xix. 29. [and verse 31.] A. D. 57.

THEBES, [glittering, shining, from the Arabic.] A very famous city in Higher Egypt; capital of the *Thebais*. Its name is not in the Vulgate, nor is its ancient Hebrew name known. Bochart, *Phaleg. lib. iv. cap. 27.* pretends it was the city of *No-ammon*, or *No*, mentioned Ezekiel xxx. 14. Nahum. iii. 8. Jer. xlv. 25. which has been by some translated *Alexandria*. But we have endeavoured to prove from Nahum, that *No-ammon*, rather signifies the city of *Disopolis* in Lower Egypt.

We shall propose the following reasons for believing that *Thebes*, the great *Thebes*, which had a hundred gates, which is celebrated in Homer, is denoted in Scripture by the name *No*, or *Ammon-No*, or *No-ammon*, (Vulgate, *Alexandria*.) Nahum iii. 8. נֹחַ-אֲמֹן *No-ammon*. Jer. xlv. 25. אֲמֹן נֹחַ, *Ammon de No*. Ezek. xxx. 14, 16. It is called only נֹחַ, *No*. and verse 15. חַמֹּן-נֹחַ, *Hammon-No*.

Nahum describes the situation of *No-Ammon*, or of *No*, the populous, the great; *No* signifies a habitation, and *Hammon* a great flock of people, a multitude of inhabitants. I cannot say whether that etymology may be admitted, which derives *No-Ammon* from *Ham*, as if it were the habitation of *Ham*, or *Hammon*. For in the Hebrew it is never written with *cheth*, but with *aleph*, or with *he*; not חַם *Ham*, or *Cham*; but אֲמֹן or חַמֹּן *No-Hammon* or *No-Ammon*.

Nahum thus describes the situation of *No-Ammon*; Art thou better than populous *No*, that was situate among the rivers, that had the waters round about it, whose rampart was the sea; and her wall was from the sea? *Thebes*, the capital of *Thebais* stands on [q. both sides?] of the Nile. This river is often expressed in the plural number, because of the multitude of its arms, inlets, and canals. A city so large as *Thebes*, having a circumference of four hundred stadia, which make thirteen leagues, with an hundred gates, full of multitudes of people, required to be well watered by canals, since the waters of the Nile

could not of their own accord penetrate to all its parts, nor into its fields.

Nahum adds, that the sea was the occasion of its riches. *Thebes* was at a great distance from the sea; but by means of the Nile it might trade in the Mediterranean; might send merchandise thither, and take advantage of the riches of this sea, by vessels. Besides, by the name of sea the sacred authors often denote great rivers, as the Nile, and the Euphrates. Vide SEA.

Diodorus Siculus, *Bibl. lib. i.* observes, that the Grecians call *Thebes*, by the name of *Diospolis*, i. e. the city of *Jupiter*. The Septuagint do the same, in Ezekiel xxx. 14, 16. But the name *Diospolis* is modern, compared with the sacred authors. It was Alexander, after the conquest by the Greeks, who gave it this name. The ancient *Thebes* was demolished and made desolate according to the predictions of the prophet; but near it was built the city of *Diospolis*, or new *Thebes*, which was destroyed and sacked by Cornelius Gallus, see Strabo, *lib. xvii.* M. d'Herbelot, in his *Bibliotheca Orientalis*, is of opinion, that the city of *Cous*, in the Upper *Thebais*, on the Banks of the Nile, is the ancient and famous *Thebes* we are now speaking of. *Thebais* is divided into Upper, Middle, and Lower. The cities of Asouan, otherwise Syenna, that of Esna, of Coos, and of Kipthe, (the ancient *Coptos*), also Aksur, are in the Upper *Thebais*. Abdelmoel, an Arabian geographer, says, that after Grand Cairo, *Coos* is the largest city in Egypt. Vide AMMON-NO, *ad fin.* [We have thought *Ammon-No* might be placed near the Pyramids, where part of the rampart, extending from stream to stream of the Nile, (described by Nahum, as being from sea to sea) still exists; consequently it could not be *Thebes*, which is much further south. Comp. FRAGMENTS, Nos. DXLVII. &c. and Map of MEMPHIS, on Plate of EGYPT, PYRAMIDS.]

THEBET, or **THEVET**, a month of the Hebrews. It answers to the moon of *December*; the tenth month of the holy year; the fourth of the civil year. See the CALENDAR.

THEBEZ, תְּבֵז, *muddy*; from תְּבֵז *botz*, *mud*, *boggy*; or eggs, from תְּבֵז *bitz*; otherwise, *fine linen*, or *silk*, from תְּבֵז *butz*.

THEBEZ, or **THEVES**, a city of Ephraim, at the siege of which Abimelech, son of Gideon, was killed. Judg. ix. 50, &c. A. M. 2771, ante A. D. 1233. Eusebius says, there was a village called *Thebes*, thirteen miles from Shechem, towards Scythopolis.

THEFT, תְּחִיבָה. Among the Hebrews theft was not punished with death: Prov. vi. 30, 31. "Men do not despise a thief, if he steal to satisfy

satisfy his soul when he is hungry. But if he be found, he shall restore seven-fold; he shall give all the substance of his house." *Vide post.* The Mosaic law condemned a common thief to make double restitution. Exod. xxii. 4. If he stole an ox he was to restore five-fold; if a sheep, only four-fold; Exod. xxii. 1. But if the animal stolen was found alive in his house, he only rendered the double of it. If he did not make restitution, they seized and sold his property, his house, and even himself, if he had not wherewithal to make satisfaction. Exod. xxii. 3. In the passage of Proverbs, the Wise Man seems to say, that the thief should restore seven-fold the value stolen: but seven-fold is here put for many-fold. Zaccheus declared he would restore four-fold whatever he had fraudulently acquired in his office of publican, Luke xix. 8. because the civil law condemned receivers of the public money to a four-fold restitution of their unjust gains. See ZACCHEUS.

If a thief were taken, and carried before a magistrate, he was interrogated judicially, and adjured in the name of the Lord, to confess the fact. If he persisted in denying it, and was afterwards convicted of perjury, he was condemned to death: not for the theft, but for the perjury. An accomplice, or receiver of stolen goods, was subject to the same penalty, if he did not discover the truth to the judges, when he was examined, and adjured in the name of the Lord: "If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity," Lev. v. 1. he shall undergo a capital punishment. And Solomon says, Prov. xxix. 24. "Whoso is partner with a thief, hateth his own soul; he heareth cursings, [adjurations] and betrayeth it not."

The law condemns theft; Exod. xx. 15. But there is no penalty annexed, except restitution; yet, to steal a free man, or a Hebrew, and to reduce him to servitude, was punished with death: Exod. xxi. 16. The Jews do not think that the stealing a man of any other nation deserved death, but only stealing a free Hebrew. If a stranger were stolen, the thief was only condemned to restitution. They found this distinction on Deut. xxiv. 7. which limits the law we are speaking of, *Si furatus fuerit hominem de filiis Israel*; an exception which the Septuagint and Oukelos have even inserted into the text of Exod. xxi. 16. The Athenian laws punished with death the *plagium*, i. e. the theft of a free man; and the Roman laws condemned both buyer and seller of a free man to the same punishment, if they knew his condition. *Digest.* 48. T. 15.

It is thought the theft of an ox was punished the more severely, because this animal is of greater use than others. The law-giver limits this law a little afterwards, saying, "If the thief be certainly found in his hands alive, whether it be ox, or ass, or sheep, he shall restore double." Exod. xxii. 4. Or, according to the Hebrew, if what he has stolen be found in his hands, he shall restore two alive for every one that he has stolen.

The night-robber might be killed with impunity in the fact; but not a thief taken stealing in the day-time. Exod. xxii. 2. It was presumed, that he who attempted to break open a house, and steal by night, had a design on the life of the person molested: and under this presumption he might be prevented and killed. But it was not so with him who stole by day: there was then opportunity of defence against such an attack; and the thief might be prosecuted before the judges, and compelled to make restitution.

The Rabbins acquaint us, that a woman convicted of theft could not be sold. A thief, say they, was never sold, unless his theft exceeded all he was worth; that, if he was worth twenty crowns, he was not sold for the theft of ten crowns: and that, a thief thus sold, was not obliged to continue in slavery longer than till his service amounted to the value stolen by him. As to the double, treble, or quadruple restitution, this was only when he was set at liberty.

It is enquired, whether the crime of theft, besides the penalty of restitution, was not subject to corporal punishment? Some believe that on certain occasions, the thief was put to death, because Jacob says to Laban, Gen. xxxi. 32. "With whomsoever thou findest thy gods, let him not live." Estius thinks, that if he were insolvent, he was corrected with rods; or even hanged, if convicted of thieving several times. But I cannot be of opinion that mere theft was punished among the Hebrews with death, or even with corporal punishment. The law only inflicts the punishment of death on *plagiarism*, or stealing a free man.

Solomon says, Proverbs xxix. 24. "Whoso is partner with a thief, hateth his own soul:" he subjects himself to a miserable life: not because all sorts of theft were punishable by death, but because in some cases theft was capitally punished; and besides, it exposes a man to the danger of false oaths, and perjury, on account of theft, in which case he would deserve death. *Adjuramentum audit, et non indicat*, says Solomon. Moses says, Lev. v. 1. "If a soul sin, and hear the voice of swearing, and be a witness, whether he hath seen or known of it; if he do not

not

not utter it, then he shall bear his iniquity :” he shall be punished with the utmost rigour, because of his perjury, and his profanation of the name of God, by which he had been adjured. See also Prov. xxx. 9, “Lest I be poor and steal, and take the name of my God in vain.”

[Query, whether by partner with a thief is not meant a partaker, a receiver, who, as an accessory after the fact, is as bad as the thief himself? Our laws punish both equally.]

It should seem as if mere theft among the Hebrews had no particular mark of infamy annexed to it. The Wise Man, in the Proverbs, says, “Men do not despise a thief if he steal to satisfy his soul when he is hungry :” the law inflicts no peculiar punishment on him, and he is not made to undergo any shameful or ignominious penalty. Solomon adds, “But if he is found, he shall restore seven-fold, he shall give all the substance of his house.” This is the danger he is exposed to, by stealing.

[Will the passage bear this sense?—Successful speculation, if it procure riches, is not despised by the world at large; being dazzled by the success, they overlook the crime: but if he be detected, then the transgressor shall be punished with the greatest severity, even to the loss of all; substance, repute, &c. &c. his whole property. Nevertheless, we must recollect, that theft in Sparta, by the institutions of *Lycurgus*, was not infamous: though detection was both infamous and punishable. Nor is it now held infamous, in many parts of the East; nothing is more common than the term *Haidout*, robber, (i. e. formerly) annexed to the name of a soldier in the retinue of a grandee. Nevertheless, though this sense of the passage may be thought forcible enough, yet there seems to be somewhat of inadvertence in it, considering the connexion of the following verses.

I believe the error lies in mis-translating the word rendered *despise*, “men do not despise a thief,” but, should we rather render *overlook*—or pass over without punishment, the action of a thief,—then the sentiment will stand thus:—“Men do not overlook the dishonesty of a thief, but bring him to punishment for his action, though he steal when urged by hunger, and to satisfy his craving appetite. . . But whose commits adultery with a woman, has no such extremity to plead, he commits crime, not to save his life, but on the contrary, he destroys his own person,—‘a wound and dishonour shall he get’—by exciting the jealousy of the injured husband, who will not spare, nor be pacified, in the day of his vengeance—though thou givest

many gifts.” This antithesis makes the sense of the passage clear and vigorous.]

Many tribes inhabiting around Judæa, made robbery a standing profession. Gen. xxvii. 40: Isaac foretold to Esau, that he should live by his sword; should maintain himself by plunder. Ishmael, son of Abraham, had no other trade than war and rapine; he was *ferus homo*, and *juvenis sagittarius*, Gen. xvi. 12, always at war with his neighbours, Gen. xxi. 20. his hand against every man, and every man’s hand against him. His posterity, the Ishmaelites, followed his example, and made no scruple to rob on the high-way. They even gloried in it, and applied to it as a sort of trade, or calling. The modern Arabs do no farther mischief to travellers, when they submit readily, and give up their whole baggage without resistance, and without giving them the trouble to alight from their horses. As soon as they perceive any one on the road, they cover the lower part of their faces, to their eyes, with their turbans, or *bustmani*, which hang down to their shoulders, that they may not be known. They raise their lances, and ride up full speed, exclaiming, “Deliver, you rascal! your aunt is quite naked!” *Manners of the Arabians*, by M. d’Arvieux, cap. 13. By these words, *your aunt is naked*, they mean their own wives, whom it would be ill manners to name, according to their customs; but they call them *aunts* of those they attack, as imagining that all men are relations. All this time they hold their lance against the breast of the poor traveller, till they have got what they can. Perhaps they may leave him a pair of drawers, or a shirt, if he surrender readily, and intreat earnestly not to be left quite naked. They may leave him his horse’s furniture, besides, because they know not what to do with it, and it may lead to a discovery. However, if the traveller’s horse have a good saddle or harness, they change with him for their own. If a passenger should stand on his defence, and should draw blood of them, they shew him no mercy; and if they cannot be revenged on him, they kill all they meet besides: so truly do they fulfil that prophecy descriptive of Ishmael, the father of the Ishmaelites, or [some tribes of] Arabians! See ARABIANS.

Scripture often speaks of troops of robbers—of *Moab*, of *Syria*, of *Chaldea*, of *Ammon*, and other nations, who practised rapine and plunder wherever they could with impunity. Jephthah, who became afterwards a general of Israel, was at first the head of such a troop of robbers, Judg. xi. 3. David and his followers, had frequent engagements with such robbers, who were near Palestine.

Palentine. 2 Sam. xii. 22. They were such people as these who pillaged Ziklag, and on whom David avenged himself after his return to that town. 1 Sam. xxx. 8, 22. Ishbosheth, son of Saul, had in his service two captains of robbers, who cut off his head while he was sleeping. 2 Sam. iv. 2. Rezin, afterwards king of Damascus, had been a leader or captain of a gang of thieves. 1 Kings xi. 23, 24. The three bands of Chaldeans who took away Job's camels, were troops of such robbers. Job i. 17.

Among these people *theft* was neither so odious, nor so scandalous, as among us. This appears from the heroical times, and even afterwards, among the Grecians. They did not come clandestinely when they entered a country to plunder it: it appears from Homer, that they attached a kind of glory to it, as if it were lawful conquest. They enquired coolly when a number of people came into a province, or an island, whether they came to rob, or on any other account?—"Our ancestors," says Josephus, "being content with their own country, which is very fruitful, did not apply themselves to commerce, as did the Phœnicians, who inhabit the coasts of the Mediterranean; nor to travelling, nor to war, in order to make conquests; nor to robbery and plundering, like many others; [by this he probably means the Arabians, and even the more ancient Grecians;] but they made it their business to cultivate their lands, and to breed up their children to the study of their law." *Contra Appion. lib. i.*

Our Saviour was fixed on the cross between two thieves. St. Luke says, xxiii. 39, 40. "One of the malefactors railed on him, saying, If thou be the Christ, save thyself and us: but the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom; And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise."

St Matthew, xxvii. 44. and St. Mark, xv. 32. say, in the plural number, that the *two thieves* insulted Jesus Christ. Some explain this by a figure of speech wherein one is spoken of as many. Others think, that *both the thieves* at first insulted our Saviour; but, that afterwards, the good thief, subdued by the grace and the miracles of Jesus Christ, was converted, and reprov'd his companion.—[More probably, it is a Syriacism, originating in the gospel of Matthew,

in its primary state. Comp. Fragments, No. DCXLII.]

The spurious Gospel of the Infancy of Jesus Christ, which is very ancient, relates, that when our Saviour fled into Egypt, the child Jesus, the Virgin Mary, and Joseph, fell among a gang of thieves, who were assassins, except that one of these proposed to murder that holy company, but the other dissuaded him: that then the child Jesus foretold, that one day those two thieves should be fixed to crosses near himself: that one should go to paradise, and the other to hell. The first was called *Titus*, and the second *Damachus*. The Gospel of Nicodemus names one *Demas*, and the other *Gertas*. A Persian history of the Life of Christ names them *Virtimus* and *Justinus*: the author of the *Flowers*; or *Connections*, ascribed to Bede, calls them *Mathe* and *Jock*. The Oriental Christians call the good thief *Laas-al-jemin*, the thief on the right hand. St. Hilary, in *Matth.* also places the good thief on the right-hand of our Saviour, and the wicked on his left-hand. See the account in FRAGS. No. CXXXVIII. with the PLATES.

Several of the fathers have called the good thief a martyr, because of his testimony to the truth, at a time when it was abandoned by all. He was baptized, as it were, in his own blood, he died in the spirit of faith and charity, and received the favour of immediate happiness after death, as Jesus Christ assures him; "To-day shalt thou be with me in paradise." Whether by the word paradise we understand a place of rest, where the souls of the saints await the coming of the Messiah; or heaven, where the blessed enjoy eternal happiness. Several of the fathers understood it in this latter sense. Aug. *Ep.* 187. *nov. edit.* n. 5, 6, 7. Cyril. Hierosol. *Cathech.* 13. Chrysostom. *tom.* 5. *Homil.* 32. Encisen. *Homil.* 23, &c.

Marcion; as Epiphanius reports, expunged these words, "Verily, I say unto thee, to-day shalt thou be with me in paradise:" and Origen observes, that some catholics in their simplicity also obliterated them out of their copies; imagining it was a contradiction to say, that the good thief should be to-day in paradise with Jesus Christ, while the body of our Saviour lay in his tomb. Hesychius of Jerusalem observes, that some put a stop after *to-day*, in this manner, "Verily, I say unto thee to-day, Thou shalt be with me in paradise." But it is needless to make a change in the text; seeing it may be conveniently explained without any alteration.

The Oriental churches, the Greek, and the Latin, have thought good to pay a public veneration

tion to a saint so remarkable. The churches of Syria and Mesopotamia mark his feast in their calendar on the ninth day after the passion-Friday, or Good-Friday; i. e. on the Saturday in Easter-week. *Biblioth. Orient. Article Laza.*

The Greek church places his festival March 28; and the Latin, March 25, agreeably to an old tradition, which affirmed, that Jesus Christ died on that day. Others have placed his feast April 8, or May 5. In some places chapels have been erected to him, by the name of St. Dimes, or *Dymas*.

THEFT. THIEVING. When the Israelites were quitting Egypt, they borrowed of their Egyptian neighbours of both sexes, rich garments, vessels of gold, and silver, and carried them with them into the wilderness, *Exod. xi. 2, 3.* "Let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians." It is enquired, Whether the Hebrews could lawfully borrow these things of the Egyptians, when they had no intention to restore them? and whether this was not a manifest *theft* and injustice? It is answered, *first*, that on this occasion God dispensed with that law, by which he forbade *theft*; or rather, that being absolute master of every thing, he transferred to the Hebrews that right which the Egyptians had to this property. The Book of *Wisdom* proposes another reason, which is, that God designing to recompense the Hebrews for their labourings and sufferings in Egypt, allowed them to pay themselves by their own hands, by detaining what they borrowed from the Egyptians. This way of paying one's self cannot be allowed, regularly; but under their circumstances having no other way of doing themselves justice, and being authorized by the command of God, they might have recourse to this delusion of their oppressors.

Others look on this, not as a *theft*, but as a fair booty, obtained in a just war. The Egyptians were enemies to the Hebrews; they had unjustly persecuted them for a long time; they had taken from them the means of defending themselves, and of recovering their liberty; the Hebrews might therefore lawfully deprive their oppressors of their goods by a wile, and stratagem, pretending to borrow, what they never intended to return.

Peter Lombard, *lib. iii. Diss. 37.* distinguishes between Israelites who acted in the simplicity of their hearts, and sincerely obeyed the command of God, and those who followed their own covetous desires. The first are ex-

cused from sin by the uprightness of their intentions; but, not the second, who were ready enough to rob the Egyptians, if they could with impunity, whether by craft or power, even though God had not allowed them. St. Austin reasons much in the same manner, *contra Faust. lib. ii. cap. 71.*

Irenæus observes, *contra Hæres. lib. iv. cap. 49.* that the Egyptians were indebted to the Hebrews, not only for their goods, but for their lives also, on account of benefits received from the patriarch Joseph, when they were under the greatest necessity. The Israelites were unjustly oppressed by a cruel slavery, in Egypt: the Egyptians exercised all kinds of violence against them, and overwhelmed them with calamities; rendering their lives bitter. The Hebrews had built them cities, and had very much improved the riches of their inhuman masters; who, instead of acknowledging these services, intended even to take away their lives. What injustice, therefore, could there be, if the Israelites should re-acquire a small part of that which they had procured for the Egyptians? and if they should receive a small recompense, for so many services? They came poor out of Egypt; whereas they ought to have got much riches, if they had not been reduced into an unjust servitude: and, like as a free man, who had been stolen, and sold for a slave, might, without injustice, set himself at liberty, and pay himself for his labour, by taking from his master a small reward for his service: so the Israelites, at their departure out of Egypt, might receive something as a recompense, since a great deal was due to them. [For a supposed law-suit on this subject, between the *Jews* and the *Egyptians*, vide ALEXANDER.]

[After all, this subject might be best understood by knowing who *THESE Egyptians* were: if it could be proved that they were recent invaders, and conquerors of the country, who by fraud or force, had seized the riches of the *original Egyptians*, it would appear that they themselves had no right to these riches: so that Israel did but rob a *thief*. The same argument may be applied to the people of Canaan: when we consider, who were the then occupant *Philistines*? which we suppose to be of the same race as *THESE Egyptians*. It was not, most probably, from the *original Egyptians*, that Israel obtained spoil, or property; but from those *new rulers* who exercised dominion over the country; the descendants of recent *Hindoo tyrants*. *Comp. FRAGS. Nos. DXLI. DXLV.* Had the Spaniards lately borrowed from their invaders, the French, would it have been robbery?

Josephus

Josephus may assist us in understanding this: He says, *Antiq.* ii. 9. "The Egyptians grew delicate and lazy, as to pains-taking, and gave themselves up to other pleasures, in particular to the love of gain. They also became very ill-affected towards the Hebrews, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, . . . they thought their increase was their own detriment. And having forgotten the benefits they had received from Joseph, particularly, the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them," &c.; among which, no doubt, was that of impoverishing them; so that the Israelites did but regain that property of which the Egyptians had, by oppression, deprived them. The same writer says, *cap.* xiv. *ad fin.* "The Egyptians honoured the Hebrews with gifts; some in order to get them to depart quickly, others on account of their neighbourhood and friendship."]

If any one had stolen an Israelite, whether free, or not, and sold him to another, he was punishable with death: *Exod.* xxi. 16. *Deut.* xxiv. 7. The Hebrew imports, he who shall steal a man, and sell him, if he be found in his hands, shall suffer death. But we may thus understand it, with Glassius: he who shall steal a man, whether he have sold him, or he be still in his hands, he shall suffer death.

THELASAR, תלסר, Θελασσα, that unbinds and grants the suspension, or the heap; from שרר *sharah*, to unbind, &c. and from תלה *thalah*, to suspend, or from תלה *thalal*, heap, or mass. As this word is Medish, or Persian, we cannot find its etymology in Hebrew.

[The oath of the prince? See TELASSAR.

A city of Syria, or of Mesopotamia. 2 Kings xix. 12. written *Telassar*, Isaiah xxxvii. 12. Thought to be the same as *Ellassar*, Gen. xiv. 1, 9. The Jerusalem paraphrast has in this place *Telassar*. The reason of this name is unknown.—It is written by the Chaldee paraphrasts, like the Hebrew; and so the Jerusalem Targum: but Jonathan writes without the A, TELSUR.

The name *Thelassar* is found as a city and region of Assyria, 2 Kings xix. 12. and Isaiah xxxvii. 12. in Kings the A is inserted, in Isaiah it is omitted. Jonathan writes, Gen. xiv. 1. *Alsar*, without the TEL: whence we might perhaps doubt whether these are not distinct names for distinct places. Under either appellation the country intended is equally unknown, says Michaelis. As to "the children of Eden

which dwelt in *Telassar*," that forms no distinction, as so many places which we know of were named *Eden*.

The Vulgate, Gen. xiv. 1. understands by *Thelassar* the kingdom of Pontus. The LXX. in Isaiah, read *Theemath*; in Kings, *Twaathen*. The Arabics take the *el* in *Ellassar* for an article, and omit it. It is manifest that these four kings, of which one was King of *Ellasar*, returned homewards by Damascus, says Abulfeda. See the MAP OF CANAAN, adapted to GENESIS.]

THEOCRACY. Θεοκρατία, the government of God.

THEOCRACY. This word is used by Josephus to express the form of government of the Jews. "Among the several nations of the world," says he, "some have chosen monarchical government, others democratical, or the government of the people; but our legislator established a form of government very different from all others, which is a *Theocracy*, if I may be allowed so to call it, which assigns the whole power to God, with the management of all national affairs; inspiring us with this maxim, that God sees every thing, and is the cause of all good that happens to us."

The government of the Jews, which Josephus calls a *theocracy*, experienced several changes. We observe, in this nation, the legislator Moses,—his successor Joshua—the Judges—the Kings, and—the High Priests. Under all these revolutions, God was indeed considered as the Monarch of Israel; but he was far from exercising his authority and jurisdiction always in the same manner.

In the time of Moses we may affirm that he governed immediately; for he revealed his will, on all emergencies, to this legislator; which was accordingly put in execution. He dwelt among his people as a king in his palace, or, in the midst of his camp; always ready to give an answer when consulted, to restrain those who transgressed his laws, to instruct those who had difficulties about the sense of his ordinances, to determine those who were in suspense about any important undertaking. This was, properly, the time of the *theocracy*; in the strictest sense of the term.

It was much the same under Joshua: That great man, full of the spirit of Moses, would do nothing without consulting God; at least, in affairs of consequence; though sometimes, indeed, he followed his own mind, as in the business of the *Gibeonites*, and that of *Ai*. In these happy times, when the motions of the general and soldiers were regulated by orders from God, success followed of course.

The

The Judges who succeeded Joshua were heroes, whom God raised up from time to time, for the deliverance of his people. He endued them with extraordinary strength and courage; filled them with his spirit; and often worked miracles by them, in favour of the Hebrews. Sometimes, we find a whole generation without judges, as it happened after Joshua's time;—sometimes, these interruptions were shorter: Sometimes, it was a heroine, as Deborah, whom God raised up to judge, and to deliver, his people; sometimes their valour was limited to the delivering of one tribe out of slavery, and sometimes all Israel was restored to liberty. The servitudes that took place in those times did not always extend over the whole nation. Some were confined to the country east of Jordan; as that from which Jephthah delivered his countrymen; others, to the western side of that river; others, were more general and extensive;—all were just punishments for the iniquities of the people, to whom God shewed the difference between the mildness of a father, or of a merciful God, who governs, and the cruel severity of an insulting conqueror, who enslaves. See the MAP of CANAAN, adapted to the Book of JUDGES.

The first proceedings of the Israelites, when, several years after the death of Joshua, they saw themselves oppressed by the Canaanites, plainly shew the then form of their government. Judg. i. "The children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up; behold, I have delivered the land into his hand." Here is a true *theocracy*, and the exercise of the power of God, in the appointment of leaders to govern, and to command the people in his name. All the judges, in like manner, received their authority from him. When the Israelites would have given the sovereignty to Gideon for himself and his successors, he answered, "I will not reign over you, neither myself, nor my son; but the Lord shall rule over you." Judg. viii. 22, 23.

When the Israelites urged Samuel to give them a king, as all other nations round about them had kings, the prophet was exceedingly concerned at the demand; as a kind of outrage and contempt put on the majesty of God, who was their head and king. 1 Sam. viii. 5, 7. Samuel prayed to God in the bitterness of his soul; and the Lord answered him,—Hearken to the importunities of this people, for it is not you, but me, whom they reject.

At the same time he commanded Samuel to
VOL. II. PART XXIX. Edit. IV.

lay before them the rights and prerogatives their king would assume. We still perceive the sovereign, or royal authority of God: he grants them a king, he settles his rights; he disposes of him, and he reproves him, in his indignation, when he fails in obedience and submission. God granted them a king in his indignation, and took him away in his fury. Hosea xiii. 11.

In Deut. xvii. 14, 15, &c. Moses says to the people, foreseeing that one day they would have a king; "When thou art come into the land, and shalt say, I will set up a king over me, thou shalt in any wise set him king over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself; neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold; he shall write him a copy of this law in a book, out of that which is before the priests and Levites: And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom; he, and his children, in the midst of Israel."

Such was to be the government of the Hebrews under their kings. They were to be chosen by God, instructed by his priests, submissive to his orders, not to undertake anything of consequence without consulting him; and under such a dependence on his will that he might reject them, as he did Saul, when they neglected their duty. When God promised David to make the crown hereditary in his family, it was a departure from the fundamental maxim of the monarchy, which intended that the kings should be elective, and placed over the people by God.

It must be acknowledged that after David, the kings of Judah and Israel governed according to their own fancy; and after the schism of Rehoboam, few of these princes observed the rules of the *theocracy*. They would not submit to restraint, but endeavoured to cast off that happy subjection to which the Judges, and the first kings of Israel, had willingly submitted. All kinds of calamities then poured in upon them, and upon their subjects: They were delivered as a prey to their enemies; they had no peace

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or prosperity, at home or abroad: God visited them with a multitude of troubles, and at last dispersed them into distant countries.

Nevertheless, to remind them of their dependence, and to bring them back to their duty, the Lord sent, from time to time, prophets, full of zeal, power, and courage, who boldly upbraided them with their prevarications and impieties; and who opposed themselves, like a wall of brass, to whatever they committed contrary to the rights of God. These divine men did not only appear in the kingdom of Judah, where the public worship of Jehovah was maintained, but also in the kingdom of Israel, however schismatic and polluted that might be. Therefore we may affirm, that notwithstanding the almost general defection of these two kingdoms, God still maintained his *theocracy* therein, as well by his vengeance executed against wicked kings, as against that small number of good princes which obeyed his commands; as Hezekiah and Josiah; and by the prophets whom he raised up, from time to time, in the country, till the captivity of Babylon.

During the whole of this captivity, we are not to expect any certain form of government in Israel, or any regular polity. In vain the Jews pretend to find one beyond the Euphrates, either before or since Cyrus's time. We know of none that was well supported even after the return from the captivity, during the time the Hebrews of Palestine were subject to the kings of *Persia*; and to the *Greeks*, successors of Alexander. If it be asked, what then was the form of government in the Jewish nation? the reply would be—a kind of *aristocracy*, subordinate to the monarchy of the Persians, and to that of the Grecians afterwards. The high-priest was at the head of the principal people, whose power being limited by the sovereign authority, only extended to matters relating to the law, and religion. It was a kind of voluntary, or conventional, jurisdiction, to which the people submitted, so far as they pleased, and were countenanced by the kings to whom they were in subjection. The high-priest Jaddus received Alexander at Jerusalem, at the head of the people; but, it was because in this exigence the city was abandoned by the governors of the king of Persia; and the prosperous progress of Alexander made them connive at such a proceeding, which, without doubt, they would not have suffered on another occasion.

The Asmonean princes introduced a fifth period, which presents a new aspect of government. After the Maccabees had supported the religion of their country, with great hazard of

their lives, and with extraordinary bravery, had repelled the wicked commands of Antiochus Epiphanes, they at last shook off the yoke of the kings of Syria, and, asserting their liberty, they took the title of *princes* of the Jews, and of *kings*. By consent of the people, they united the high-priesthood to the supreme authority.

Under their government we find evident traces of the *theocracy*; as the supreme governor was invested with the sacerdotal character; so that the kingdom was what Moses calls “a kingdom of priests.” Exod. xix. 6. or, as St. Peter speaks, 1 Epist. ii. 9. “Ye are a chosen generation, a royal priesthood.” The royal power, and the sacerdotal, united, made a singular kind of polity, under princes entirely devoted to the service of God, instructed in his laws from their youth, and interested also by the rules of politics to support them, and to make the people observe them. They could by no possibility endure idolatry, ignorance, impiety; or those gross disorders which had prevailed under the kings. So that the commonwealth of the Jews was never more in earnest to perform the laws of God, or more exempt from those crimes upbraided by the prophets, than under the Asmonean princes. [Might not this be one reason for the suspension of prophecy?]

Under their government the Romans became masters of Judea, and established their dominion in it. They did not meddle with religion: they even left a considerable share of authority to the later princes of the Asmonean race. Herod succeeded, under the protection of the Romans, but he sacrificed every thing to his ambition and politics; and though he made an outward profession of the Jewish religion, yet he gave himself little trouble about practising it, but violated it on very many occasions. However, the priests and people continued firmly attached to it; and when Jesus Christ appeared in Palestine, external religion was in a flourishing condition. His preaching chiefly reproved the Pharisees, who, by their subtle distinctions, and refinements on the law, had obscured the true sense of it, and subverted its real intention. [These were, in a great degree, in possession of the power of the state, so far as it depended on public opinion. The Sadducees held many, if not most, of the higher offices of government.] Our Saviour exposed their hypocrisy, censured and corrected their mistakes, restored primitive piety, and gave the rules of a pure and sincere worship, in mind and in truth. See ALEXANDER, ALEXANDRA, PHARISEES, &c.

THEODOTION.

THEODOTIION. He was, according to Epiphanius, *de Ponderib. et Mensur.* of Sinope in Pontus; according to Irenæus, *de Hæres. lib. iii. cap. 24.* and Athanas. *Synops.* he was of Ephesus. Those who would reconcile these opinions, conceive, that he was born in Sinope, and dwelt in Ephesus. He lived under Commodus, about A. D. 175. He first professed Christianity, and was a disciple of Tatian; then he fell into the heresy of Marcion; afterwards, being at variance with the Marcionites, he took refuge in Judaism. Having learned Hebrew, he translated the Old Testament into Greek, and his translation is the third, with that of the Septuagint; that of Aquila is the second; and that of Symmachus is the fourth. Irenæus quotes Aquila and *Theodotion*, but says nothing of Symmachus, which gives reason to conclude that his version was not extant at that time.

Theodotion undertook his translation in opposition to the Marcionites, whom he had lately quitted. His method preserves a medium between the Septuagint and Aquila. He does not keep servilely to the words, like Aquila, nor take the latitude assumed by Symmachus, who rather paraphrased, than translated. He adhered chiefly to the LXX. says Jerom, *Comment. in Ecclesiast. cap. ii.* whose simple manner of translation he imitated. He studied to express the sense of the text in Greek words, answering to those of the Hebrew, as far as the genius of the two languages would allow. His version is preferred by Christians before those of Symmachus and Aquila: but the Jews prefer that of Aquila, so far as they use a Greek version: they prefer it to that of the Septuagint, because it is more literal and verbal. Hence the Talmud frequently mentions this version of Aquila, but not that of the Septuagint.

The esteem of the Hellenistical Jews for this Greek Translation, excited the jealousy of the Hebraizing Jews; who could not observe without concern that their brethren departed so much from the ancient usage of the synagogue, by reading any translation into a foreign language. They pretended that nothing ought to be read there but the Hebrew text, and the ancient Chaldee paraphrases; insomuch that all Greek versions must be excluded.—But as it was not practicable to bring back the Hellenizing Jews to languages they did not understand, this affair produced great divisions among the Jews, so that the emperors were obliged to take cognizance of them. Justinian, *Novell. 146.* Photii *Nomocan. xii. 3.* published an ordinance, yet extant among his *Constitutions*, permitting the Jews to read the Scriptures in

their synagogues, in the Greek version of the Septuagint, in that of Aquila, or in what other version they should think fit, according to the countries wherein they dwelt. But the Jewish doctors having mostly determined otherwise, this *Constitution* of the emperor produced little effect; the Greek versions were excluded; and from that time the reading of the Holy Scripture has been performed in Hebrew and Chaldee; for to this day the Chaldee is retained in some synagogues; as at Franckfort, in Germany.

To return to *Theodotion*; the ancient Christians had so great a value for his translation, that perceiving the translation of Daniel, by the Septuagint, to be very defective, they substituted that of *Theodotion*, which has continued ever since. *Hieron. præfat. in Version. Daniel. in præfat. ad Com. in eund.* For the same reason, when Origen, in his *Hexapla*, was obliged to supply something that was wanting in the Septuagint, he took it from *Theodotion*, marking it with asterisks. *Hieron. præfat. in Pent. et præfat. ad lib. Paral. et Epist. ad August.* *Theodotion* made two translations, or rather revised his first; but they are both lost; none of it remains entire but the book of Daniel. Fragments of the rest have been collected in the *Hexapla* of Origen, by F. Montfaucon.

From *Theodotion* is received the history of *Susanna*, which is rejected by the Jews; but is read in Christian churches; by the Greeks and Latins, the Syrians and Egyptians. Jerom even informs us, *præfat. in Dan.* and in Isaiah iii. that the history of *Susanna* was placed before the prophecies of Daniel in the vulgar editions; *Theodotion* having inserted it in this order, on account of the time when it happened.

THEODOTUS, Θεόδοτος, *given of God*, or *gift of God*; from the Greek Θεός, *God*, and δοτός, *given*. A Syrian commissioner sent by Nicanor to treat of peace with Judas Maccabeus, 2 Mac. xiv. 19. A.M. 3843, ante A. D. 161.

THEOPHILUS, Θεόφιλος, *friend of God*; from Θεός, *God*, and φίλος, *a friend*.

THEOPHILUS, to whom the evangelist Luke addresses the books of his *Gospel*, and the *Acts of the Apostles*. Luke i. 3. Acts i. 3. It has been doubted whether *Theophilus* be the proper name of a person, or an appellative, or common name, which, according to its etymology, may denote any good man, or lover of God. Some, as Origen, *Homil. 1. in Luc.* Ambrose, in *Luc.* Epiphanius, *Hæres. 51.* Bede, Cameraarius, Hammond, in *Luc.* think this name to be generical, and that St. Luke designed to address his work to all who love God: but it is much more probable, that this *Theophilus* was a

Christian, to whom the evangelist dedicated these works. And the epithet *most excellent*, which is given him, agrees only to a man of quality. Oecumenius concludes that he was [or had been] governor, or intendant of some province, because such had generally the title of *most excellent*. Others believe *Theophilus* to have been bishop of Antioch; but at that time, there was none of this name in that city. Grotius conjectures he might be a magistrate of Achaia, converted by St. Luke.

[It appears certain, that *Theophilus* had been some time a Christian before St. Luke dedicated his labours to him; and it is very possible that to him we owe St. Luke's history of the Gospel, and the Acts of the Apostles. The evangelist writes, that *Theophilus* "might know the certainty of those things in which he had been instructed." Did he urge St. Luke to this service? Did he employ him in it?

The title, *Κρατιστες*, "your excellency," though given to Felix, and to Festus, Acts xxiv. 3. xxvi. 26. does not of necessity imply a Roman appellation of honour: nor does the name *Theophilus* occur in Roman history, as a governor. But, this name is found among the Jewish high-priests, in a son of Annas, who was high-priest in the year when Christ was crucified. *Theophilus* was nominated to that office instead of his brother Jonathan, deposed by Vitellius. Joseph. *Ant.* xviii. xix. xx. Michaelis countenances the notion that this was St. Luke's *Theophilus*. That this person might be living, both at the earlier date of the gospel, and at the later date of the Acts, is possible: but, it is most likely that if this conjecture were valid, we should find a hint of it, either in St. Luke himself, or in some early Christian writer: not to insist on the little interest that could be taken by any but a convert, and of considerable standing, in the history of the propagation of Christianity among the Gentiles. We are, therefore, as much at a loss as ever, to identify this illustrious patron of the evangelist.]

THERAPEUTÆ, *Θεραπευταί*, *servants of God*. The name of a sect, described by Philo, in his book of a *Contemplative Life*. Many of the ancient fathers thought they were Christians; and that Philo, observing their manner of life, wished to give his nation the credit of them. They differed from the *Essenes* in this,—the *Therapeutæ* addicted themselves to contemplative life, but the *Essenes* to activity, though in retirement. We shall give a short account of their way of living, because it served, in a great degree, as a model to the ancient monks, both of the east and of the west.

They relinquished their estates, their parents, and sometimes their country; they fled from cities, and the concourse of men, and dwelt in the country, in separate cells, the better to preserve their solitude: but not at any great distances from one another, in order that they might defend themselves from thieves, and maintain a social intercourse. Their houses or cells were very plain, and contained nothing but what was absolutely necessary: never omitting a little oratory, destined to prayer and to exercises of piety. There were *Therapeutæ* in several parts, but chiefly in Egypt, about the lake *Memis*.

Philo describes them to this effect: "They are called *Therapeutæ*; and such women as adhere to these institutions are called *Therapeutidæ*. This name perfectly agrees with their character in both its significations, of *curing*, and of *worshipping*: For they really are physicians, not of the body, the subject of common medicine, but of the soul; the distempers of which they cure, and these are much more stubborn and difficult than those of the body. These distempers of the soul are, love of pleasure, concupiscence, discontent, fear, covetousness, profusion, injustice, and a multitude of other criminal passions. In the other sense of the word *Therapeutæ*, they are truly worshippers, and servants of God: that wonderful being, better than good itself, more simple than unity, and older than unity itself! They worship and serve him, according to the rules of nature, and the holy constitutions of the sacred books.

"Those who embrace this institution, do it not out of custom, to follow a fashion; or out of complaisance to those who exhort them to it; but from motives of seraphic and heavenly love, which casts them into a kind of enthusiasm, like that which seized the *Bacchanals*, and the *Corybantes*, at the celebration of their mysteries. This enthusiasm keeps possession of them till they arrive at that state of contemplation to which they aspire. Then, considering themselves as dead to the world, and thinking only on a happy immortality, they give up all their goods to their children, or relations; or, if they have none, to their friends and acquaintance. Thus, being disengaged from all incumbrance, they flee without once looking behind them, quitting brethren, children, wives, fathers, mothers, and all relations. They avoid their old friends and countrymen, that nothing may retain them, or induce them to forsake the way of life they have chosen.

"If they leave a city or habitation, it is not to seek another, like slaves who only change their masters, but not their condition. For all cities and

and countries, even those governed by the best laws, are to them full of tumult and hurry, things insupportable to those who have once tasted the blessing of true wisdom.

"The greater part of the *Therapeutæ* reside about Alexandria, and the chief of them mostly retire to an eminence near the lake Moeris, a very secure and convenient place, where the air is salutary. Hither they come from all parts, as to their common country. Their houses here are built with the utmost simplicity; being sufficient only to defend them from cold in winter, and from the heat of the sun in summer. They are not so near each other as in cities; for that would not be agreeable to such as seek solitude; nor so far from one another, but that they may see one another sometimes, and converse about the duties of their condition, and assist one another if robbers assault them, &c.

"Each has his little oratory, which they call *Semneion*, or *Monasterion*, for meditation, and the exercises of piety. Nothing enters this sacred place that is not necessary to support the body; no furniture is seen here, except the law, the divine oracles, books of hymns, and instructions, relating to the knowledge of God, and to piety. Their mind is always filled with the presence of God; so that even when asleep their dreams terminate on the perfections and excellencies of God, and their whole discourse and reasoning regards this divine philosophy.

"They constantly pray twice a-day, morning and evening. At sun-rising, they implore the blessing of God for that day; that he would enlighten them, and warm their souls with his heavenly rays: At evening, they pray that their souls may be disengaged from sense and sensual things, that by a complete recollection of themselves they may be prepared for the discovery of truth. They have among them several ANCIENT writings by the heads of their sect; these are the documents of that allegorical knowledge which they study, and which they endeavour to imitate.

"With them temperance was esteemed the foundation of all virtues. They neither ate nor drank till after the sun was set: Some of them ate but once in three days; others once in six days. Their only food was bread, to which those who were more nice added a little salt and hyssop. They drank nothing but water; their clothes were very plain; in winter a thick gown, in summer a thinner habit. They avoided vanity in every thing, as being the daughter of lying. They prayed twice a-day, morning and evening: the rest of their time they employed in reading and meditation. Their reading was

only in holy books, which they explained in an allegorical manner. They composed hymns and songs of different measures.

"On the Sabbath-day they assembled in the common oratory, divided into two parts by a wall of two or three cubits high, that the women might be parted from the men, and might hear instruction without being seen. There they sat in order, according to every one's age, with their hands hid, the right hand on the breast; and the left below. The eldest, and most knowing, stood up, and addressed them: His aspect was modest, his voice moderate, his discourse solid, but without ornament: all heard in silence, and shewed their sentiments only by signs of the head and eyes. Their chief festival was *Pentecost*: when they assembled, all clothed in white, to pray, and to eat together cheerfully. The feast began by prayer, after which they sat at a table, on hassocks of rushes, the women on the left hand, and the men on the right. They kept so strict a silence, that none durst draw his breath with vehemence. In the mean time some one proposed a question out of the Holy Scripture, and explained it at leisure, in a plain manner, but mystically, and allegorically.

"After this they served up their food, which was leavened bread, with salt and hyssop; with cold water for the young and robust, and warm water for the tender and aged. After the repast, they rose up together, in the middle of the room; and formed two choirs, one of men, the other of women; they sung several Canticles to the honour of God; sometimes all together, sometimes alternately; in the mean time, they danced, and seemed as if transported, complying with the sense and words of the song. Lastly, they united in one dance, in imitation of that of the Israelites at their coming out of the Red Sea. Thus they passed the whole night before the *Pentecost*; in the morning at sun rising, they lifted up their hands to heaven, and intreated the Lord to make known his truth to them. After which each returned into his own cell, and began his usual exercises."

Those authors who have thought the *Therapeutæ* to be Christians, were influenced chiefly by the following reasons. The *Therapeutæ* quitted their estates, brothers, children, fathers, and all their relations, to obtain leisure for contemplation, and to unite themselves the more closely to God. They had several books of the elders, and heads of their sect, wherein Scripture was explained allegorically: they were dispersed over several parts of the world: they lived in common; they had priests, deacons, virgins, monasteries,

monasteries, or *Semneia*, a sacred and mystical table; they assembled by night, to sing hymns; they prayed towards the *East*; they read and explained the sacred books of the Old Testament in an allegorical manner; composed hymns, and sung them by night to the honour of God: they assembled on the seventh day to entertain one another with discourses of piety, and to pay their worship to the Lord, in common. Their churches, or places of assembling, agree with the form of the churches of the ancient Christians: The women were there separated from the men, by a wall of three cubits: they kept the fifty days, from *Easter* to *Pentecost*; their life was severe, private, retired, humble; and was passed in fasting and abstinence.

These marks agree to the Christians; and the combination of all these circumstances can agree to no other sect, Jewish, or Pagan. Philo, speaking of their holy table, expresses himself obscurely, because the primitive Christians were studious to conceal that mystery. However, what was served on this table he calls the most holy and most sacred of aliments. He says, presently after, that this holy food was leavened bread, and salt mingled with hyssop. He speaks of the privilege proper to the chief of this feast, to handle and administer these sacred things. The deacons brought the tables. The first Christians used only portable wooden tables, for the celebration of their holy mysteries. This custom subsisted in the time of St. Athanasius; and was continued in many cities and villages of Egypt, down to the fifth century, as Sozomen informs us.

Where can we find a sect, but that of the Christians, which in Philo's time was every where dispersed, as he says of the *Therapeutæ*? If this sect were different from that of the Christians, what is become of it? How came it to be unknown to the Apostles? If the *Therapeutæ* were an ancient sect of the Jews, how is it that Philo did not notice their antiquity? and why has not Josephus mentioned them? If Philo, to whom only they were known, has forbore to call them Christians, it was because at that time this name was not familiar in Egypt. The fathers who maintained that they were Christians, only knew it by tradition, or by the characters of resemblance between the doctrines and actions of the *Therapeutæ*, and those of the first faithful. The word *monastery*, applied from the beginning to the habitations of the solitary Christians in Egypt, was also known among the *Therapeutæ*: those cells or monasteries, standing on an eminence beyond the lake

Maris, i. e. on the mountain of *Nitria*; celebrated in the history of our solitaries, as well as in the description that Philo has given of the *Therapeutæ*, supply further proof, that the monks are the successors of the *Therapeutæ*, and that the habitations of these passed to the other by succession. For, is it probable, that the Jews would yield them up to the Christians, or that the Christians, who were persecuted down to the fourth century, should be able to get possession of them, under their persecutions?

Eusebius, Cassian, and the patriarch Methodius, have asserted, that St. Mark built monasteries in Egypt. It must be acknowledged, that the name and profession of monks, such as it now is, was not known in the time of the apostles; but there is reason to believe that when those ancient writers spoke of monasteries, they had in view these habitations of the *Therapeutæ*, built, or rather instituted, by the advice of St. Mark, bishop of Alexandria. If we should refuse to the *Therapeutæ* the name of monks, we cannot, however, avoid owning that they forsook all things, according to the advice of Jesus Christ, and lived in common, after the model of the first faithful at Jerusalem. And certain it is, that the monastic life soon followed after this first institution of living in common, of which there were examples before the retirement of St. Anthony, i. e. A. D. 271; because this year, when St. Anthony withdrew into the desert, he there met with an old man who professed the monastic life. Euseb. *Hist. Eccles. lib. ii. cap. 17.*

Eusebius was the first among the fathers who applied to the Christians what Philo had delivered concerning the *Therapeutæ*. Jerom, *de Scriptoribus Eccles. in Marco*, has followed Eusebius: Epiphanius, *Hæres. xxix.* went still farther, and thought that all which Philo has said, not only of the *Therapeutæ*, but also of the *Essenes*, whom he calls, *Jesseans*, is to be understood of the Christians. Cassian, at the end of his *Prologue to the Institutes, lib. ii. cap. 5.* affirms, that the monasteries of the Christians in Egypt were founded even in the apostolical times, and by St. Mark himself. Sozomen, *lib. ii. cap. 18.* believes that the *Therapeutæ* of Philo were Jews, converted to the faith of Christ, with whom originated that solitary life which afterwards became so much in vogue in Egypt. Photius, 104, 105, acknowledges, that the monasteries of the *Therapeutæ*, and the life led there, became a pattern to the monks. He takes notice, that some were of opinion that Philo had embraced Christianity, and

and that at Rome, becoming acquainted with St. Peter, he wrote the eulogium of the first Christians of Egypt, the disciples of St. Mark, the pupil of that apostle, and his successor in the chair of Alexandria.

Therefore the Christianity of the *Therapeutæ* is founded on the authority, and testimony, of several of the ancient fathers; on the agreement of times and places; and on the characters, and lives of the *Therapeutæ*, compared with the manners of the first Christians; and it appears to have been a prevailing opinion in the church, for several ages, though of late it has been questioned.

The following are some of the reasons advanced to the contrary.

It is said, that all authors who have spoken of the Christianity of the *Therapeutæ* have only copied Eusebius; they have taken his foundation, his testimony and authority, and have had no grounds for what they have advanced, beyond what we read in Philo. But the whole of what Philo has said will not amount to a proof, that the *Therapeutæ* were Christians. It may be very well understood of some sect of the Jews, more zealous and more pure as to opinions and practices, than the generality of that nation. The austerities, the silence, the retirement, the contempt of riches, that continence which obtained among them, are not indubitable marks of the Christian profession. Among the Heathen some lived retired, disinterested, austere, continent. All the *Therapeutæ* did not bind themselves to celibacy and virginity: it was only those whose wives and children declined to follow the same state of life. The vespers, the observation of the Sabbath, and of the day of Pentecost; the hymns, and the allegorical explanations, are more in the character of Jews than of Christians. Deacons, or ministers, are found in the Hebrew assemblies, and synagogues. The mystical repast of leavened bread, and of salt mingled with hyssop, cannot be the Eucharist; in which always wine, and never salt, or hyssop, was used. And what Philo adds, that this repast, or table, was instituted as a respectful memorial of the holy table, in the first apartment of the temple, on which only unleavened bread was placed, with pure salt, concurs to prove that this was a mere Jewish ceremony.

The word *Monastery*, or *Semneion*, cannot easily impose on any one. The ancient monks might have borrowed this term from the *Therapeutæ*, as well as many other practices, just as the Christian church has adopted many Jewish terms, and customs; yet we are not to

conclude that she has adopted their sentiments also.

To the general reflections, derived from the agreement between the *Therapeutæ* and the Christians, it may be answered, that they are not sufficient to prove the *Therapeutæ* to have been Christians: we must discover some character among them peculiar to Christians, and which cannot agree to the description, or practice of any other religion: for example, either the name of Christ, some doctrine, or some opinion, derivable only from Christ; some peculiar practice, which cannot be common with the practices of another religion.

As to what is suggested, that all these marks centering in the *Therapeutæ* agree only with Christians, this may be disputed. For, though such concurrence of tokens is specious and imposing, yet if each, taken by itself, be doubtful and equivocal, it is impossible that when united they can constitute a decisive proof. Besides, this conformity between Christianity and *Therapeutæism* becomes insufficient in proof that the *Therapeutæ* were truly Christians, when it is found that they differ in important articles. For example, the *Therapeutæ* forsook their country, their estates, and relations, and retired into solitude; certainly this does not agree to Christians generally; not even to the primitive Christians, who lived together in cities, in their own houses, with their kindred, their wives, and their children. The custom of abandoning cities, and retiring into wildernesses, did not obtain among Christians, till long after Philo; and when the *Therapeutæ* were no more heard of.

Philo says that the *Therapeutæ* were dispersed into several parts of the earth; but especially that they were numerous in Egypt. Can this describe the Christians, who, as every one knows, were in much greater numbers in Palestine, and in Syria, than in Egypt, in the time Philo? Besides, how could Philo, who was certainly a strict Jew, give such commendations to the *Therapeutæ* if they had been Christians, seeing that the Christians were every where hated by the Jews?

The *Therapeutæ* studied the Holy Scriptures, and such writings as their ANCESTORS HAD LEFT THEM, concerning the allegorical manner of explanation. This agrees better to the Jews of Egypt than to the Christians, who in the time of Philo were just beginning, and had no [ANCESTORS, no] ancient books, or allegorical writings; and who never applied themselves to this kind of study; whereas, on the contrary, it was much in fashion among the Jews of Egypt; and Philo himself was a great proficient

proficient in it. The dances and motions, with which the *Therapeutæ* concluded their assemblies, hardly seem agreeable to that simplicity which was a distinguishing character of the first believers in Christ.

From what we have said concerning the *Therapeutæ*, (which is the substance of the arguments *pro* and *con*) we may, I think, fairly conclude, that their Christianity is very doubtful, and problematical. The reader may consult, for his farther satisfaction, Philo, *De Vitâ Contemplativâ*; Eusebius, *Hist. Eccles. lib. ii. cap. 27*. Jerom, *Of Illustrious Men, cap. 8*. Epiphanius, *Hæres. xxix. cap. 5*. Cassian, *Institut. lib. ii. cap. 5*. Sozomen, *lib. i. cap. 12*. F. Montfaucon, in his *Observations on Philo's Book Of the Contemplative Life, &c.*

[That there were many more sects among the Jews than we read of in the Gospels, is certain, and is confirmed by what we now know of the formation of John the Baptist's disciples as a sect; which is still subsisting. Comp. FRAGS. Nos. DCIX. *et seq.* To these the *Essenes* bear considerable resemblance, and the *Therapeutæ* no less. The differences between them are no more than might be accounted for by considering the difference of country, and allowing for the opinions or prejudices of some leading man, in the first instance, to which his followers conformed. Christianity was certainly thought by the Romans, and others, to be a similar sect: and whether the monastic institutions already extant in Egypt, might not facilitate the establishment of Christian retirements of a like kind, admits of little doubt. Is there any reference to such sects in the words of our Lord, "Whoever is not ready to forsake houses, lands, father, mother, wife, children, &c. (as the *Therapeutæ* did; whoever cannot equal them in resignation) is not worthy of me?" Matt. x. 37.]

THERMUTHIS. This name Josephus gives to the daughter of Pharaoh, king of Egypt, who took Moses out of the river Nile, and adopted him. Scripture does not record her name: others call her *Pharia*, Syncell. *Chronol. p. 120*.

THESSALONICA, Θεσσαλονίκη, *victory over the Thessalonians.*

THESSALONICA, a famous city in Macedonia, and capital of that kingdom, standing on the *Thermaick* sea. Stephen of Byzantium says, it was improved and beautified by Philip king of Macedon, and called *Thessalonica*, in memory of his victory over the *Thessalonians*. Its more ancient name was *Therma*: but Strabo, and others affirm, that it was named from *Thessalonica* the wife of Cassander, and daughter of

Philip. Here dwelt a number of Jews, who had established a synagogue, Acts xvii. St. Paul came hither A. D. 52, and here he preached to the congregation out of the Scriptures, three Sabbath days successively. Some Jews were converted; also many Gentiles who feared God, and some women of quality. But the rest of the Jews inflamed by false zeal, raised a tumult and surrounded the house of Jason, intending to seize Paul and Silas, who lodged there, and to take them before the magistrates. But finding neither Paul nor Silas, they laid hold of Jason, and others. However, Jason and the rest, giving bail, were set at liberty; and the same night the brethren conducted Paul and Silas out of the city, towards Berea.

[*Thessalonica* was not so properly the capital of all Macedonia, as of the second part of Macedonia. The capital of the first part was Amphipolis, of the second part *Thessalonica*, of the third part Pella, and of the fourth part, Pelagonia. But several changes took place subsequently.

Thessalonica, says Mr. Stuart, (*Ruins of Athens, vol. iii. p. 53.*) was said to contain 100,000 inhabitants. It is a large and populous city. In the plague which broke out while Mr. Stuart was there, 1751, it was said 30,000 persons perished; and it is remarkable, that Dr. E. D. CLARKE, though intent on exploring this city, because among the earliest visited by the Gospel, was under the necessity of relinquishing his purpose: some parts of it being strongly infected with the pestilence, then raging.]

THESSALONIANS, *Christians of Thessalonica.* St. Paul being obliged to quit Thessalonica, retired to Berea, where he left Timothy and Silas, to confirm the churches of Macedonia. From thence he went to Athens, and from Athens to Corinth, where, after some months, Silas and Timothy came to him, and reported the state of the church at *Thessalonica*; which continued in the faith, notwithstanding persecutions and sufferings. They informed him also, of some among them who afflicted themselves too much on account of the death of their relations, and who were not sufficiently instructed concerning the coming of our Lord, and the last judgment. They added, that some among these Christians were vain, inquisitive, and restless.

St. Paul therefore wrote to this church about the end of A. D. 52, or early in A. D. 53, and this first epistle to the *Thessalonians* is the first in order of time of all St. Paul's epistles. The ancient Greek subscriptions, the Latin inscriptions, the Syriac, the Arabic, the Coptic, Theodoret, and Athanasius, think it was written from

from Athens. But, our more skilful critics maintain, and the series of the history of St. Paul's journeys sufficiently shews, that it was sent from Corinth. The apostle instructs them concerning the last judgment, and about the manner, and the measure, wherewith Christians should be afflicted for the death of their relations. He expresses much affection and tenderness for them; with an earnest desire of coming to see them. He reproves them with much mildness and prudence, intermingling strokes of praise, and marks of tenderness, with his reprehensions.

The second Epistle to the *Thessalonians* was written from Corinth, a little time after the first, about the beginning of A. D. 53. In this St. Paul cautions the *Thessalonians* against misapprehensions occasioned by a false interpretation of a passage in his former epistle, as if he had said, that *the day of the Lord was at hand*. He exhorts them to continue steadfast in the doctrine and traditions he had taught them; and to suffer with constancy under persecution. He reproves more vehemently than before, those who lived in idleness and vain curiosity; he directs them to notice such people, and separate from them, that at least they might be ashamed of their trifling; and reform it. He signs the letter with his own hand, and desires them to mark it well, that they might not be imposed on by supposititious letters, written in his name: [by which, perhaps, they had formerly been deceived. See *chap. ii. 2.* This supposes that they were competently acquainted with his hand-writing. But others think that the mark of authenticity is what follows:—"which is the token in every epistle, so I write *The grace of our Lord Jesus Christ, be with you all. Amen.*" Hence it is inferred, that the forged epistles had not this apostolical benediction; and that the reference to this "token in every epistle," implies that the writer had already written several epistles.]

Some ancients thought this epistle to have been sent from Athens; others that it was written from Rome; or from Laodicea; but there is no good proof for any of these opinions. Grotius imagined it to have been written long before the first to the *Thessalonians*, and that it was directed to Jason the Jew, kinsman to Silas and Timothy, and to other Judaizing Christians, who had withdrawn from Syria and Palestine, after the persecution at the death of Stephen; and were now at *Thessalonica*. He fixes the epoch of this epistle in the second year of Caius Cæsar. The confutation of this opinion may be seen in Bochart's letter to M. de Sarrau, VOL. II. PART XXIX. Edit. IV.

tom. iii. p. 1044. Edit. Leid. Henric. Maurus, lib. ii. cap. 21.

THEUDAS, Θεῦδας, or THEODAS, given of God, or the gift of God; from Θεός, God; and δίδωμι, I give.

I. THEUDAS, or THEODAS. Gamaliel, Acts v. 36. says, A. D. 33, that one *Theudas* set himself up some time before for some great person: about four hundred men joined him; but he was killed; all that believed him were dispersed; and the party came to nothing. Usher thinks this *Theudas* is the same as *Judas*, who revolted at the death of Herod, mentioned by Josephus. *Antiq. lib. xvii. cap. 12. Anno J.C. 1. ante A. D. 5.*

II. THEUDAS, an impostor, who appeared in Judea, in the time of Cuspius Fadus, the governor. Joseph. *Antiq. lib. xx. cap. 2. A. D. 45.* This man pretended to be a prophet, and inspired. He deceived many Jews, persuading them to forsake all, and to follow him to Jordan: which they should pass over dry-shod, as Joshua had done anciently. Fadus sent some troops of horse after them, who killed and took many, and brought *Theudas's* head to Jerusalem. This *Theudas* is much later than he who is mentioned by Gamaliel, Acts v. 36. For that had happened before A. D. 33. whereas the defeat of this *Theudas*, did not happen till A. D. 45. Notwithstanding this, several have confounded these two *Theudases*.

[We ought not to pass this, without observing how many assumed the character of Divine agent, and how readily they found followers, about this time.]

THIGH. When Abraham sent his servant Eliezer to seek a wife for his son Isaac, Gen. xxiv. he said to him, "Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of the heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." Jacob, on his death-bed, says the same to his son Joseph, Gen. xlvii. 29. "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me, and bury me not, I pray thee, in Egypt." After these instances, we do not perceive that the Jews used this ceremony in their oaths, or abjurations.

We are ignorant of the motives of this ceremony; and the conjectures of commentators are little satisfactory. The Jews think that in this action, the patriarchs intended an oath by their circumcision, which was then the symbol of the true religion. *Chaldaei Interpr. & Hebraei 2 Q div. 2 apud*

apud Hieron. qu. Hebr. in Gen. Others think, they meant to swear by the Messiah, who, according to the language of the Jews, was to proceed out of the *thigh*, or loins of the patriarchs. Josephus says, *Antiq. lib. 1. cap. 24.* that this practice was retained in his time; and we are assured that the modern Jews retain this manner of swearing.

"The souls that came out of the loins, or *thigh*, of Jacob." Gen. xlv. 26. *i. e.* the persons who proceeded immediately from him, or mediately, by his sons and daughters. This way of expression is very common in Scripture.

The Jews wore their swords on the *thigh*: "Gird thy sword on thy *thigh*." Ps. xlv. 3. And Cant. iii. 8. each of them having his sword on his *thigh*.

To *strike upon the thigh* was a mark of consternation, of great affliction: After I was instructed, "I smote on my *thigh*." Jer. xxxi. 19. And Ezekiel xxi. 12. *Clama & ulula* ——— *quia gladio traditi sunt, idcirco plaude super femur.*

In Judges, xv. 8. it is observable, that Samson caused so many misfortunes to the Philistines; that they put their leg upon their *thigh*: *Ita ut stupentes suram femori imponent*; they remained struck with astonishment, and lost all resolution: holding their legs upon their *thighs*, or, bringing the calf of their leg against their *thigh*, they expressed their surprize. The Hebrew has it, he struck their *thigh* against their leg, or their *thigh* and leg together; he beat them back and belly, he routed them horse and foot, the run-aways as well as those who resisted, or, he smote them hip and *thigh*, as we should say in our language; he cut off both legs and arms. *Vide FRAGMENTS, No. CXLIII.*

THIMNATHAH, תִּמְנָתָה, or *Thamnithica*, *image*, or *figure*; from תִּמְנָת *mun*; or, *numbering*; from מִנָּה *monah*: or, *established, constituted*, according to the Syriac. [A City of Dan, Josh. xix. 43. occupied by the Philistines. Judges xiv. 1. It must be distinguished from the *Timnath* of Judah, Gen. xxxviii. 12. Josh. xv. 10, 57. 2 Chr. xxviii. 18. The name seems to denote a *portion cut off*; and with the ת, emphatic, a *great portion*. Comp. Josh. xix. 50. Judges ii. 9.]

[THIRST, is a painful, natural sensation, occasioned by the absence of moistening liquors from the stomach: the seat of this pain is usually in the throat.

Thirst being accompanied by vehement desire, the term is sometimes used in Scripture in a moral sense, for a *mental desire*; as Jer. ii. 25. "Withhold thy throat from *thirst*; but thou

saidst, I have loved strangers, and after them will I go." In other words, "I desire the commission of sin—I *thirst* for criminal indulgence." And Matth. v. 6. "Blessed are they who hunger and *thirst* after righteousness."—Psalm xlii. 2. "My soul *thirsteth* for God:" The same figure is employed in the discourse of our Lord with the woman of Samaria; "whosoever drinketh of the water which I shall give him shall never *thirst*," &c. an allusion which the woman mistook as if intended of natural water, drawn from some spring possessing peculiar properties.]

THISBE, the country of *Tbbit*, Tob. i. 2. Εκ Θισβης. It was to the right-hand, *i. e.* south of the city of Kadesh, the capital of Naphtali. Some have thought that Elijah the *Tishbite*, was a native of the city of *Thisbe* in Galilee, but that he had been for a long time an inhabitant of the country of Gilead: "Elijah the *Tishbite*, who was of the inhabitants of Gilead." 1 Kings xvii. 1. *Reiland, Palæst. tom. ii. p. 1035.*

THOMAS, the apostle, Matt. x. 3. called in Greek, *Didymus*, *i. e.* a twin. John xx. 24. The Hebrew, תָּמָר *Tham*, signifies also a *twin*. Eusebius, *lib. i. cap. 13.* seems to say that he was also called *Jude*, when he relates that *Jude*, otherwise called *Thomas*, sent Thaddeus, the disciple, to king Abgarus. See THADDEUS. Some editions of Eusebius call this Thaddeus the brother of *Thomas*. No doubt but St. *Thomas* was a Galilean, as well as the other apostles; but the place of his birth, and the circumstances of his vocation, are unknown. He was appointed an apostle A. D. 31, Luke vi. 13, 14, 15. and continued to follow our Saviour during the three years of his preaching. We know no particulars of his life, till A. D. 33, a little before the passion of our Saviour; when Jesus intending to go to Judea, to raise Lazarus, *Thomas* said to the rest, "Let us also go, that we may die with him, John xi. 16. *q. d.* Let us die with Lazarus; or, Let us die with Jesus Christ; for interpreters take it in both senses. St. *Thomas* meant, that by going to Judea they should be exposed to certain death; for he knew the hatred and malice of the Jews against his master. Some explain these words, as if he intended to encourage the apostles to this resolution; others understand them as a token of fear. Chrysost. in *Joan. Hom. 61. p. 393.*

At the Last Supper, John xiv. 5, 6. St. *Thomas* asked Jesus Christ whither he was going, and what way? Our Saviour answered, "I am the way, and the truth, and the life." After the resurrection, when Christ appeared to his apostles, in the absence of St. *Thomas*, he so far

far expressed his disbelief in what they assured him of, as to tell them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe," John xx. 19—29. Eight days after, Jesus appeared to the apostles,—[Comp. FRAGS. No. DCXXII.] *Thomas* being with them. Then having both seen and touched him, he no longer doubted, but cried out, "My Lord, and my God." It is the common opinion of the Fathers that he touched him; but the gospel does not mention that circumstance explicitly. Jesus said to him, "*Thomas*, because thou hast seen, thou hast believed: Blessed are they that have not seen, and yet have believed." A few days after, when *St. Thomas* and some other disciples went a fishing, on the sea of Galilee, Jesus appeared to them, caused them to take a very great draught of fishes, manifested himself to them, and dined with them.

Tradition says, that in the distribution of the apostles to the several parts of the world, to preach the gospel, the country of the *Parthians* was allotted to *St. Thomas*. It is added, that he preached to the *Medes*, the *Persians*, the *Caramanians*, the *Hircanians*, the *Bactrians*, and to the *Magians*, people which then composed the empire of the *Parthians*. The author of the *Imperfect Work on St. Matthew*, says, that being arrived at the country wherein the *Magi* were still living, who came to worship Jesus Christ at Bethlehem, he baptized them, and employed them in preaching the gospel. Several of the Fathers, (Greg. Naz. Orat. 25. Jerom, Ep. 148. Ambros. in Psal. xlv. Paulinus, carm. 26. alii plures) inform us, that he preached in the Indies; others, that he preached in Ethiopia. See Chrysost. tom. vi. Append. Homil. 31. [This *Ethiopia* is the original land of *Cush*, near the Caspian Sea; Vide CUSH III. and the name of *India* has been given to the countries adjacent, forming part of the *Parthian* empire: but see below.]

We have no certain history of *St. Thomas* and his course of preaching. It was read in some apocryphal books, in great esteem among the *Manichees*, that this saint having received a blow from a certain person, he cursed him, on which the man was devoured by a lion. This story is read in *Abdias*, and *St. Austin* speaks of it in several places, but he rejects it, and the books that contain it, as apocryphal and of no authority. Aug. lib. i. cap. 20. de Serm. Domini in monte. in Adimant. cap. 17. in Faust. lib. xxii. cap. 79. Clemens Alexandrinus, Strom. lib. iv. reports, out of *Heracleon*,

a *Valentinian* heretic, that *St. Thomas* did not suffer martyrdom; but other Fathers expressly mention, that he died by the hands of infidels. It is thought he died at *Calamine*, in India, from whence his body was brought to Edessa, where he was always honoured. The Portuguese pretend, that this saint suffered martyrdom at *Maliapur* in the Indies, and that in this city is an ancient inscription, which says he was pierced by a lance, at the foot of a cross, near this city; that his body was there found in the later ages, and carried to Goa, where he is held in veneration.

To this is opposed the tradition of the Greeks, the esteem shewn by the *Edessenians* to the body of *St. Thomas*, the testimonies of the Fathers, and the martyrologies, which have mentioned the body, and remains, of *St. Thomas* many ages before this pretended discovery at *Maliapur* in India: lastly, it is maintained, that no good proof can be given that *Calamine* is the same as *Maliapur*. The martyrologies notice the death of *St. Thomas*, or his translation to Edessa, December 21, which is his festival in the west: but the Greeks place it October 6. The Martyrology of Jerom sets down a festival of this saint June 3, and his death February 9.

Several apocryphal works have been imputed to *St. Thomas*: as, his *Acts*, his *Voyages*, his *Gospel*, an *Apocalypse*; these have been condemned by Pope Gelasius. *Abdias* speaks of a book which contained the voyage of *St. Thomas* to the Indies, and his actions there. We find the *Acts of St. Thomas* in Greek manuscripts, in several libraries, The spurious gospel of *St. Thomas* was composed by *Thomas* a disciple of *Manes*; Cyrill. Cathech. 6. and this gospel was probably the same as that of the *Infancy of Jesus*. It is cited out of his *Acts*, that he baptized not with water, but with oil; i. e. he added unction to water baptism: which was also imitated by the *Manichees*.

There are Christians in the East Indies, which bear the name of *St. Thomas*, because they report that *St. Thomas* preached the gospel there. They dwell in a peninsula of the Indus, on this side the gulph. There are also many in the kingdom of Cranganor, and in neighbouring places; as also at Negapatam, at Meliapur, at Engamar, beyond Cochin, where their archbishop resides, who acknowledges the jurisdiction of the patriarch of Babylon. It is said that the first Christians of the Indies, converted by *St. Thomas*, relapsed into their former infidelity, and so far forgot the instructions they had received from this apostle, that they did not so much as remember there had ever been any

Christians in their country: so that a certain holy man, called *Mar-Thome*, or lord [rather *Mr.* or *Dr.*] *Thomas*, a Syrian, went to carry them the light of the gospel. He converted a great number of the people, with the assistance of some priests from Syria and Egypt, whom he invited thither. The Christians of *St. Thomas* are infected with several errors, but chiefly with Nestorianism: and I incline to believe, that they derived the name of Christians of *St. Thomas* only from this *Mar-Thome*, their apostle, just mentioned. [We have had accounts from these Syrian Christians by means of Dr. BUCHANAN's visit to them, so lately as 1807. It appears that the number of their churches is about two hundred; that they continued till lately to receive their bishops from Antioch; but, that see being now nearly extinct, a native from among themselves is their present bishop. They use the Syrian language in their public worship, but the Malabar is their vernacular tongue. They have ancient MSS. among them. Some of which have been brought to England. See SYRIAN CHURCHES. *Add.*]

[The uniform tradition and testimony of the Syrian writers, as collected by Asseman, forms a body of evidence on this subject which it is very difficult to resist; and it may be admitted, on their authority, that much of the East was evangelized by *St. Thomas*, either in person, or under his direction. He travelled very far east; and it can hardly be supposed that the Syrians would introduce into their public worship, commemorations of *St. Thomas*, with thanksgivings to God for his zeal and example, unless their ecclesiastics who composed such [ancient?] ritual, thought themselves warranted by facts. There remains, however, the question, what countries they intended by the terms they use? When they speak of *China*, it does not implicitly follow that they mean the country we now call *China*; and certainly not in its whole extent. It appears to be prudent to restrict the evangelical labours of this apostle to the peninsula of India; yet, without denying that he might in some excursion, by sea or land, touch on some part of the Chinese empire. Here he might first plant the Gospel; but he returned to his residence in India.

The evidence in behalf of the Malabar Christians, as disciples of *St. Thomas*, greatly preponderates: it is affirmed, by the eastern writers, without hesitation, or contradiction; and it is no less general and constant among these people themselves. The confusion occasioned by the *revival*, under a second *Thomas*, should not be allowed to invalidate the evidence that

Many have affirmed, that *St. Thomas* preached in China. This opinion is founded on the *Breviary* of the Syrians, where we read, *By St. Thomas the error of idolatry was subdued in India; by St. Thomas the Chinese and Æthiopians were converted to the knowledge of the truth: by St. Thomas the kingdom of heaven has taken wing, and penetrated as far as China: [and again, By the blessed St. Thomas the illumination of the life-giving doctrine arose on all the Hindoos. By the blessed St. Thomas, the kingdom of heaven was extended and opened to the Chinese. And again, The Hindoos, the Chinese, the Persians, and other [eastern] regions; they of Syria, Armenia, Greece and Rome, offer memorials of celebration to the sacred name of Thomas.] Assem. vol. iii. P. ii. p. 516. See Yeates's Indian Church History, passim.] Hence they pretend that he went beyond India; where he suffered martyrdom, according to the tradition of the churches of Malabar.*

It is certain that the knowledge of the Christian religion is ancient in China. In a collection of canons we find one that speaks of the metropolitans of China. The two Arabians, whose travels have been published, (*Ancient Accounts of the Indies*, translated from the Arabic. Paris 1718, pages 13, 146.) own that the king of China had some knowledge of Jesus Christ and his apostles. They say, that in their journey they passed through Bezomna, that is to say, the church of *St. Thomas*. Yet father Couplet has often testified, that the histories of China make no mention of the preaching of Christianity in China.

THOR, TOR, or TOUR, a little town or port on the Red Sea, west of mount Sinai, from which it is distant about fifty miles. Half a league from *Thor* they shew a garden, wherein are twelve fountains, and several palm-trees: It is thought this is the *Elim*, of Exod. xv. 27. "where were twelve wells of water, and threescore and ten palm-trees." The twelve wells are there, but they are become bitter; and the threescore and ten palm-trees are multiplied into more than two thousand. I do not know that *Thor* is mentioned in Scripture. *Thor*, *Al-thor*, or *Al-tour* is the Arabian name of mount Sinai, i. e. the *Mountain*: by way of excellence. [Is *Thor* the *Shur*, or *Sar*, of Gen. xxv. 10. Exod. xv. 22? its situation is perfectly coincident.]

THORNS. The crown of thorns, with which our Saviour was crowned at his passion, has much exercised learned men. Thomas Bartholine has a dissertation on this subject, printed with his treatise on the cross of our Saviour.

All

All the evangelists expressly notice that our Saviour was crowned with *thorns*: But they do not say what kind of *thorn*, nor with what intent he was thus crowned. There is great likelihood that it was to insult him, and to mock his pretended royalty. To add pain to their insult, the soldiers chose *thorns*, to tear and wound his head. *Christus Jesus qualem, oro te, sertum pro utroque sexu subiit? . . . Certe præter figuram contumelia in promptu est, & turpitudine, & dedecoratio, & his amplexa sævitia, quæ tunc Domini tempora & fœdaverunt & laurinauerunt.* Tertulian, *de Corona Militis*.

But what kind of *thorn* did the soldiers choose for their purposes? It is generally answered, that of the *Rubus*, which bears a small fruit called *sloes*; its blossoms are white, and it brings forth *thorns* with its leaves. Some believe, that, as in Judea, the *thorns* were in blossom at that season, the soldiers chose those branches on purpose, to make him a garland or crown of flowers, which being full of *thorns*, might at the same time add pain to insult.

Others observe, that in Palestine, and especially about Jerusalem, the *thorns* above-mentioned are now not to be found; but only the *Rhamnus*, or *buck-thorn*. Therefore, there is great probability that the soldiers took this *thorn*, which was at hand; and that the evangelists intended nothing else, by the general name of *thorn*. Bellon, *Observat. lib. ii. cap. 88.* Vide Jerom, *Abacuc. iii.* Gretzer, *de Cruce, lib. i. cap. 12.*

Some are for the *Acacia*, because this tree is called *thorn*; in Greek, *Acanthe*, without any addition.

Others have declared for the white *thorn*, or *hawthorn*, which is a common shrub, and has stiff and hard prickles. Its blossoms are white and odoriferous. Marcel, *Empiric. cap. 23.*

The sea-rush or *Juncus Marinus* has also had its partizans. Hugo Cardin. in *Joan. Tolet. Perrer. alii.* Durand. *Divin. Offic. lib. vi. cap. 17.* It is armed with a very sharp point at the end.

But great numbers are against this opinion, as contrary to the text of the evangelists, who mention *thorns*, and not the sea-rush; which besides, was not proper for the soldiers' design, because it has but one prickle at its end. Bartholin, *Dissert. de Spinea Coronâ*, concurs against the *Juncus Marinus*. He quotes Delrio, who said he often examined the holy crown, which is kept at Paris, and had seen others in other places, both in Spain, Flanders, and elsewhere, which were always the *buck-thorn*; or, a large round *thorn*.

It is also disputed, whether our Saviour wore

his crown of *thorns*, when on the cross, or whether it was taken from him with his clothes. Opinions are divided on this, and it is impossible to reconcile them, as the sacred writers have said nothing on the matter. Nor has ancient history informed us of the manner in which the holy crown has been preserved, and handed down to us. It is also very difficult to believe, that ALL the *thorns*, and ALL the parts, of the holy crown, shewn in different places, can proceed from that one crown which our Saviour wore.

THOSA, תֹּסַי, תֹּסַי, Thosaites, Tizites, dissipation; he that comes out; from תֹּסַי jaitsa. Jediel and Joha, sons of Shimri, were *Tizites*, or inhabitants of *Tiza*, or *Thosa*, 1 Chron. xi. 45. It is unknown where this city stood.

THOUGHT, *Thinking*. This word is taken, not always for the simple operation of the mind while it *thinks*, without passing a judgment, or taking any resolution. *Thought* often includes a formed design of doing something: For example, Jer. xi. 19. "I knew not that they had devised devices [or, *thought thoughts*] against me, saying, Let us destroy the tree with the fruit thereof." And Gen. xi. 6. speaking of those that built the tower of Babel, "Nothing will be restrained from them which they have imagined [or *thought*] to do." And the Psalmist says, "The Lord bringeth the counsel of the Heathen to nought; he maketh the devices [or *thoughts*] of the people of none effect.—The counsel of the Lord standeth for ever, the *thoughts* of his heart to all generations." In these passages, counsel, designs, devices, *thoughts*, are equivalent to undertakings and resolutions.

The Hebrews give the title of *works of thought* to such performances as require industry, and particular genius. Exod. xxxv. 31, 32. "Bezaleel was filled with the spirit of God, with wisdom, and understanding, to *think*, and to do," &c. Hebr. "to *think thoughts* [TO STUDY] and to do," &c. verse 33. "in all works of *thought*." Prov. xiv. 17. "a man of *thoughts*," is a crafty man; Hebr. "a master of *thought*." — And Acts xvii. 29. *Sculptura artis & cogitationis*.

Cogitare and *cogitatio* are often taken in an ill sense, for contriving and devising mischief. Psal. lvi. 6. "Their *thoughts*, i. e. their devices, are against me for evil." And Nahum i. 9, 11. "What do you imagine, devise, against the Lord?" *Et ex te exhibit cogitans contra Dominum malitiam*. See Jer. xviii. 18. Isa. lv. 7.

St. Paul, Rom. ii. 15. says, "Their *thoughts* the mean while accusing, or else excusing, one another;" their conscience bearing testimony

to them, either for good or for evil. Eph. ii. 3. "fulfilling the desires of the flesh and of the mind [or *thoughts*];" i. e. of their own flesh, of their corrupt mind, their carnal inclinations. And speaking of virgins, 1 Cor. vii. 34. he says, "The unmarried woman careth for [*thinketh of*] the things of the Lord:" is employed about matters of religion, and is desirous of pleasing God.

[THOUGHT, to take thought: when our translation was made this word included the sense of anxiety, solicitude, apprehension; so that when we are directed to "take no *thought* for the morrow," the meaning was—no anxiety, no carking carefulness; the same when we are told to take no *thought* for our life, or living, Matth. vi. 8. for raiment, Luke xii. 26. Which of you, by taking *thought*, by anxiety, by solicitude, can add one cubit to his stature, or to his age? verse 25. It cannot be supposed that our Lord forbids a proper care, foresight, or provision for future time; but, to restrain immoderate desire, anguish of mind, corroding cares, avarice, &c.]

Thoughts generally imply reasoning, meditation, reflection, operations of conscience, and plans to which the mind alone is privy, or to which it gives entertainment, &c.]

THOUSAND, Hebrew, אֶלֶף *Eleph*: Greek, *Chilion*; in Latin *Mille*; in number ten hundred, but often taken for a very great and indefinite number. So Deut. v. 10. vii. 9. "The Lord sheweth mercy to a *thousand* generations." Psal. lxxxiv. 10. "A day in thy courts is better than a *thousand*." And Psal. cv. 8. "He hath remembered his covenant for ever, the word which he commanded to a *thousand* generations."

[The Hebrew *Aleph*, rendered *thousand*, should be taken frequently in the sense of *thousander*, i. e. commander of a *thousand* men, or, as we might say, *colonel* of a regiment. It is so used, Jer. xiii. 21. "for thou hast taught them to be *captains*, and as chiefs over thee:" אֶלְפֵי שָׂרָא, certainly means superior officers, *colonels at thy head*, commanders at the head of thy military. So Zech. ix. 7. "And he shall be as a *governor* [prince, say the Jews] in Judah;" rather, as a *leader*, in a military sense: which agrees with what follows, "I will *encamp* about mine house, because of the *army*."—So, when Gideon says, Judg. vi. 15. "my *family*, אֶלֶף, is poor in Manasseh."—"The *thousand* wherein I am numbered is poor; or, as some think, it signifies *prince*: and from thence conclude, that the father of Gideon was the *prince* of the *thousand*:—therefore, say they, Joash had power to protect Gideon in destroying the altar of Baal." David Levi. But, if we take this in the sense of military leader, or *colonel*, the whole is easy.

The same sense is demanded in various other places. Comp. Zech. xii. 5, 6. the *governors* of Judah shall say . . . "Jerusalem shall be my *strength* in the Lord." Gen. xxxvi. the *Dukes*, military commanders, of Edom. *et al.*]

St. John, Rev. xx. says, "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a *thousand* years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the *thousand* years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a *thousand* years. But the rest of the dead lived not again until the *thousand* years were finished. This is the first resurrection."

From these passages, ill understood, proceeded the opinion of the primitive *Millenaries*, that Jesus Christ was to reign with his saints, on earth, for a *thousand* years, before the final judgment. Those who maintained this opinion, were not Heretics, or Schismatics, but some of the ancient fathers of the church, famous for learning, and venerable for sanctity, who in good earnest, and without obstinacy, maintained an opinion, which they thought was clearly delivered in the Scriptures. This came first from the Jews, who expected under the Messiah, a reign of a *thousand* years, on earth, as appears in 2 Esdras iv. 35, &c. vi. 18. But he who gave most reputation to this hypothesis, was Papias, a disciple of St. John, the Evangelist, who pretended to have received from the apostles and their disciples, the doctrine of the *Millenium*, or our Saviour's personal reign on earth, for a *thousand* years. Caius, a priest of the church of Rome, who lived in the second century, treats the opinion of the *Millenaries* as a fable, invented by Cerinthus. Vide Euseb. *Hist. Eccles. lib. iii. cap. 39.*

The word *Millenium*, or *Millenary*, is not in S. S. St. Austin, *de Civit. lib. xx. cap. 7.* Gregory the Great, *Moral. lib. iv. cap. 12.* Andreas Cretensis, Berengaudus, Ribera, and many other learned commentators, understood by a *thousand* years, not a fixed and determinate number of years, but the whole time from the resurrection

resurrection of our Saviour, which is the beginning of his reign over the church, till the end of the world, and the final consummation of all things.

[It is now generally explained of a period in which Christianity shall eminently prevail, in popularity and purity; shall annihilate paganism, idolatry, Mahometism, and all other false religions: and shall triumphantly reign in righteousness over all the earth. This is very different from the personal reign of Christ: and by no means suits the notion of a resurrection of martyrs, &c. who are said to have "lived and reigned with Christ," during this *thousand* years. In every view of it, this subject has its difficulties.]

THRACE, derived from *Tiras*,—which see.

THRACIANS, *Θράκες*, rough, difficult, full of stones; from *θράχης*. 2 Macc. xii. 35.

THRASEAS. *Θρασέα*, Vulgate, *Thrasæ*, audacious, bold; from *θρασύς*. Father of Apollonius, governor of Cœle-Syria, 2 Mac. iii. 5.

THRONE. Heaven is the *throne* of God, the earth is his footstool. Isaiah lxvi. 1. Jesus Christ sat down on the right-hand of the *throne* of God, Acts vii. 42. The ark of the covenant was considered as the *throne* of God: Psal. lxxxix. 14. xcvi. 2. Justice and judgment are the establishment of the *throne* of the Lord.

THRONE denotes that magnificent seat whereon princes usually sit, to receive the homage of their subjects, or to give audience to ambassadors; where they appear in pomp and ceremony; whence they dispense justice, &c. The *throne*, the sceptre, the crown, are ordinary symbols of royalty, and royal authority. Scripture often represents the Lord as sitting on a *throne*: The Psalmist says, that God had confirmed his *throne* in heaven from all eternity. Psal. ciii. 19. xciii. 2. xlv. 6. This *throne* was supported by justice and equity, xcvi. 2. The *throne* of the Lord which was shewn to Ezekiel, chap. i. was at the same time the most terrible, and yet the most magnificent object, that can be imagined. It was an animated chariot, borne by four Cherubim of an extraordinary figure: The wheels were of inexplicable beauty and magnitude, also animated and conducted by a spirit. The *throne* of the Lord, which was over the wheels and cherubim, was like glittering crystal, with a seat of sapphire. He who sat on the *throne* was surrounded with splendor like that of fire, or of metal in fusion; and round him glowed the colours of the rainbow. See also Isa. vi. 2, 3, 4. Vide FRAGMENTS, No. CLII.

The *cherubim* on the ark of the covenant, were also considered as a kind of *throne* of the

Deity: whence it is said in many places, that God sits between the cherubim. 1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings xix. 15. Psal. xviii. 10. lxxx. 1. xcix. 1. Isaiah xxxvii. 16. whether we consider the cherubim of the ark, or the cherubim which Isaiah and Ezekiel describe as being under, and about, the *throne* of the almighty: and probably to the same cherubim St. Paul refers by the term *thrones*. Coloss. i. 16.

The *THRONE* of Solomon is described in Scripture as the finest and richest in the world. 1 Kings x. 20. It was of ivory, inlaid with gold. The ascent was by seven steps; the back was round, and two arms supported the seat: twelve golden lions, one at each end of every step, made a principal part of its ornaments.

The Jews sometimes swore by the *throne* of God, or by heaven. Our Saviour forbids such oaths, Matth. v. 34. xxiii. 22: for, says he, whoever swears by heaven, swears by the *throne* of God, and by him who sitteth upon that *throne*." There is a passage, Exod. xvii. 16. that might be understood in the sense of an oath, sworn by the *throne* of God. *Quia manus solii Domini, et bellum Domini, erit contra Amalec*; the Lord has lifted up his hand from his *throne* (he has sworn by his *throne*) that he would make war against *Amalek*. Vide FRAGMENTS, No. CCXVIII. Thus in Judith, i. 2. Nebuchadnezzar swears by his *throne*, that he would make war against all who had rejected his ambassadors.

In Scripture the Son of God is represented as sitting on a *throne* at the right hand of his father. Psal. cx. 1. Heb. i. 8. Rev. iii. 21. And Jesus assures his apostles, that they should sit on twelve *thrones*, judging the twelve tribes of Israel, Luke xxii. 30. In the Revelations, we find the twenty-four elders seen in vision, sitting on *thrones* before the Lord. Rev. iv. 4. And Dan. vii. 9. when God is about to enter into judgment with men, *thrones* are prepared for judges. The Ancient of days is seated, his *throne* is as a flame of fire, his wheels are as consuming fire; streams of fire radiate from his face; millions of millions of angels attend upon him, and thousands of thousands are round about him.

THRONES, in the sense of an order of the celestial hierarchy, Col. i. 16. may signify, as above hinted, the *cherubim* which were considered as the *throne* of God. St. Paul does not mention *thrones* among the celestial spirits that compose the angelic hierarchy. Eph. iii. 10. vi. 12. Some moderns pretend, that by *thrones*, *principalities*, *powers*, and *dominions*, St. Paul means no more than temporal powers, subordinate

T H U

subordinate one to another. Thus, *thrones* denote kingly power, *principalities* governors or princes, and *powers* judges, magistrates of cities, &c.

THUMMIM, *vide* URIM.

[THUNDER, is a repercussion of the air violently agitated, among dense clouds, by the lightning or electric flash. As this is the loudest natural noise with which mankind are acquainted, it was, like many other surprising things, expressed by an addition of the name of God: so we have, in Scripture, the terms "fair to God," extremely beautiful; "great cities of God," extremely great cities; "trees of God," extremely tall trees: and hence *thunder* is called "the voice of God;" *i. e.* the prodigious sound, noise, or report: "voices of God," *Heb.* *Exod.* ix. 28. mighty *thunderings*, *Psalms* xxxix. 3, 4. the voice of the Lord breaketh the cedars;—divideth the flames of fire; &c. the Psalmist tells us, verse 3, he means *thunder*.

THUNDER-BOLT, is certainly a great rarity; what usually does the mischief which is attributed to a *thunder-bolt*, is the lightning which occasions the *thunder*; nevertheless, as this notion of a *bolt* has been common, our translators have not refused to use this word. And the Psalmist seems to adopt the popular phraseology, *Psalms* lxxviii. 48. "He gave the flocks of the Egyptians to the *thunder-bolt*." Among the ancients, the *thunder-bolt* was wielded by the deity Jupiter, and the idea that he *struck* with it those who deserved punishment, &c. was prevalent. Some nations adored the *thunder-bolt*; it appears on medals, &c. as a mark of sovereignty and supremacy:—*q.* the punishing power of the state.

There is a passage, *Job* xxxvi. 30, 33. which appears to be best explained by this notion of a *thunder-bolt*: it stands thus in our translation: "Behold, he spreadeth his light upon it, and covereth the bottom of the sea. For by them judgeth he the people; he giveth meat in abundance. With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt. The noise thereof sheweth concerning it, the cattle also concerning the vapour."

These verses are so obscure, says SCHEUZER, that only the interpretations of critics can be more obscure. Montanus is extremely unintelligible; the LXX. equally so; their lections the same. *Cocceius* comments on *Job*—it might be wished *Job* himself would come and comment on *Corceius*! The general sentiment of this divine, is, that "God orders the *thunder*, not to strike the pious, neither his cattle,

T H Y

nor his vegetables." *Diodati* renders, "He hides the flame in the hollow of his hands, and orders it on whom it shall strike. He declares to it his will, whether it ought to strike cattle, or plants of the ground." I rather incline with Mr. SCOTT, to dismiss the cattle and plants; and to refer the whole to a personal action:

He encloses the lightning in his hands;
Or gives it commission to strike on the precise mark;
His rolling thunder announceth on that very spot, so struck,
His jealousy and anger, upon iniquity.

This certainly makes a simple and perspicuous sense; if it differs from Mr. SCOTT a little, it probably is more strongly attached to the words of the original. The word here rendered *a mark*, occurs chap. vii. 20. and is so rendered there, in our public version.

Mr. Good has understood the passage to the same effect. He continues the sense into the following chapter; and renders,

"He brandisheth the blaze athwart the concave,
And launcheth his penetrating bolt;
Along with it rusheth his roar,
And fierceness of wrath because of wickedness:
Wrath—at which my heart trembleth
And staggereth in its post."]

THYATIRA, *Θυάτειρα*, perfume, or sacrifice of labour and contrition; from the Greek *θύα*, scent, perfume, and *τεῖλα*, I bruise, I disturb. See Plate MEDALS of THYATIRA.

THYATIRA, a city which some ascribe to Mysia, and others to Lydia, or to the Lesser Asia, because it is on the frontiers of these three provinces. St. John writes to the bishop, or angel of *Thyatira*. "I know thy works," &c. *Rev.* ii. 18, 19, &c.

Some think this angel, or bishop, was St. Carpus, or St. Irenæus: but the first is very doubtful, and the latter is without foundation. Epiphanius, *Hæres.* xli. says, that some heretics doubted the authority of the Revelations, because in their time there was no Christian church at *Thyatira*; as if that were sufficient proof there had been none. As to the Jezabel there, who pretended to be a prophetess, it is believed that this is only a figurative name, to denote some very wicked woman; but it is not known who she was. Several Greek manuscripts read, *Your wife Jezabel*; and some of the primitive fathers thought her to be the wife of the bishop of this city. Others believe it stands for the Nicolaitans, who corrupted the manners of the faithful, and seduced them into heresy. But the greater part judge, with good reason, that under the name *Jezabel* St. John refers

refers to some powerful presumptuous woman, who perverted the people, by her vain pretences to prophecy. *Comp. PROPHET, Add.*

THYRSUS. We read of these rods, or *Thirsi*, 2 Macc. x. 7. The Jews carried them at the feast of tabernacles; and they still carry something like them in their *Hosanna*. They are branches of willow, myrtle, and palm-tree; tied together, with citrons or oranges hanging from them, which are waved in a religious manner towards the four quarters of the world. See *HOSANNA. FEAST OF TABERNACLES.*

TIARA. This name is often given to the high-priest's mitre.

TIBERIAS, *Τιβεριὰς*, good vision; from *טוב tub*, good, and *ראה ruah*, vision; otherwise, the navel; from *תבור thabur*: otherwise bruising; from *תבר thabar*.

TIBERIAS, a famous city of Galilee, near the southern extremity, on the western shore, of the lake of Genesareth: otherwise the sea of *Tiberias*. It is thought its ancient name was *Cinnereth*, or *Hammath*, or *Emath*, or *Rakkath*, or *Recchath*: but, M. Reland, *Palest. lib. ii. p. 1037.* shews, that this is very doubtful, and is only founded on the sea of *Cinnereth* being afterwards called the *sea of Tiberias*: which by no means proves that *Cinnereth* and *Tiberias* are the same town. Besides, he observes, that the portion of *Napthali* did not begin towards the south, but at *Capernaum*; [Matt. iv. 13. says, *Capernaum* was on the confines of *Zebulun* and *Napthali*; and *Joshua* says, xix. 34. that *Napthali* passes into *Zebulun*, towards the south.] which is more to the north than *Tiberias*; and yet *Cinnereth*, *Hammath*, *Rakkath*, belong to the portion of *Napthali*, Josh. xix. 35.

Josephus tells us, *Antiq. lib. xviii. cap. 3. De Bell. lib. ii. cap. 8.* that this city was built in honour of *Tiberius*, by king *Herod Agrippa*. Not far from it were baths of hot water; and it stood in a place where were many tombs and dead bodies (*cap. 2.*) which was contrary to the usages, and customs of the Jews. *Tiberias* was thirty furlongs from *Hippos*, sixty from *Gadara*, an hundred and twenty from *Scythopolis*, and thirty from *Tarichea*. *De vitâ suâ, p. 1025, 1010.*

Herod the Tetrarch who built this city, endowed it with great advantages. Its convenient situation soon made it considerable; and it became the metropolis of all Galilee. When *Agrippa* was obliged to leave Rome, he retired hither with his uncle *Herod*: The emperor *Claudius* afterwards bestowed it on him; for which reason, in medals it has the name of *Claudia Tiberina*. *Josephus* took possession of it,

VOL. II. PART XXIX. Edit. IV.

at the time of the wars with the Jews, and gave the bastinado to the officer who came to propose terms of peace to it from the Romans. *Vespasian* intended to put all the inhabitants to the edge of the sword; but *Agrippa*, to whom it belonged, prevailed on him to be satisfied with beating down part of its walls. *Tiberias* was much frequented by fishermen and boatmen: whence we see a boat on the reverse of some medals struck in this city. In another medal struck under *Trajan*, we find the goddess *Salus* surrounded by a serpent, and sitting on a mountain, whence proceeds a great quantity of water; to shew that *Tiberias* was famous for its baths of hot waters, from which diseased people received great benefit.

In this city, certain Jews, and some of the most learned of their priests, after the destruction of Jerusalem by the Romans, assembled, and laid the foundation of an academy, which became famous by the *Mishna* that was composed in it; by the celebrated labours of the *Masorites*, the authors of the pointed vowels; and by the reputation of the doctors who there kept their schools. In the same city also resided the patriarch of the nation.

Epiphanius observes, *advers. Hæres. p. 127*, that in the time of *Constantine the Great*, the Gospel of *St. John*, and the Acts of the Apostles, translated into Hebrew, were discovered by count *Joseph*, in the archives, or treasury, of *Tiberias*; and that before this time no Christian was permitted to dwell at *Tiberias*, or at *Capernaum*, or at *Nazareth*, or at *Diocæsarea*; and that count *Joseph*, having obtained leave from *Constantine* to build a church there in honour of *Jesus Christ*, he made use of a temple, called *Adrianeum*, which had never been finished, or consecrated. This he completed, and dedicated it to the use of the Christians. *Lampridius, de Severo*, informs us, that the emperors *Alexander Severus*, and *Adrian*, had intentions of placing *Jesus Christ* among the gods, and to consecrate temples [without statues] to him: and at this day, says the author, temples without statues are seen in every city, which for this reason, are called *Adrianea*.

[*Dr. E. D. CLARKE* says, *Trav. vol. ii. p. 467*, "The town of *Tiberias* is situated close to the edge of the lake. It is fortified by walls, but has no artillery; and like all Turkish citadels, it makes a great figure from without, exhibiting at the same time, the utmost wretchedness within. Its castle stands upon a rising ground, in the north part of it. No antiquities now remain, except a very ancient church, of an oblong square form, to which we descended by steps.

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There is reason to believe this the first place of Christian worship erected in *Tiberias*, and that it was constructed as long ago as the fourth century. The roof is of stone, and it is vaulted. It is called the *House of Peter*. About a mile south of the town are the celebrated hot baths of Emmaus."—Volney says, that persons attacked by rheumatic complaints, find great relief, and are frequently cured by baths of the black mud they yield.

• The Jews declare, almost with one consent, that *Tiberias* was a fortified city in the days of Joshua, (xix. 55.) called *Rakkath*.

Tiberias, says Josephus, was built by Herod, in a place where many sepulchres had been; so that the king was obliged to entice inhabitants. It daily increased in splendor: and at last became the chief city, not only of Galilee, but also of the whole land of Israel. It was the seat of a famous university; which continued there many ages. *Bab. Berach. fol. 30. 8.*

It was also famous for the Sanhedrim sitting there: and for the Jerusalem *Talmud*, written there for certain. But there is great difference of opinion concerning the time when: it mentions Dioclesian, and perhaps Julian.

"*Arden*, the chief town of which is *Tiberthah*, or *Tiberiah*, on the banks of the *Small Sea*, whose waters are sweet, and its length twelve miles, and its breadth two or three farsang. Here is a running stream of water, very warm, which goes on for about two farsang, and when it reaches the town, is exceedingly hot." Ibn Haukal.

Arden was the dwelling place of Jacob, to whom be peace. *Id.*

The Rabbins have a tradition that Joshua gave the people ten laws; one of which permitted any Israelite to fish in the Sea of *Tiberius* with nets, but not to set up stakes or fences, *i. e.* weirs, lest these should impede navigation.]

[*TIBERIAS*, *Sea of*. "This immense lake, almost equal in the grandeur of its appearance, to that of Geneva, spreads its waters over all the lower territory, extending from the north east towards the south west. Its eastern shores present a sublime scene of mountains, extending towards the north and south, and seeming to close it in at either extremity; both towards *Chorazin*, where the Jordan enters; and the *Aulon*, or *Campus Magnus*, through which it flows to the Dead Sea. The cultivated plains reaching to its borders, resembled, by the various hues their different produce exhibited, the motley pattern of a vast carpet. . . Captain Culverhouse, thought it might be six miles across. Its length exceeds twelve miles, says SANDYS;

Dr. CLARKE inclines to think it full seventeen miles.]

The sea of *Tiberias*, is the same as the lake of *Genesareth*, or the sea of *Cinnereth*, or of *Galilee*. See *CINNERETH*.

TIBERIUS, *Τιβέριος*, son of the *Tiber*.

TIBERIUS, ALEXANDER LYSIMACHUS, nephew to Philo the Jew, and son of Alexander Lysimachus, *Alabarch*, or chief of the Jews, at Alexandria, and brother to Philo the Jew. *Tiberius Alexander* was therefore a Jew by nation, and even of the sacerdotal race: but he quitted the religion of his forefathers, and became a Pagan. He was appointed to succeed Cuspius Fadus, in the government of Judæa, A. D. 46. He made no innovations in the province, any more than his predecessor before him; which kept things in tranquillity. He caused to be crucified James and Simon, sons of Judas the Galilean, who had made an insurrection forty years before. He governed Judæa till A. D. 48, and had for successor Ventidius Cumanus. Josephus *Antiq. lib. xx. cap. 3.* He was given as a hostage to the Parthians, when Corbulo engaged Tiridates to come to Rome, to receive the crown from Tiberius. Tacit. *Annal. lib. xv. cap. 26, 29. Dio. lib. lxii. A. D. 63.* He was Prefect of Egypt, A. D. 66. He was the first that acknowledged Vespasian as Emperor, July 1, A. D. 69, and was lieutenant-general to Titus, at the siege of Jerusalem, A. D. 70. Titus had a great esteem for him; and *Tiberius Alexander* was, in a manner, the principal man of his council.

TIBERIUS, the emperor, son of Livia, the wife of Augustus, and of Tiberius Nero, her former husband, of the patrician family of the Claudii, was adopted by Augustus, A. D. 4, succeeded him A. D. 14, and reigned twenty-two years, seven months, and seven days. We shall not give a particular account of his life and government, but what may contribute to illustrate the Scriptures, which is the object of this work.

The Jews made application to *Tiberius*, A. D. 17, for some abatement of their taxes, with which they were oppressed. The emperor referred the matter to Germanicus, who was to proceed this year on his expedition into the East. But we are not informed how Germanicus determined this affair: Tacit. *Annal. lib. xi. cap. 4.* In A. D. 19, of *Tiberius* the 6th, the Senate of Rome forbid any Jewish ceremonies to be exercised in the city; they even decreed, according to Tacitus, that the Jews should be expelled Italy, except they changed their religion in a certain time; and that all who did not conform to

to this decree should be reduced to slavery. But neither Josephus nor Suetonius tells us, that they were really driven out of Italy. Philo, *Leg. p.* 1014, imputes this persecution to the intrigues of Sejanus, who apprehended their too great fidelity might obstruct the designs he contemplated. Josephus says, *Antiq. lib.* xiii. cap. 5. it took its rise from four Jews, who, professing to teach Judaism at Rome, had persuaded Fulvia, a Roman lady, to embrace this religion, and to put rich presents into their hands, to be sent, (as they said) to the temple at Jerusalem; though in truth they were converted to their own use. *Tiberius* being informed of this by Saturninus, the husband of Fulvia, expelled all the Jews from Rome. Four thousand of them were enrolled, to be sent against the robbers in Sardinia. Sueton. in *Tiber. cap.* 36.

Towards A. D. 26, *Tiberius* sent Pontius Pilate into Judea, to succeed Gratus. This governor attempted to consecrate to *Tiberius*, golden bucklers in the palace of Herod at Jerusalem; but the Jews procured from *Tiberius*, a revocation of the order. Pilate also attempted to introduce the ensigns of the army on which were the effigies of *Tiberius*: but the constancy of the Jews induced Pilate to withdraw them. *Vide PILATE.*

Forty years before the destruction of Jerusalem, A. D. 30, of *Tiberius* 17, the Romans deprived the Jews of the power of life and death. John xviii. 31. *Judæi apud Casaub. Exerc.* 15. n. 71. Philo, *Legat. p.* 1015. But in the year following, *Tiberius* sent orders to the governor, to make no innovations on the customs of the Jews, nor to commit any violence on their persons. After the execution of Jesus Christ, A. D. 33, Pilate wrote to *Tiberius*, say Euseb. *Hist. Eccles. lib.* xi. cap. 2. and Tertull. *Apolog. cap.* 5. an account of his death, and of the coincident prodigies. The emperor wrote to the senate in such a manner, as shewed he desired they should decree divine honours to Jesus Christ. But the senate withheld those honours, partly, to maintain their own authority, and to hinder others from adoring any god without their permission; and partly, in compliment to *Tiberius*, who had declined them when offered to him by the senate. *Tiberius* did not forbear to shew pacific inclinations towards the Christians; and even threatened those with death who should give them any disturbance. In effect we do not find any persecution of the church under this emperor. He died March, A. D. 37. He was jealous, cruel, and profligate: Pilate dreaded his anger. John xxix. 13.

TIBHATH, תִּבְחָת, *murder, or cook*; from תִּבְחָת *tabach*. [Supposed to be a transposition from *Betah*, 2 Sam. viii. 8. if so, it signifies *reliance, security*; of the inhabitants, no doubt.]

TIBHATH, or THEBAT, a city of Syria-Zoba, taken and plundered by David, 1 Chron. xviii. 8. Stephanus, the geographer, speaks of a *Thebes*, in Syria.

TIBNI, תִּבְנִי, *straw, or hay*; from תִּבְנִי *theben*: otherwise, *understanding*; from בִּנְיָה *binah*: otherwise, *filiation*: from בֶּן *ben*, a son.

TIBNI, or *Thebni*, son of Ginath, competitor with Omri for the kingdom of Israel: but Omri prevailed. 1 Kings xvi. 21. Scripture does not tell us what death *Tibni* died; but it should seem that he fell in battle, A. M. 3079, ante A. D. 925.

TICHON, תִּיכּוֹן, ΤΙΧΩΝ, *middle*, from תִּיכּוֹן *thoc*: otherwise, *preparation*; from כּוֹן *cun*.

TICHON. Ezekiel, xlvii. 16. speaks of the house of *Tichon*, or *Beth-tichon*, on the confines of Auranitis. Its situation is unknown; but it could not be far from Damascus, nor from Trachonitis. Pliny mentions the *Bæteceni*, lib. v. cap. 23. Others read *Bætarreni*, instead of *Bætaceni*. [*Hazar-hatticon*, Eng. Tr.] [*Temple of the regulator, or disposer?*]

TIDAL, תִּדְעַל, Θαρδάλ, *that breaks the yoke*; from הוֹל *hol*, a yoke, and דָּלַל *dalal*, to break: otherwise, *knowledge of elevation*; from יָדָה *jadah*, knowledge, and הָלַח *halah*, elevation. The LXX. read רֶשֶׁת *resh* for דָּלֶת *daleth*; *Tharal*.

TIDAL, or THADAL, king of nations, or of Goim, Gen. xiv. 1. מֶלֶךְ-גּוֹיִם, *Melech-Goim*. Some think he was king of Galilee of the Gentiles beyond Jordan, Matth. iv. 15. Symmachus translates it, *King of Pamphilia*; the Syriac, *King of the Galites*. Joshua speaks of a king of the nations of Gilgal, or of Galilee, according to the Septuagint. Joshua xii. 23.

TIGER, a fierce wild beast; mentioned once in the Latin. Job says, iv. 11. (לַיִשׁ *laish*), *Tigris perit eò quòd non haberet prædam*. But the Hebrew *Laish*, translated *tiger*, signifies rather *an old lion*: as in Eng. translation.

This animal is of the cat kind. Oppian says, it is the most beautiful of quadrupeds, as the peacock is the finest of birds. It is so nimble and active, that the poets have fancied it to be conceived by the wind. In fable, the chariot of Bacchus is drawn by *tigers*, to insinuate that wine tames the fiercest and most savage of men. [rather, that Bacchus was an *Indian* deity, in his origin; the true *tiger* being a native of that country only.] In the Mogul's court they exhibited combats of men against *tigers*. *Pietro della Valle*, p. 4.

TIGLATH-PILESER, or **TILGATH-PILNESER**, תִּגְלַת־פִּלְנֶסֶר, or תִּגְלַת־פִּלְאֶסֶר, Θειλαθ-φალασσάρ; *that binds or takes away captivity, miraculous, or ruinous*: from אָסַר *asar*, to bind; and גָּלָה *galah*, captivity, and פָּלָא *pala*, miraculous; or from נֶפֶל *nephel*, or מַפְּחָלָא *maphala*, ruin. *That hinders or binds, and withholds the snow that falls*; from אָסַר *asar*, to bind, to hinder, and the Chaldee תִּלָּג *thelag*, to snow, and from פָּלָה *palah*, to disperse, to divide. This name is Assyrian, and foreign to the holy language.

[It is probable, that the name *Pileser*, is compounded of *pul*, great, and *sur*, or *asur*, prince, Chaldee words synonymous, as a title, with *the great king*; a well known appellation of Persian, &c. sovereigns. *Tiglath* or *Tilgath*, is supposed to mean *splendor*, or *majesty*, which also, is very analogous to the Oriental mode of giving, or taking, titles:—the *majesty of the great king*; the *great prince manifested*, appearing in *splendor*.]

TIGLATH-PILNESER, or **THEGLAT-PHALASSAR**, king of Assyria, son and successor of Sardanapalus; he began to reign at Nineveh, A. M. 3257, ante A. D. 747. Profane writers generally call him *Ninus Junior*. Ælian, *Hist. Animal*, lib. xii. cap. 12. calls him *Thilgam*. He restored the kingdom of Assyria, after the dismembering of it by Belesis and Arbaces. See **SARDANAPALUS**.

Ahaz, king of Judah, finding himself pressed by Rezin king of Syria, and Pekah, king of Israel, and unable to oppose them, commissioned ambassadors to *Tilgath-pilneser*, to desire his assistance against those kings, 2 Kings xvi. 7, 8, 9, &c. At the same time he sent him all the gold and silver found in the treasures of the temple, and of the palace. *Tilgath-pilneser* marched against Rezin, killed him, plundered Damascus, and transported the inhabitants to places on the river Cyrus. Ahaz went to meet this prince at Damascus, 2 Chron. xxviii. 20, 21. *Tilgath-pilneser* was not satisfied with the presents of Ahaz, but entered Judæa, where he found no opposition, and ravaged the whole country. He did the same in Samaria, carried away the tribes of Reuben and Gad, and the half tribe of Manasseh, and transplanted them to Halah, Habor, and Hara; on the river Gozan, 1 Chron. v. 26. He took also the cities Ijon, Abel-bethmaachah, Janoah, Kedesh, Hazor, Galilee, and the countries of Gilead and Naphtali, and carried away the inhabitants into Assyria, 2 Kings xv. 29. *Tilgath-pilneser* reigned nineteen years at Nineveh, he died A. M. 3276, ante A. D. 728. His successor was his son *Shalmaneser*.

TIGRIS, Τήρρις, תִּרְיָא, *Chidekel*, or *Hiddekel*: *point of swiftmess, or swift as an arrow*. *Tigris* in Persian, signifies an arrow, says Q.

Curtius, lib. iv. cap. 9. *Hiddekel* may be derived from תִּי *chad*, sharp, and לָלַי *chalal*, swiftmess: otherwise, *sharp sound*; from חוֹל *chol*, sound, and *chad*. Joyful sound, or swiftmess; from *chalal* and *chol*, and חָדַח *chadah*, to rejoice: or, according to the Syriac and Hebrew, a voice, a sound, a velocity.

TIGRIS, a famous river, which rises in Armenia, and discharges itself into the Persian gulph. Moses calls it *Hiddekel*, Gen. ii. 14: the ancients *Digilito*; and to this day it is called *Degil*, or *Tigil*. Josephus, the Chaldee paraphrast, the Arabian and Persian translators, call it *Digilat*. Pliny, lib. vi. cap. 27. says, that at its fountain, and so far as it runs smoothly, it is called *Digilito*; but when it becomes more rapid, it is called *Tigris*, which in the language of the Medes, signifies *an arrow*. He adds, that it rises in the greater Armenia, in the midst of a plain called *Elegosine*: it enters the lake *Arethusa*, and crosses it, without mingling with its waters: after which it meets with mount *Taurus*, where plunging into the earth, it passes under the mountain, and rises again on the other side. The cave at which it enters is called *Zo roanda*: and in proof that it is the same river, and not another, that rises on the other side, it re-produces at its opening, what had been cast into it at its entrance into the cave: thus says Pliny. Ptolemy also, places the spring of *Tigris* in the middle of Armenia, 39° 30 min. N. Lat. [Part of the same stream is called *Hie*, another part *Digel*, these united, probably form the *Hi-dekel* of Moses.]

Strabo, lib. xi. seems to have taken for the fountain of the *Tigris*, its re-appearance out of mount *Taurus*: since he places it out of Armenia, and says it rises south of mount *Niphates*, which is a part of mount *Taurus*. The *Tigris* east, and the *Euphrates* west, are the boundaries of Mesopotamia; which country lies between these rivers. After having passed through a large tract of land, from north to south, these two famous rivers discharge themselves into the Persian gulph. At this day they unite in one channel; but formerly they entered it separately, as Pliny observes, lib. vi. cap. 27, 28. and in his time traces of the ancient channels were still seen. The *Tigris* took its rise in the land of Eden, and was one of the four rivers that watered the earthly paradise, Gen. ii. 14. Comp. FRAGMENTS, No. DV. &c. The *Tigris* overflows its banks in the beginning of spring, occasioned by the melting of the snows on the mountains of Armenia. Herodotus. xiv. 25.

TIKVATH, תִּקְוָה, *hope, union, or heap*; from תִּקַּח *cavah*: otherwise, *line, cord, or rule*; from יָקַח *can*. **TIKVATH**,

T I M

TIKVATH, or *Thècue*, father of Shallum, 2 Chron. xxxiv. 22. Perhaps it may only mean, that Shallum was a native of *Tikvah* or *Tekoa*.

TILON, תִּילֹן, *muttering*; from לֵן *lun*; otherwise, *his suspension*; from תָּלָה *thalah*, to *suspend*: otherwise, *their heap*; from תָּלָה *thalal*, *heap* or *mass*, and the pronoun *an*, *theirs*.

TILON, or **THILON**, son of Shimon, a descendant of Caleb. 1 Chron. iv. 20.

TIME, *Tempus*. This term is commonly taken in all languages for the measure of motion, or for the duration of any thing. [*Time*, says Mr. Locke, is the flux of instants.] It is also taken for *opportunity*, for the favourable moment for doing, or omitting to do a thing. The *time* of any one, signifies the time of his coming, Isaiah xiii. 22. *propè est ut veniat tempus ejus, et dies ejus non elongabuntur*. Jesus Christ speaking of his death, says, that his *time* was not yet come. John vii. 6, 7.

The *time* of the vengeance of God, is spoken of as the *time* of the Lord, the *time* of his visiting: "Woe unto them, for their day is come, the *time* of their visitation. Behold, I am against thee, O thou most proud, saith the Lord God of hosts; for thy day is come, the *time* that I will visit thee." Jer. l. 27, 31.

To *redeem the time*, Daniel ii. 8. *I know of certainty that ye would gain the time*, or *redeem the time*. And Ephes. v. 16. *Redeeming the time, because the days are evil*. These expressions may signify to *gain time*; to protract an affair to a great length: to wait for a more favourable opportunity. Thus Nebuchadnezzar's magicians would have gained *time*, requiring a length of *time* from the king wherein to explain his dream; hoping that his desire of recovering it might have passed away, or that the dream might have revived in his memory. St. Paul advises the faithful to *redeem the time*, because the days are evil; *i. e.* to let the *time* of the anger and rage of wicked men pass away; to wait for more favourable circumstances.

[I doubt whether our learned author has hit the true meaning of these passages: I think I hear Nebuchadnezzar saying, "It has pleased God to grant me a dream, evidently prophetic, and monitory; to warn me against approaching danger from enemies: now, you refuse to explain it, because you would have the *time* pass away during which this warning might be of use: you refuse to explain it, till after the opportunity for profiting by it, is over: in this delay, you assist my enemies, by keeping me in ignorance. I am sure you mean to protract the *time*, beyond the event predicted." St. Paul advises his Christian friends to **REDEEM** *time*: *i. e.* to buy it back

T I M

again, like those who have sold a commodity much beneath its value; to re-purchase, and re-possess it: it is true, this is naturally impossible, in respect of *time*: but the person who is desirous of re-purchasing what he has sold too cheaply, will take especial care of the remainder of his commodity; and will esteem *that* so much the more valuable, as he has been a loser by his former conduct; which is precisely, I apprehend, what the apostle designed by his precept. Comp. the story of the *Sybil* and her books: the last three were equal in value to all those previously destroyed. See **SYBIL**.]

King Ahasuerus consulted the wise men *which knew the times*, Esth. i. 13. *i. e.* his counsellors, who understood the history, customs, and laws of the Persians. Jerom has translated, he consulted the sages, who were always near his person, according to the custom of kings. The Chaldee paraphrast insists, that he consulted the children of Issachar, who were skilful in the science of *times* and seasons. Moses says, Deut. xxxiii. 48, 49. that those of this tribe should invite the people to come to the mountain: *populos vocabunt ad montem*. They shall be able astronomers, and shall know the festival days exactly; they shall invite their neighbours to repair to Jerusalem, to the holy mountain.

Jesus Christ says to his apostles, who asked him if he was soon to restore the kingdom to Israel? Acts i. 7. "It is not for you to know the *times*, or the seasons which the Father has put [RESERVED] in his own power." They thought that the kingdom of the Messiah was to be a temporal kingdom. But the Holy Ghost, which they received at Pentecost, instructed them that the complete kingdom of the Messiah, the renovation of all things, was not to take place before the end of the world. St. Peter, speaking to the Jews, Acts iii. 20, 21. refers to the *time* of refreshing; the *time* of the restoration of all things. And St. Paul, 1 Thess. v. 1. uses almost the same terms as those in which our Saviour expressed himself to his apostles, concerning his last coming.

A *time*, *times*, and *half a time*, in Dan. xii. 7. and in Rev. xii. 14. denotes three years and a half; which the persecutions continued, against the Jews in the time of Antiochus Epiphanes, and against the Christians in the time of Dioclesian. *Tempus*, a year; *tempora*, two years; *dimidium temporis*, half a year. [Unless it be rather a series of years; during which the gospel is to be oppressed and obscured: 360—720—180=1260 years: taking one year of 360 days, for *tempus*]

In Dan. iv. 13. *seven times* are taken for seven years.

T I M

years. "Until seven times [years] have passed over him." This denoted the seven years of the insane metamorphosis of king Nebuchadnezzar. Ezek. iv. 10, 11. *a tempore usque ad tempus comedes*: you shall eat these three hundred and ninety loaves, in the three hundred and ninety days, that I have appointed you. From one time to another time, is from the beginning of such a term to the end of the same.

An acceptable time, a time of good pleasures, a time of favour, a time of visitation; the time of the favour, of the goodness, of the mercy of God; to which is opposed, a time of fury, a time of correction, the time of anger, of vengeance, the evil day, &c.

Our time, is put for the time of death: 1 Macc. ix. 10. *Si appropinquavit tempus nostrum moriamur in virtute propter fratres nostros*. The devils complained that Jesus Christ was come to torment them before the time: Matt. viii. 29. i. e. before the last judgment, at which the devils will be thrown for ever into the fire prepared for them. The fulness of time, Gal. iv. 4. stands for the time of the coming of the Messiah. The latter times also, denotes, occasionally, the time of the Messiah; but elsewhere, the last judgment, and the time of the persecution of Antichrist. *Ante tempora secularia*, Tit. i. 2. stands for that eternity which was before the creation of the world. Before the world there was properly no time: the time that has elapsed from Adam to us, is the *tempora secularia*, the times of ages, opposed to that duration of eternity, which preceded the creation, and which is a time improperly so called. Psal. xxx. 16.

We read in Psal. xxxi. 15. *in manibus tuis sortes meae*; My lot is in thy hands: בִּידְךָ עֲתוֹתַי, LXX. οἱ κληροί μου. Aq. Sym. Theod. οἱ καίροι. The Hebrew is, *in manibus tuis tempora mea*, my time, the duration of my life, [with the circumstances of it,] is in thy hand. Several Latin copies read in the same manner; as the Roman psalters of St. Germain des Prez, and that of St. Peter of Chartres.

TIMEUS, Τιμαῖος, in Greek may signify perfect, honourable: in Hebrew, admirable: from תָּמַח *thamah*, to admire. Father of the blind man whom Jesus Christ cured at Jericho; who is called *Bar-Timeus*, i. e. son of Timeus. Mark x. 46.

TIMNA, תִּמְנָה, hinderance, prohibition; from מָנַע *manah*: otherwise, trouble, perfect, or complete; from נָוַח *nuah*, motion, concussion, and תָּמַח *thamam*, perfect, finished.

I. TIMNA, or THAMNA, son of Eliphaz, and grandson of Esau, 1 Chron. i. 36. But we

T I M

should rather say, that Timna was mother of Amalek, and wife of Esau, to reconcile the Chronicles with Gen. xxxvi. 12.

II. TIMNA, concubine of Esau, and mother of Amalek, Gen. xxxvi. 12. probably the same Timna as the above.

III. TIMNA, duke, or chief, of Idumea, after Hadad, 1 Chron. i. 51. Gen. xxxvi. 40.

TIMNATH, תִּמְנָת, image, or figure; from מָנַח *mon*: otherwise, enumeration, from מָנָה *manah*: or, according to the Syriac, that establishes.

I. TIMNATH, TIMNAH, THANMAH, or THAMNATHA, [a separation of one from another, i. e. a lot, a portion, or property;] a city of Judah, Josh. xv. 10, 57. to which Judah was going, when he met with Tamar, Gen. xxxviii. 12. This city may well enough be that which lay between Jerusalem and Diospolis.

II. TIMNATH, a city of the Philistines, where Samson married a wife. Judg. xiv. 1, &c. Perhaps this is the same as the former, which might then belong to the Philistines; for it was near their country.

[TIMNATHA, the considerable portion.

A city of Dan, Josh. xix. 43. afterwards of the Philistines, Judg. xiv. 1. in the Greek, *Thanatha*, 1 Macc. ix. 50. Hence TIMNATH SERAH, a redundant portion: "an overplus." A present made to Joshua by the tribes. A city in mount Ephraim, Josh. xix. 50. xx. 30. by metathesis called *Timnath Heres*, Judges ii. 9. whence Mount *Heres*, Judges i. 35. But it should rather appear, that this name, alluding to the Sun, had been formerly given to this hill by its ancient inhabitants.]

TIMNATH-SERAH, תִּמְנַת-סֶרַח, Θαμναθ-σαρά, *Thamnath-sare*, or *Thamnath-heresh*, by the transposition of the ס *samech*, figure, or image extended, or that remains; from מָנַח *man*, an image, and סֶרַח *serah*, extended, or remaining: or image of the sun; from חֶרֶם *cheres*: otherwise, extensive enumeration; from מָנָה *manah*, to reckon, and סֶרַח *sarach*; otherwise, image, stink; from the Syrian and Chaldee. סָרַח *sarah*. [See TIMNATHA above.]

TIMNATH-SERAH, or *Thamnath-Sarah*, a city of Ephraim, which Joshua chose for his dwelling, and burying place, Josh. xix. 50. xxiv. 30.

TIMNITE, תִּמְנִי, Θαμναθῆς, see *Timnath*.

TIMON, Τίμων, honourable, worthy; from the Greek *timē*.

TIMON, one of the seven first deacons, Acts vi. 5. Nothing particular is known of him. The Greeks honour four of the first deacons on July 28. They say of Timon, that being made bishop

bishop of Bostra, in Arabia, he was burnt by the infidels. The Latins place his death on April 19, at Corinth. They tell us that he preached some time at Berea, and then came to Corinth, where the Jews and Pagans threw him into a fire; and seeing that by a miracle he escaped from thence, they fixed him on a cross. Dorotheus makes him sometime bishop of Bostra, and sometime of Tyre and Sidon. See the Bollandi, on April 19.

TIMOTHY, *Τιμόθεος*, *honour of God*, or *valued of God*; from the Greek *τιμή*, and *θεός*, *God*.

I. TIMOTHY, **TIMOTHEUS**, general of Antiochus Epiphanes, together with Bacchides, another general of the same prince, was twice defeated by Judas Maccabeus: *First*, A. M. 3840, shortly after the purification and re-dedication of the temple, 2 Macc. viii. 30. Also, the same year, beyond Jordan, several times. 1 Macc. v. 6, 7. He was killed a little after, with Chereas his brother, at Gazara, whither he had fled, after the loss of a great battle. 2 Macc. x. 87.

II. TIMOTHY, general of king Antiochus Epiphanes, and governor of the country beyond Jordan, a different person from the former *Timothy*. 1 Macc. v. 11, 12. 2 Macc. xii. 20, 21, &c. He assembled a great army beyond Jordan, but was overcome by Judas Maccabeus, and Jonathan his brother. *Timothy* falling into the hands of Dositheus and Sosipater, begged his life of them, promising to set at liberty many Jewish prisoners; giving his word of honour that he would release the captives: he was set at liberty, without injury. We hear no more of him. 2 Macc. xii. 1 Macc. v. 11, 44. A. M. 3841, *ante* A. D. 163.

III. TIMOTHY, a disciple of St. Paul. He was of Derbe, or rather of Lystra, both cities of Lycaonia. Acts xvi. 1. xiv. 6. His *father* was a Gentile, but his *mother* was a Jewess. Her name was *Eunice*, and his grandmother's name was *Lois*. St. Paul commends their piety, and the scriptural education they had given *Timothy*. 2 Tim. i. 5. iii. 15. When St. Paul came to Derbe and Lystra, about A. D. 51, or 52, the brethren reported very advantageously of the merit and good disposition of *Timothy*; and the apostle determined to take him with him. He circumcised him at Lystra. Acts xvi. 3. *Timothy* applied himself to labour in the gospel, and did St. Paul very important services, through the whole course of his preaching. It is not known when he was made bishop; but it is believed that he received very early the imposition of the apostle's hands, and this in consequence of a

particular revelation, or intimation from the Holy Ghost. 1 Tim. iv. 14. 2 Tim. i. 6. St. Paul calls him, not only his dearly beloved son, but also his brother, the companion of his labours, and a man of God; observing, that none was more united with him in heart and mind than *Timothy*.

This holy disciple accompanied St. Paul to Macedonia, to Philippi, to Thessalonica, to Berea: and when the apostle went from Berea, he left *Timothy* and Silas there, to confirm the converts. Acts xvii. 14, 15, 16, &c. When at Athens, he directed *Timothy* to come to him: A. D. 52. When he was come, and had given him an account of the churches of Macedonia, St. Paul sent him back to Thessalonica, from whence he afterwards returned with Silas, to St. Paul at Corinth, Acts xviii. 5.—There he continued with him; and the apostle names him with Silas, at the beginning of the two epistles to the Thessalonians.

About A. D. 56, St. Paul sent *Timothy* and Erastus into Macedonia; Acts xix. 21, 22. and directed *Timothy* to call at Corinth, to refresh the minds of the Corinthians in the truth. And some time after, writing to the same Corinthians, 1 Cor. iv. 17. he recommends to them the care of *Timothy*, and to send him back in peace. *Timothy* returned to St. Paul, in Asia, who there stayed for him. They went together into Macedonia; and the apostle joins *Timothy's* name with his own, in the second epistle to the Corinthians, which he wrote from Macedonia, about the middle of A. D. 57; he also sends his commendations to the Romans, in the letter which he wrote to them from Corinth, the same year, [or A. D. 58.] Rom. xvi. 21.

Though it does not appear by the Acts, that *Timothy* was with St. Paul the two years in which he was prisoner at Cæsarea, nor during his voyage to Rome; yet *Timothy* had accompanied him in his journey to Jerusalem; Acts xx. 4. and it is certain he was in Rome when the apostle wrote to the Philippians, to the Colossians, and to Philemon, because he is named in the titles of these epistles, which were written A. D. 60, 61, 62. The year following, when St. Paul wrote to the Hebrews, Heb. xiii. 23. A. D. 64, he tells them, that *Timothy* was come out of prison: but he mentions no circumstances, either of the imprisonment, or of the delivery of this disciple.

[There is some authority for thinking that *Timothy* was the penman of the chief part, if not the whole, of the Epistle to the Hebrews: some Greek copies hint as much; and it is expressly affirmed in the Syriac copies obtained by

by Dr. Buchanan from the Syrian Christians in India.]

When St. Paul returned from Rome, A. D. 64, he left *Timothy* at Ephesus, 1 Tim. i. 3, 4. ii. 1, 8, 9. iii. 1, 8. v. 7, 20. to oversee that church, of which he was the first bishop, as he is recognized by the council of Chalcedon, tom. 4. p. 699. *Constitut. Apost. lib. vii. cap. 46.* St. Paul wrote to him from Macedonia the first of the two letters that are addressed to him, about A. D. 64, or 65. 1 Tim. vi. 23. He recommends him to be more moderate in his austerities, and to drink a little wine, because of the weakness of his stomach, and his frequent infirmities. After the apostle came to Rome, A. D. 65, being now near his death, he wrote to him his second letter, which is full of kindness and tenderness for this his dear disciple, and which is justly considered as the last will of St. Paul. He desires him to come to Rome to him before winter, and to bring with him several things that St. Paul had left at Troas. 2 Tim. iv. 10, 11, 12, 13. If *Timothy* went to Rome, as is probable, he must have been a witness there of the martyrdom of St. Paul, A. D. 66.

Timothy returned to Ephesus, probably, A. D. 67; and continued to govern this church as its bishop; for St. John the Evangelist, who resided there, [see JOHN V.] had the care of the churches of all Asia, by authority superior to that of a bishop. The *Acts of St. Timothy*, of which Photius has transmitted an abridgment to us, *Cod. 254.*—(See the Bolland. 24 January; M. De Tillemont, tom. ii. p. 161, 564.) import, that on January 22, A. D. 97, the Pagans of Ephesus held a great feast, in which they carried in procession the images of their gods, the devotees being masked, and armed with great clubs; that *Timothy* rushed in among them, to oppose this idolatrous superstition, but they killed him with stones and with their clubs. His disciples carried him to a mountain near the city, where he was buried. The Greeks, Usuard, and some Latins, put his feast on this day; but Bede, Raban, Adon, and others, place it January 24. The ancient martyrologies, under the name of Jerom, mention him September 27.

If he did not die before A. D. 97, we can hardly doubt but that he must be the angel of the church of Ephesus, to whom St. John writes, Rev. ii.—though the reproaches of having left his first love, do not seem to agree to so holy, so eminent a man. “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and has found them liars: And hast borne,

and hast patience, and for my name sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.” The greater part of Interpreters think, that these reproaches do not so much concern *Timothy*, personally, as some members of his church, whose zeal was become cool. Others are persuaded that they may even be imputed to *Timothy* himself, who made ample atonement by his martyrdom, for what the Apocalypse reproaches him with in this place. We are not to think that the primitive Saints were impeccable; or that their zeal never suffered diminution. It is thought *Timothy* was succeeded by *Onesimus*.

[This is the usual history of the life of *Timothy*; but, there are difficulties attending several parts of it. If St. Paul left *Timothy* at Ephesus, A. D. 64, what could be the age of this disciple? Not less than *thirty-five*. But, how is this consistent with the expression, 1 Tim. iv. 12. “Let no man despise thy youth.” Moreover, it is clear that *Timothy* was left at Ephesus previous to the appointment of church-officers—bishops and deacons: now, it is all but impossible, that the church at Ephesus should have been without those officers, during fourteen or fifteen years. Comp. Acts xx. 17, 28. These arguments favour the opinion of those who think that *Timothy* was left at Ephesus, after the sudden departure of St. Paul, occasioned by the riot of Demetrius, and his craftsmen. Our readers are prepared to pay no deference to the subscriptions to the epistles: that which places the first Epistle to *Timothy* at Laodicea, is not better supported than others.

The second Epistle to *Timothy* is universally ascribed to the later days of St. Paul; but, whether *Timothy* were then at Ephesus, is questioned; because, 1. St. Paul says, chap. iv. 12. “Tychicus have I sent to Ephesus;” not “have I sent to thee;” and moreover, in that case, *Timothy* knew it, without this information. 2. St. Paul says, “Trophimus have I left at Miletus, sick.” That town was so near to Ephesus (see Acts xx.) that *Timothy* must have known this in a day or two. 3. St. Paul wishes *Timothy* to call at Troas; but Troas was much out of the way from Ephesus to Rome.

Now, if *Timothy* were not at that time resident at Ephesus, nor perhaps, in later years, then he might not be that Angel of the Church there, who was reprimanded in the Apocalypse.

Some

T I N

Some have thought that *Timothy* died several years before the date of the Apocalypse; while others extend his life to A. D. 109. To say the least, he must have been aged in A. D. 97, and if he had then been bishop of Ephesus nearly forty years, he must have seen too many heathen processions to have been so greatly moved, as the story of his martyrdom supposes.]

[TIN. "The ancient kingdom of *Dunmonium*, which signifies *hills of tin mines*, and takes its name from thence, may with great propriety claim a distinction in the annals of metallurgy; but more eminently ought that part of it called *Cornwall* to be distinguished, as having, perhaps, yielded more *tin* in one year, than *Devonshire* has done in half a century. I may yet proceed, and infer, how super-eminently this little province of Great Britain deserves to be ranked amongst the first principles of this island, as a nation and people, whose very name, according to the ancient authority of Bochart, and the later opinion of Boerhaave, is derived from *Bratanuck*, which in the Phœnician language signifies *Land of Tin*."

"Tyre and Sidon were situate in Phœnicia, a part of the ancient Palestine; and were the first maritime powers that we read of, either in sacred or profane history. Tyre, (the grand sea-port and mart of Phœnicia,) was taken and entirely demolished by Nebuchadnezzar, in the thirty-second year of his reign, and in the year 573 before Christ; so that the latest date of their trading here cannot be less than four and twenty centuries since. I believe it is agreed by all writers, that they were the first who used to frequent this island for commerce; that they traded upon the western coasts of Cornwall, full six hundred years before the coming of our Saviour; and that their navigation to it was for the sake of our *tin*. They considered this traffic as a point of such consequence, that they erected forts and castles on our coasts for the protection and preservation of their commerce; and a great number of the proper names of men and places in Cornwall, are plainly derived from the Syriac tongue." [Comp. FRAGMENTS, Nos. DCVI. DCVII.]

"*Tin*, in its mineral state, being totally unknown to all other countries but our own, affords ample reason to assert, that we supplied all the markets of Europe and Asia with that commodity in early ages. Accordingly, we read of *tin* in Judah, so long back as the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; (Isaiah i. 25.) and also in the writings of Homer, who flourished 907 years before Christ.

VOL. II. PART XXX. Edit. IV.

T I P

"In hissing flames, huge silver bars are roll'd,
And stubborn brass, and *TIN*, and solid gold.
A darker metal mixt intrench'd the place,
And pales of glittering *TIN* th' enclosure grace."

Pope's *Hom. Iliad*, lib. xviii.

"The mine of *Huel Cock*, in the parish of St. Just, is wrought eighty fathoms in length, under the sea, beyond low water-mark; and the sea, in some places, is but three fathoms over the back of the workings; inasmuch, that the tinners underneath hear the break, flux, ebb, and reflux of every wave, which, upon the beach overhead, may be said to have had the run of the Atlantic ocean for many hundred leagues; and consequently are amazingly powerful and boisterous. They also hear the rumbling noise of every nodule and fragment of rock, which are continually rolling upon the submarine stratum; which, altogether, make a kind of thundering roar, that will surprise and fearfully engage the attention of the curious stranger. Add to this, that several parts of the *Lode*, which were richer than others, have been very indiscreetly bulked and worked within four feet of the sea; whereby, in violent stormy weather, the noise overhead has been so tremendous, that the workmen have many times deserted their labour, under the greatest fear, lest the sea might break in upon them. This proximity of the sea over the workmen, without their being incommoded by the salt water, is more wonderful than the account which Dr. Stukeley gives, of his descending into a coal-pit at Whitehaven one hundred and fifty fathoms deep, till he came under the very bed of the ocean, where ships were sailing over his head; being at that time, deeper under ground by the perpendicular, than any part of the ocean between England and Ireland. In this case, there is a vast thickness of strata between the mine and the sea; but, at *Huel Cock*, they have only a crust between, at most; and though, in one place they have barely four feet of stratum to preserve them from the raging sea, yet they have rarely more than a little dribble of salt water, which they occasionally stop with oakum or clay, inserted in the crannies through which it issues. In a lead mine in *Peran Zebuloe*, formerly wrought under the sea, they were sometimes sensible of a capillary stream of salt water, which they likewise prevented by the same means, whenever they perceived it." PARCE on Mines. Compare the description of mining in Job.]

TIPHSAH, תִּפְסָה, תַּפְסָה, תַּפְסָה, *passage*, [by a bridge, perhaps,] *leap*, or *step*, made in halting: or the *passover*; from תִּפְסָה *pasach*.

2 S div. 2

[A city

[A city of this name on the Euphrates, was called *Thapsacus* by Greek writers. That there was a bridge over the Euphrates not far from this place is witnessed by Strabo, *lib. xvi.* Arrian, *lib. ii.* Curtius, *lib. iii.* Alexander, in Curtius, *lib. iv. cap. 9, 12.* refers to passing it.]

TIPHSAH, or **THAPSA**, a city of Ephraim. Shallum son of Jabesh having slain Zechariah king of Israel, Menahem, general of this prince's army, procured himself to be acknowledged king; 2 Kings xv. 16. A. M. 3233, ante A. D. 771. The city of *Tiphseh* having shut its gates against him, he took it by force; and exercised the utmost cruelties against the inhabitants. See Joseph. *Antiq. lib. ix. cap. 11.*

TIRAS, תִּירָס, *that demolishes or destroys*; from אֶרֶס *aras*: otherwise, *that waters*; from רָסָא *rasas*. Seventh son of Japheth, son of Noah. Genesis x. 2. Interpreters agree, that he was father of the *Thracians*. [*desired?*]

TIRATHITES. The word is not in the Vulgate, but only in the Hebrew of 1 Chron. ii. 55. תִּירָתִים, *Tirathim*. Vulgate *Canentes*. The *Tirathites*, in Chaldee signifies *porters*. They descended from Hemath, head of the family of the *Rechabites*.

TIRHAKAH, תִּירְחָקָה, *inquirer, examiner, or dull observer*, whose eyes are stopped, or whose sight is disturbed; from תִּירָה *thur*, *to seek, to examine*, and קָחָה *caah*, *made dull*: otherwise *turtle*, or *law made dull*; from the same תִּירָה *thur*, *a turtle*, or תִּירָה *thorah*, *a law*, and קָחָה *caah*, *to make blunt*. This is an *Ethiopian* name; its etymology is not in the Hebrew. [From the *Ethiopic*, *the high*; but, whether referring to dignity of station, or to personal stature, *the tall*, is uncertain. We read of Artaxerxes *Longimanus*, *the long-handed*, of Persia; and we have an Edward, surnamed *Long-shanks*, in our own history.]

TIRHAKAH, or **THARACA**, king of Ethiopia; i. e. of the land of Cush, bordering on Palestine and Egypt. This prince, at the head of a powerful army, attempted to relieve Hezekiah, when attacked by Sennacherib. 2 Kings xix. 9. A. M. 3291, ante A. D. 713. Sennacherib was engaged in the siege of Lachish; which he raised, and went to meet him. But the angel of the Lord smote his army that night, and killed of them to the number of eighty-five thousand men. It does not appear that this prince had given *Tirhakah* battle; his army was routed before he came up to him. *Tirhakah* is called *Thearchon* by Strabo. *lib. i. p. 653.* That geographer quotes Megasthenes, who related, that this prince had carried his conquests into Europe, and even to the pillars of Hercules.

TIRIA, תִּירִיָּא, *that searches or examines*; from תִּירָה *thur*: otherwise, *that beholds*; from רָחַרְחַח *raah*. [*Fear, timidity.*] Son of Jehaleleel; descended from Caleb. 1 Chron. iv. 16.

TIRSHATHA, תִּירְשָׁתָה, *that overturns the foundation*; from שָׁתָה *shathoth*, *foundation*, and תִּירָה *thur*, or *thuar*, *that overturns*: according to the Syriac, *that beholds the time, or the year*. This word is foreign from the Hebrew tongue; it will not be easy to find its true etymology in that language. [Probably a title, signifying *the king's cup bearer*. חֲזִיר שֶׁתָּה *Pincerna Regis*. Neh. vii. 65, 70. x. 1. See **NEHEMIAH**.]

TIRZAH, תִּירְצָה, Heb. *Tirzathah*, *benevolent, or complaisant*; from רָצָה *ratza*: otherwise, *that runs*; from רוּץ *rutz*. [*Pleasing.*]

I. **TIRZAH**, or **THERSA**, fifth daughter of Zelophehad. Numb. xxvi. 33. xxvii. 1. Josh. xvii. 3.

II. **TIRZAH**, [*Pleasant*] A city of Ephraim, the royal seat of the kings of Israel, from Jeroboam, son of Nebat, to the reign of Omri, who built the city of Samaria, which then became the capital of this kingdom. Joshua killed the king of *Tirzah*, Josh. xii. 24. Menahem, the son of Gadi, of *Tirzah*, slew Shallum, the usurper of the kingdom of Israel, who reigned at Samaria, and assumed the government himself. But the city of *Tirzah*, shutting its gates against him, he made it suffer the most terrible effects of his indignation. See 2 Kings xv. 14, 16. Joseph. *Antiq. lib. ix. cap. 11.*

TISHBITE, תִּישְׁבִי, *that makes captives*; from שָׁבָה *shabah*: otherwise, *that turns back, or recalls, that dwells*; from שָׁבַב *shub*.

TISHBITE: **THESBE**, or **THISBE**, a city of Gilead, beyond Jordan; the country of the prophet Elijah, who from hence was called the *Tishbite*. 1 Kings xvii. 1. Epiphanius says, that *Thisbe* was in the country of the Arabians, because in his time the whole district beyond Jordan belonged to the Arabians. Josephus calls this city *Thesbon*, *Antiq. lib. viii. cap. 5.*

TISRI, or **TIZRI**, the first Hebrew month of the civil year, and the seventh of the ecclesiastical year. The Hebrews call it תִּזְרִי *Tizri*, otherwise רֹאשׁ-הַשָּׁנָה *Rosh-hashana*, — *Initium, vel caput anni*. i. e. the beginning of the year. It answered to the moon of *September*. On the first day of this month was kept the feast of trumpets, because the beginning of the year was then proclaimed by the sound of trumpets. On this day they refrained from all sorts of servile business, and offered in sacrifice a bull, a ram, and seven lambs. Levit. xxiii. 24. Numb. xxix. 1.

It is thought Joshua died on the first day of *Tisri*. The sabbatical year, and the year of jubilee, began on this day.

The third day was a fast for the death of Gedaliah, son of Abikam, killed at Mizpah. 2 Kings xxv. 25. Jer. xli. 2.

The fifth day was a fast for the death of twenty of the chief Jewish doctors; particularly for that of Akiba. See AKIBA.

The eighth day, the dedication of Solomon's temple, which began on this day, and continued fourteen days, to the 22d. 1 Kings viii. 35. 2 Chron. vii. 9, 10.

The tenth day, the feast of solemn expiation. Lev. xvi. 29. xxiii. 27. See EXPIATION.

The fifteenth of *Tisri*, the feast of Tabernacles. It continued seven days. Lev. xxiii. 34. See TABERNACLES.

The twenty-third day, the Jews keep the feast of *The rejoicing for the Law*: they thank God for having given it them; they read the blessings; and the history of the death of Moses. Deut. xxxiii. xxxiv.

TITANS, Τῑτᾱνες, in Greek, may signify *revenger, punisher*. Giants, famous in history, or rather in fable. Vide REPHAIM.

TITLE, *Titulus*. This word is variously used:—

1. For a *monument*. Jacob rose up early in the morning, and took the stone that had served him for a pillow, and made a *monument* of it: Gen. xxviii. 18. *Erexit in titulum*. Jacob, together with Laban, erected a title, or *monument*, of their covenant, by a pile of stones on mount Gilead. Gen. xxxi. 45, 46. After the death of Rachel, Jacob raised her a *monument*. Gen. xxxv. 20. Absalom in his life-time set up for himself a *monument*, or title, *The hand of Absalom*. 2 Sam. xviii. 18. In most of these places the Hebrew word is *Matzbah*, מצבה, *Statua, Columna, quicquid statuitur et erigitur in monumentum*, which, in general, signifies any thing set up as a memorial, whether a statue, a pillar, a stone, a mound, &c. Vide FRAGMENTS, No. CLXVI. Moses forbids the erecting of superstitious *monuments*, or titles, throughout Israel. Lev. xxvi. 1. See Numb. xxxiii. 52.

2. *Title* is taken for whatever is put upon any thing, as a mark. So, the *title* of a Psalm, the *title* of a book. Thus we often find in the inscriptions of the Psalms, [Psal. xv. lvi. lvii. lviii. lix. lx. Heb. לְדָוִד מְתַנַּחֵם. LXX. Σηλογογραφία τῷ Δαυίδ. Aquila. Ταπεινοφρόνος καὶ ἀπλῆς. Sym. Ταπεινόφρονος καὶ ἀπλῆς. Hieron. *Humilis & simplicitatis David.*] *Psalmus David in tituli inscriptionem*. The Hebrew reads, *Michsam le David*; which Jerom, Aquila, and Sym-

machas, express by, *A Psalm of David, the humble and simple*: Others, *A golden Psalm of David*. We think it only means, A Psalm, inscribed, sealed, or marked, by the name of David. Isaiah says, xix. 19. "the time shall come when a *title*, (or pillar,) to the Lord shall be seen on the borders of Egypt; and an altar, or monument, inscribed to his name." The evangelists tell us, that a *title* was put on the cross of our Saviour; i. e. the subject of his condemnation, written in Hebrew, Greek, and Latin, "*Jesus of Nazareth, the king of the Jews*;" which might be understood to imply, that Jesus of Nazareth was condemned for assuming the quality of king of the Jews. See FRAGMENTS, No. DLXXV.

3. *Title* seems also to be put for an epitaph, or inscription; for a pillar, tomb, or other erection, &c. over a grave of the dead. We have already observed in this sense the *titles* of Rachel, and of Absalom. See 2 Kings xxiii. 17. the *title* of the man of God, sent to reprove Jeroboam, which was preserved by king Josiah; also, those *titles* (or signs) mentioned Ezekiel, xxxix. 15. which were put near the dead bodies, that they might be buried.

TITUS, Τῑτος, *honourable*; from the Greek τέω, *I honour*.

TITUS, son and successor of the emperor Vespasian. He was one of the best princes the Roman empire ever had; liberal, generous, mild, wise, and valiant. He thought that day lost, in which he had not done some service to mankind. He was called the love and delight of human kind. He was made use of by Providence to accomplish the destruction of the city and temple of Jerusalem; and by that means to fulfil the denunciations of the Son of God against a city, which had murdered the prophets, and subsequently, the Messiah himself. Matth. xxiv.

Vespasian was in Achaia with the emperor Nero, when appointed by him to conduct the Jewish war, A. D. 66. He did not arrive in Judæa till the year following, and began to form his army in 67. His son *Titus* whom he had chosen for one of his lieutenants, joined him at Ptolemais, with two legions which he brought from Alexandria. Joseph. *de Bell. lib. iii. cap. 5.* Sueton. *in Vespas. cap. 4.* They began the war in Galilee, that they might give the people of Jerusalem time to reflect on what was approaching. *Titus* gave many proofs of bravery; and Vespasian, his father, being declared emperor, A. D. 69. and, consequently obliged to set out for Italy, he left the whole care of the Jewish war to his son. *Titus* laid siege to Jerusalem in the beginning of April, A. D. 70.

The first wall was taken April 28, the second wall May 7. The tower Antonia was taken by storm, July 5. The perpetual sacrifice was discontinued, and entirely ceased July 7, or 10. The temple was burnt, notwithstanding *Titus's* orders to the contrary, August 10. The Romans carried the third wall of the city, September 7, and *Titus* entered the day following, September 8.

Titus caused the temple and city to be razed, except three towers, *Hippicos*, *Phasaël*, and *Mariamne*, with the wall that surrounded the western part of the city. *De Bell. lib. vii. cap. i. 34.* The Jews have a tradition, that he caused a plough to pass over the city, or at least over the temple, in token of entire desolation; but it is believed this happened rather under *Adrian*. *Vide Scalig. Isagog. lib. iii.* Thus was fulfilled the prediction of Jesus Christ, who told his apostles, that enemies would not leave one stone upon another of those buildings, which they so much admired. *Matt. xxiv. 2.* *Titus* left at Jerusalem the tenth legion, under the command of *Terentius Rufus*; [to whom is ascribed by the Rabbinical writers the act of passing the plough share over the ground where Jerusalem had stood. This must be taken with some restriction.] As the approaching winter would not allow *Titus* to go to Rome, to his father, he visited several cities of Syria, where he often had games represented at the cost of the Jews, the slaughter of whom, says *Josephus*, always made a part of those entertainments. *De Bell. lib. vii. cap. 6, 8, 13.*

He continued some time at Berytus, and went to Antioch, in the beginning of A. D. 71. From thence he passed to Zeugma, on the Euphrates, where he had conferences with the ambassadors of *Vologesus*, king of the Parthians. He then returned to Antioch, where he declined to abridge the privileges of the Jews, or to expel them from this city, as the citizens of Antioch earnestly endeavoured to persuade him: *de Bell. lib. vii. cap. 14.* He then passed through Jerusalem, in his way to Egypt. He could not forbear shedding tears, when he saw the condition to which that city was reduced: and he uttered imprecations against those who had forced him to this extremity, contrary to his own inclination. *de Bell. lib. vii. cap. 15.* From Alexandria he went to Rome by sea, where he participated in a triumph over the Jews, with his father, *Vespasian*. Among the plunder displayed, was the golden table, and the golden candlestick with seven branches, with the roll of the law of the Jews; all which were carried in the triumph, *de Bell. lib. vii. cap. 17.* The book of the law

was kept in the palace, with the purple hangings that had been used in the temple. The golden vessels were placed in the temple built by *Vespasian*, and consecrated at the Temple of Peace, *de Bell. lib. vii. cap. 19.* See the PLATE, ARCH of *TITUS*, with its Explanation.

Vespasian died A. D. 79; *Titus* succeeded him, and governed the Roman empire two years, two months, and twenty days. His brother *Domitian* succeeded him. See *BERENICE*.

II. *TITUS*, surnamed *Justus*, a native of Corinth, and host to St. Paul in that city. We read, *Acts xviii. 7.* that St. Paul quitted the house of *Aquila*, where he had lodged, and entered that of one *Titus Justus*, who feared God, and whose house adjoined the synagogue: As if he meant to hint that he abandoned the Jews, with reluctance, and was ready to return to them, if they would but relinquish their stubbornness, and hardness of heart. Some Greek MSS. read only *Titus*, without *Justus*: others read *Titus* son of *Justus*. St. Chrysostom, *Ep. ad. Tit. 1.* and Grotius, were of opinion that this *Titus* was the bishop of Crete, to whom St. Paul addressed an epistle. But the contrary opinion, which distinguishes these two persons, has generally prevailed. We know nothing particular concerning *Titus Justus*.

III. *TITUS*, a disciple of St. Paul, was a Gentile by religion and birth, *Gal. ii. 3.* but was converted by St. Paul, who calls him *his son*. *Tit. i. 4.* Jerom says, *Ep. 150. Qu. 11.* that he was St. Paul's interpreter; and this, probably, because he might write what St. Paul dictated; or explain in *Latin* what this apostle discoursed in *Greek*; or render into *Greek* what St. Paul said in *Hebrew* or *Syriac*: St. Paul took him with him to Jerusalem, A. D. 51. *Gal. ii. 1.* about the time of the question—whether the converted Gentiles should become subject to the ceremonies of the law? Some would then have obliged him to circumcise *Titus*; but neither he nor *Titus* would consent. *Titus* was sent by the same apostle to Corinth, *2 Cor. xii. 18.* towards the end of A. D. 56. on occasion of some disputes in that church. He was very well received by the Corinthians, and much satisfied by their ready compliance, but would receive nothing from them; thereby imitating the disinterestedness of his master.

From Corinth he went to St. Paul in Macedonia, and gave him an account of the state of the Corinthian church, *2 Cor. vii. 6, 15.* A little while afterwards the apostle desired him to return to Corinth, to regulate things against his own coming. *Titus* readily undertook this journey, and departed immediately, *2 Cor. viii. 5,*

T I T

16, 17. carrying with him St. Paul's second letter to the Corinthians. *Titus* was made bishop of Crete about A. D. 63. when St. Paul was obliged to quit this island, to take care of other churches, Tit. i. 5. The following year he wrote to him, to desire that as soon as he should have sent Tychicus or Artemas to supply his place in Crete, *Titus* would come to him to Nicopolis in Macedonia, (or to *Nicopolis* in Epirus, on the gulph of Ambracia), where the apostle intended to pass his winter. Tit. iii. 12. [It is very extraordinary, that active as *Titus* appears to have been, we read nothing of him in the Acts: it can hardly be supposed, that *Titus* and St. Luke never met; but, possibly, they might be very little together.]

The subject of this epistle, written A. D. 64, is, to represent the qualities that should characterize church-officers. As a principal function of *Titus* in the isle of Crete, was to ordain bishops and deacons, it was highly incumbent on him to make a discreet choice. The apostle also suggests the advice and instructions he should give to all sorts of persons; to the aged, both men and women; to young people of either sex; to slaves and servants. He exhorts him to exercise a strict authority over the Cretans, and to reprove them with severity; on account of their lying, idleness, and gluttony. And as there were many converted Jews in Crete, he exhorts *Titus* to oppose their vain traditions, and fables; also to decline the observation of the legal ceremonies, as no longer necessary; to shew that the distinction of meats is abolished, and that every thing is pure and clean to those who are pure. He puts him in mind of exhorting the faithful to be obedient to temporal powers, to avoid disputes, quarrels, and slander; to engage in honest callings; and to shun the company of heretics, after the first and second admonition. [Comp. CRETE, *Add.*]

The Epistle to *Titus* has always been acknowledged by the church. The Marcionites did not receive it, Tertull. *contr. Marcion. lib. v. cap. ult.* nor the Basilidians, and some other heretics, says Jerom, *Prolog. in Epist. ad Tit.* Tatian, the chief of the Encratites, received it and preferred it before all the rest. It is not certainly known from whence it was written, nor by whom it was sent.

Titus was deputed to preach the gospel in Dalmatia; and he was there A. D. 65, when the apostle wrote his second epistle to Timothy, 2 Tim. iv. 10. He afterwards returned to Crete, whence, it is said, he propagated the gospel in the neighbouring islands. He died, aged ninety-four, and was buried in the island of Crete.

T O B

Mena p. 259, 277. We are assured that the cathedral of the city of Candia is dedicated to his name, and some say, that his head is there preserved. The Greeks keep his feast August 25, but the Latins January 4.

[I have been used to think, from the similarity of their contents, that the epistle to *Titus*, and the first to Timothy, were written at no great interval one from the other. For, if that to Timothy, suppose, were extant long before *Titus* wanted the advice contained in that to him, it might have been sufficient to refer him to the directions already given in a like case: and *vice versa*. St. Luke certainly omits many actions of St. Paul, during the period of their separation, occasioned by the Evangelist's residence in Philippi; and among them *might be* a voyage to Crete, and a winter abode at Nicopolis. How far this may be confirmed by remarking the "lack of opportunity" of the Philippians for sending remittances to St. Paul, occasioned by the apostle's frequent removals, also, by his "thrice suffering shipwreck," &c. so early as before his second epistle to the Corinthians; also, by his having already "preached round about unto Illyricum," &c. 2 Cor. xv. 19. must be left to the better judgment of the reader. Lardner, Michaelis, and others, place the epistle to *Titus* thus early. Comp. TIMOTHY, *Add.*]

TIZRI. See TISRI.

TOB, טוב, good, or goodness. [a good place.]

TOB, the country of *Tob*, *Tubin*, or of the *Tubenians*, lay beyond *Jordan*, in the most northern part of the portion of Manasseh. Into this country Jephthah retired, when exiled by his brethren. Judges xi. 3, 5. This country is called *Tobie*, or *Tubin*, 1 Macc. v. 18. and the Jews of this district are called *Tubieni*, 2 Macc. xii. 17. See PLATE, MEDALS of TOB.

TOB-ADONIJAH, טוב-אדניא, my good God; from טוב *tob*, good, אדון *adon*, master, ruler, and יה *jah*, the Lord; otherwise, the goodness of the foundation of the Lord; from the same, *tob* and *jah*, and עדן *eden*, base, or foundation. [Good is my lord JAH.]

TOB-ADONIJAH, or THOBADONIAS, a Levite, and doctor of the law, sent with others by king Jehoshaphat, into the cities of Judah, to instruct the people, 2 Chron. xvii. 8. A. M. 3092, ante A. D. 910.

TOBIAH, טוביה, the Lord is good, or the goodness of the Lord, from טוב *tob*, good, or goodness, and יה *jah*, the Lord.

TOBIAH, TOBIAS, or TOBIT, was the son of *Tobiel*, (Ita Edit. Rom. LXX. Hebrai Munster,) and grandson of *Ananiel*, of the tribe of Naphtali. Others make him the son of *Ananiel*,

niel, (*Ita Hebræi Fagii, et Antiq. Edit. Latin*). His habitation was in Kadesh, the capital of Napthali. The Greek text intimates, that he was of *Thisbe*, which was to the right of Kadesh of Napthali. *Tobit* married Anna, a woman of his own tribe, and had by her one son, whom after his own name, he called *Tobiah*, or *Tobit*, Tob. i. *Tobiah* was born A. M. 3262; married Anna about 3281: had young *Tobiah* in 3281; was carried captive to Nineveh in 3283, ante A. D. 721. Though he lived in the midst of Galilee, and in the kingdom of the ten tribes, where the worship of the golden calves had long prevailed, yet he did not omit to go secretly to the temple of the Lord at Jerusalem, on the solemn feasts, and there to offer his tithes and first-fruits. He continued this pious practice from his youth, till Shalmaneser took Samaria, and led him away captive to Nineveh, with his wife and son.

In this country, he abstained from the food of the Gentiles, and preserved himself pure from their defilements. God gave him favour before king Shalmaneser, who not only allowed him liberty, but made him his *purveyor*. "Ἡμῖν ἀντὶ ἀγοραστῆς. Tob. i. 13. Going on a time to Rages in Media, he lent to one Gabael, a Jew, his kinsman, or according to the Greek, committed to his trust, ten talents; about 3,422l.

After the death of Shalmaneser, *Tobit* was disgraced by king Sennacherib, his successor; was turned out of his employment, fell into great poverty, and was forced to conceal himself, to avoid the death he was threatened with. Moreover, the king confiscated his whole estate.

But after the death of Sennacherib he returned to his house, and his goods were restored to him. He continued, as before, in the exercise of piety. One day, after he had buried a dead body, left in the market place, he durst not enter his house because of the uncleanness he had thereby contracted: he therefore went to sleep under the wall of his court. While he slept here the warm dung of a sparrow, or swallow, whose nest happened to be just above him, fell into his eyes, and deprived him of sight. This misfortune, which God permitted by way of trial, did not provoke him into repining and impatience, but he still retained his integrity, notwithstanding the insults and reproaches of his relations; and of his wife herself, who asked, where were the fruits of all the works of charity he had done?

Seeing that he could be of no further use, but was become a burthen to himself and to others, he begged of the Lord to take him out of this life: and thinking himself near death, he sent

his son to Gabael at Rages, to fetch the money left with him. Tobias went, married Sara, the daughter of Raguel, at Ecbatana, and brought the money to his father. Also, by means of the gall of a fish, caught on the banks of the Tigris, he restored sight to his father. *Vide TOBIAH II.*

Tobit intending to reward the angel Raphael, which had conducted his son to Ecbatana, and which he took to be a mere man, offered him half of the money brought out of Media. But the angel, taking them into a private place, thus spoke to them: "Bless the great God of heaven, who has thus manifested his mercy towards you. Prayer, joined to fasting and alms-giving, is better than all the riches in the world. And since you were agreeable to him, he has thought fit to make trial of your virtue. I am the angel Raphael, whom God has sent to relieve you." &c.

Then the two *Tobits*, father and son, prostrated themselves on the earth, worshipping God, for three hours. On this occasion *Tobit* composed a canticle of thanksgiving, in which he extols the greatness, the power, and the goodness of God; he foretells the end of the captivity, the restoration of Jerusalem, the magnificence of the holy city, and its temple, and the multitude of its inhabitants. After *Tobit* had recovered his sight, he lived forty-two years, and saw the sons of his grand-children. He was fifty-six years old when he became blind, and recovered his sight at sixty. When dying, he called his son Tobias, and his seven young grand-children, and said to them---"the destruction of Nineveh is near; the land of Israel that has been forsaken, shall be peopled again; the house of God that was burnt shall be rebuilt. My children, serve the Lord in truth; endeavour to do what is agreeable to him. Continue not long here; but as soon as you have buried your mother near me, in the same sepulchre, think of leaving this place as soon as possible."

After *Tobit* had lived an hundred and two years, he died in peace, and was honourably buried in Nineveh, A. M. 3263, ante A. D. 641. [He died aged 158 years. Eng. Tr.]

II. *TOBIAS*, son of *Tobit*, mentioned above, and of Anna, his wife, was born A. M. 3281, ante A. D. 723. He was very young when carried captive to Nineveh, by king Shalmaneser, (A. M. 3283) with his father, who educated him in the fear of the Lord, and in the practice of the law. His father supposing himself near death, called him, and gave him many pious instructions; also, advised him to be active in recovering the ten talents, committed to Gabael, who dwelt at Rages in Media. He added,

"Be

"Be not discouraged, my son; we are poor now, it is true, but we shall be rich enough if we fear God, if we avoid sin, and if we practise good works."

He bid *Tobiah* seek a guide, who would conduct him into Media. For this purpose he soon found a young man, who appeared willing to undertake the journey. *Vide RAPHAEL.*

When arrived at their inn, a place on the river Tigris, *Tobiah* went into the river to wash his feet, when presently a great fish leaped out of the water, as if it would devour him. The angel bid him take courage, seize it by the gills, and draw it to land, then to take out the heart, the gall, and the liver, which would compose some particular remedies. Being come near to Ecbatana, *Tobiah* asked the angel, where they should lodge? He told him there lived in that city one Raguel, who has an only daughter, whose name is Sara. You are his nearest kinsman, and all his estate ought to come to you: you must therefore marry her.

Tobiah answered, report affirms, that she hath already had seven husbands, but they are all dead, being slain by a dæmon that haunts her. I am afraid the same fate should happen to me, by which I should bring the grey hairs of my parents to the grave. The angel replied, the dæmon has power over those only who marry to gratify a brutal passion: but when you have married this young woman, live with her in continence for three nights, and the first night put upon hot coals the liver of the fish, the fume of which will drive away the evil spirit.

Raguel received them with joy. He observed in young *Tobiah* a great resemblance to his father, and being informed who he was, he fell on his neck, and embraced him with tears. Having ordered refreshments, *Tobiah* told him, he would not sit down to his table, before he promised him his daughter Sara in marriage. Raguel apprehending the same misfortune might happen to him as had happened to the other husbands of Sara, durst not return an answer; till the angel said, You need not hesitate to give your daughter to this young man: because he fears God; and your daughter is due to him, as her nearest kinsman; for which reason no other could legally marry her. Raguel then promised him his daughter; and taking Sara's right hand, and putting it into that of *Tobiah*, he said to them, May the God of Abraham, of Isaac, and of Jacob, be with you both, unite you, and pour out his blessings upon you!

After supper, *Tobiah* was admitted into the nuptial chamber, where having put the liver of the fish upon burning coals, the angel Raphael

seized the dæmon, and chained him up in the deserts of Egypt. (See *RAPHAEL* and *ASMODEUS*; also *FRAGMENTS*, No. CCLXXI.) *Tobiah* and Sara passed the night in devotion and continence. The day following, very early, Raguel sent to see whether *Tobiah* were alive or dead; fearing the worst, he had provided a grave for him. But when he heard that he was living and in good health, he filled up the grave, and praised God. Then preparing a great feast, he invited all his friends and neighbours.

Tobiah gave the angel the bond, and desired him to go to Rages himself, and to receive from Gabael the money, which was the chief occasion of their journey: this he did, and brought with him Gabael himself, who desired to see young *Tobiah*.

In the mean time, Tobit the father, with his wife Anna, were in great trouble about their son, fearing that some misfortune had befallen him. Especially Anna was inconsolable, and went out every day that way by which he was to return, in hopes of meeting him. Nor was *Tobiah* himself less impatient to return to his parents. Raguel would fain have detained him longer, but *Tobiah* was so urgent, that at last he consented to let him depart with his wife Sara, and much property.

When they came to Charan, or Haran, Raphael said to *Tobiah*, you know in what condition you left your father; if you think well of it, we will go before, and let your servants and your wife come slowly after, with the cattle. This being determined on, they went forward. Anna, *Tobias's* mother, perceiving him at a distance, ran to carry the news to her husband. That instant came in the dog that had followed *Tobiah*, as it were to tell that his master was hard by. Old Tobit, blind as he was, rose up, and taking a servant by the hand, ran to meet his son, fell upon him, and embraced him; his mother did the same, and both began to weep. *Tobiah* then taking the gall of the fish, he rubbed his father's eyes with it, and in about half an hour afterwards a thin white film or skin, like the inward skin of an egg, began to fall from his eyes; after which he recovered his sight. Sara, *Tobiah's* wife, with the servants, and cattle, arrived seven days afterwards.

God blessed this marriage, and gave *Tobiah* seven children. After his return, he lived with his father about forty-two years. He then paid him the last duties; and having done the same by his mother, he quitted Nineveh, with his wife and children, and returned to his father and mother-in-law at Ecbatana. He also closed their eyes; and lived to see his children's children, to the fifth

fifth generation. After having lived fourscore and nineteen years, he died in peace and was buried by his children. He was sent to Rages, A. M. 3322; he died A. M. 3380, *ante* A. D. 624. [He died aged 127 years. Eng. Tr.]

The book of *Tobit* contains the history of the father and son, as now related. It is thought to have been composed by them, or, at least that they left the materials out of which it was composed; for we may observe in it some reflections that seem not to have proceeded immediately from themselves. It is not doubted but that the original of this work was either in Hebrew or Chaldee, though it cannot now be found. Jerom having retrieved a Chaldee copy of it, engaged a man who perfectly understood that language, to render it into *Hebrew*, which version Jerom translated into *Latin*. This *Latin* translation, now in use, was declared authentic by the council of Trent. Before this, there was another translation, from the Greek, the author of which, and his age, are unknown. It was made from a different original than that of Jerom, and very often disagrees with it much. The ancient *Latin* translations from the Greek, were not very consistent with one another; and the Greek copies we now have are not uniform.

We have the history of *Tobit* in Hebrew, printed by Fagius, and by Munster. Origen had been informed, that the Jews read *Tobit* in their own language, *Ep. ad African.* Huetius had a Hebrew manuscript of *Tobit* in his possession. We cannot judge of that which the Jews had, and which Origen mentions, because it is unknown to us; but those of Fagius and Munster, are different from both the Greek and the Latin, and can be thought to be only copies or translations, modern enough, from the Greek or the Latin. The Syriac version has so great a conformity with the Greek, that it is easily perceived to have been made from it. Lastly, the Latin version being the most natural, the most perspicuous, and most free from foreign circumstances, has the greatest tokens of truth.

The book of *Tobit* not being received into the canon of the Jews, was not admitted into that of the ancient Christians. Jerom does not register it among the sacred books. Some moderns speak of it with very little respect. Paul Fagius has pretended, that it did not contain a true history, but a pious fiction; exhibiting a pattern of a good father and an obedient son; exemplifying in what manner God rewards the practice of good works, even in this life; especially the care of burying the dead.

Notwithstanding these reasons, we are assured that the Jews had always a great regard for this

book. Origen, in his epistle to Africanus, says, that they read this work, but placed it among their apocryphal writings. Jerom acknowledges, that though they did not receive it into their canon, yet they admitted it among their Hagiographia: *Quem Hebræi de catalogo dignarum scripturarum secantes, his quæ Hagiographa memorant manciparunt.* Hier. *Ep. Chromat. & Hesiod.* Grotius owns that they read this work, and considered it as a true history. *Præfat. in Tob. Vide & Sixt. Sen. Biblioth. lib. viii.*

In the Christian church, several of the ancient fathers admitted this book as canonical. St. Cyprian quotes it in more places than one, as a divine writing, and dictated by the Holy Ghost. *Testim. & lib. de Opere & Eleemos. lib. iii.* Polycarp in his epistle, Clemens Alexandrinus, Origen, *contra Cels. lib. iii.* the author of the Apostolical Constitutions, *lib. i. cap. 1. iii. 15.* Sts. Basil, Ambrose, Jerom, Austin, and other fathers, have often quoted it, as they quote canonical books. *Tobit* is mentioned in the catalogues of holy books composed by the council of Hippo. A. D. 393. *Can. 98.* in the third council of Carthage, A. D. 397. *Can. 47.* in the Epistle of Innocent I. to Exuperius; in the Roman synod, held under Gelasius; in the more modern authors, as Cassiodorus, Rabanus Maurus, Isidorus of Seville, the decree of union between the Greeks and Latins under Eugenius IV. and, lastly, in the council of Trent. [Notwithstanding which, Protestants by rejecting it avoid many difficulties; they are amply justified, by its non-existence in an authentic original; and by the contrariety found in those translations which have come down to us. It may be AUTHENTIC as a history (and probably it is founded on fact) without being CANONICAL, or inspired: and therefore it is very properly placed among the Apocryphal writings.]

III. TOBIAS, brother-in-law to the high-priest Onias II. father of Joseph, and grandfather of Hyrcanus; Josephus, *Antiq. lib. xii. cap. 4.* This Tobias is but little known, but his son Joseph, and his grandson Hyrcanus, are very conspicuous in history. 2 Macc. iii. 11. gives Hyrcanus the surname of Tobias.

IV. TOBIAH, an Ammonite, an enemy to the Jews; he strenuously opposed the rebuilding of the temple, after the return from Babylon. Neh. ii. 10. iv. 3. vi. 1, 12, 14. A. M. 3550, *ante* A. D. 454. This Tobiah is called in some places the servant, or slave, of Nehemiah; probably because he was originally of servile condition. However, he became of great consideration among the Samaritans, where he was go-

vernor with Sanballat. *Tobiah* married the daughter of Shechaniah, a principal Jew of Jerusalem, and had a powerful party in Jerusalem itself, in opposition to Nehemiah. Neh. vi. 18. He maintained a correspondence with this party, against the interests of Nehemiah; but this prudent governor, by his wisdom and moderation, defeated all their machinations. Nehemiah being obliged to return to Babylon, after he had repaired the walls of Jerusalem, *Tobiah* took this opportunity to come and dwell at Jerusalem; and even obtained of Eliashib, who had the care of the house of the Lord, an apartment in the temple. But Nehemiah returning from Babylon, some years after, drove *Tobiah* away, and threw his goods out of the holy place. Neh. xiii. 4—8. The year is uncertain. Scripture makes no farther mention of *Tobiah*: probably he retired to Sanballat at Samaria.

V. **TOBIAH**, son of Nokoda. His children or grand-children returned from the captivity. Ezra ii. 60. [children of *Nokoda*. Eng. Tr.]

TOBIE, Τῶβιτ, from תוב *tob*, good. 1 Macc. v. 18. See **TOB**.

I. **TOBIJAH**, or **THOBIAS**, a Levite, and doctor of the law, sent by king Jehoshaphat through the cities of Judah, to instruct the people. 2 Chr. xvii. 8. See **TOB ADONIJAH**.

II. **TOBIJAH**, or *Tobiah*. The Lord commanded the prophet Zechariah, vi. 10, 14. to ask of *Tobjah*, Heldai, (otherwise *Helem*), Jedaiah, and Josiah, (otherwise *Hen*), son of Zephaniah, lately returned from Babylon, a certain quantity of gold and silver, which they intended for an offering to the temple, to make crowns thereof, to place on the head of Joshua, son of Josedech, high-priest of the Jews. The Rabbins are of opinion, that these four persons were the same as *Daniel*, *Ananias*, *Azariah*, and *Mishael*.

TOCHEN, תכן, *middle*; from תוך *thoc*: otherwise, *preparation*; from כון *cun*. [A portion allowed, or measured out?] A city of Simeon, 1 Chron. iv. 32. Gr. *Tocca*.

TOGARMAH, תגרמא, Θεργὰμᾶ, *which is all bone, or strong*: otherwise, *breaking, or gnawing of the bones*: from גרם *gherem*, bone, strong, or very fearful. [From the Ethiopic, *fearful terror*, i. e. to the enemy.]

TOGARMAH, or **THOGARMA**, the third son of Gomer. Gen. x. 3. The learned are divided as to what country he peopled. Josephus and Jerom were of opinion, that *Togarmah* was the father of the Phrygians: Eusebius, Theodoret, and Isidorus of Seville, thought he peopled Armenia: the Chaldee and the Talmudists are for Germany. Several moderns believe that the children of *Togarmah* peopled *Turco-*

VOL. II. PART XXX. Edit. IV.

mania in *Tartary* and *Scythia*. Bochart is for *Cappadocia*: in consequence of what is said, Ezekiel xxvii. 14. "they of the house of *Togarmah* traded in thy fairs (at Tyre) with horses and horsemen and mules." He proves that *Cappadocia* was famous for excellent horses and asses. He observes also, that certain Gauls, under the conduct of *Trocmus*, made a settlement in *Cappadocia*, and were called *Trocmi*, or *Throgmi*. The opinion, which places *Togarmah* in *Scythia* and *Turcomania*, seems to stand on the best foundation.

Togarma, Ezek. xxvii. 14. xxviii. 6. is written by the LXX. *Thorgamah*, *Thogarma*, *Thergama*, *Thorgaba*. In Josephus *Thygrammes* and *Thorgammes*. The Armenians are called by some historians *Thorgomum*, which probably intends the *Thogarma* of Moses. [See **GALATIA**. Add. Bochart's opinion would refer the origin of this people to France.]

The *Turcos*, a very ancient people of Asia, on the shores of the Caspian Sea, called *Turcomans*, are by the Russians called *Truchmenzos*, which approaches to the *Throgmos*, or *Thurgamos*, by which some write *Thogarma*, as above. But the distance from hence to Tyre is considered as too great for these people to have traded to the Tyrian fairs: nor is it thought their country was favourable to the breeding of mules.

M. Guldenstaedt was permitted to make some extracts from a MS. chronicle in the Georgian language, compiled by order of *Tachtang*, late prince of Georgia, from the archives preserved in the monasteries of Gelati, near Cutais, and of Zcheta, near Teflis. This singular history states that

"In the year of the world 1792, there dwelt in a fortress, on mount Ararat, a man of the name of *Targamos*. He lived six hundred years, and was the father of eight sons: 1. *Aos*, from whom are descended the Armenians. 2. *Kartelos*, from whom came the Kartnelts (Georgians). 3. *Baidos*, ancestor of the people of Ranta (Shirvan). 4. *Moakan*, from whom are descended the Mokavnelts (people of Erivan). 5. *Lekas*, ancestor of the Lecta (Lesguis). 6. *Eros*, father of the Mingrella (Mingrelians). 7. *Kaukas*, of the Kaukasianta (Caucasians). And 8. *Egros*, father of the Imeretians and Caketians.

"Of these sons, the most distinguished was *Kartelos*. He had four sons, all of whom became *Mépé*, (sovereigns)."

This history mentions "*Alexander Makedonaeli*, (the Macedonian,) who came from *Sioletti* (the north) to *Katweli*:" took the cities in

2 T div. 2

rapid

rapid succession, among which we find *Aspaulani*, inhabited by Jews.

"From the building of Rome, which happened 3293 years after Adam, to the days of Merian, there reigned in Georgia twenty-two *Mépés*, whose names are mentioned in the chronicle: and in the reign of *Merian*, in the year of Christ 338, the Christian religion was established in this country." Ellis's *Memoir of the Caucasian Nations*, pp. 53, 54. London, 1788.

"There are in Georgia considerable numbers of Jews, called, in the language of the country, *Uria*. Some have villages of their own, and others are mixed with the Georgian, Armenian, and Tartar inhabitants, but never with the Ossi. They pay a small tribute above that of the natives. According to Gaerber, there are numbers of Jews scattered over the provinces of Shirvan and Daghestan; and he says, that they subsist principally by agriculture and raising cattle, very few of them being employed in trade. He adds, that they are a very ancient colony: their Rabbins pretend that their forefathers were driven from Jerusalem into Media, by the Musul Padishah, or King of Niniveh." *Ib.*

TOHU, תוהו, *Θοκὲ*, *that lives*; from תוהו *chajah*: otherwise, *that declares*; from תוהו *chivah*. [*bowing, prostration*. The same as]

TOHU, תוהו Heb. *Thoah*. *Dart, javelin*; from תוהו *thothach*. [The same as above.]

TOHU, or ΤΗΟΥ, son of Zuph, or Suph, father of Elihu, and grandfather of Samuel, 1 Sam. i. 1. 1 Chron. vi. 34. [*Toah*. Eng. Tr.]

TOI, תעי, תעי, *who wanders*: from תעי *thah*. [*laughter? or laughter?*]

TOI, or ΤΗΟΥ, king of Hamath, in Syria. When he heard that David had conquered king Hadadezer, he sent his son Joram to congratulate him on that occasion, and to offer him vessels of gold, silver, and brass. 2 Sam. viii. 9, 10, 11. A. M. 2960, ante A. D. 1044.

TOLA, תולע, *worm, or grub*: otherwise, *scarlet*, because this colour is made from a worm; from תולע *tholah*. [Perhaps, he was marked with crimson spots; as sometimes happens to children.]

I. TOLA, or ΤΗΟΛΑ, the tenth judge of Israel. He succeeded Abimelech, and judged Israel twenty-three years; from A. M. 2271, to 2294; ante A. D. 1310. Scripture says, *Tola* was the son of Puah, uncle to Abimelech by the father's side, and consequently brother to Gideon; yet *Tola* was of the tribe of Issachar, and Gideon was of Manasseh. To reconcile this, it is said, that Gideon and Puah might be uterine brothers; born of the same mother, who might successively have married two husbands, one of

the tribe of Manasseh, from which marriage Gideon proceeded, the other of the tribe of Issachar, who was father of Puah. See St. Austin, *Quest.* 47. in *Judic.* and other commentators on Judges x. 1. [Comp. FRAGMENTS, No. CCCXXIX.] *Tola* was buried at Shamir, a city in the mountain of Ephraim, where he dwelt. He had for successor Jair of Gilead.

II. TOLA, eldest son of Issachar, and chief of a family. Numb. xxvi. 23. Gen. xlvi. 13.

TOLAD, תולד, *birth, or generation*; from תלד *jalad*.

TOLAD, or THOLAD, a city of Judah, 1 Chron. iv. 29. yielded by Judah to Simeon. The Greeks call it *Molada*. [Probably the *El-tolad* of Josh. xv. 30. xix. 4. signifying *generation of God*.]

[Many nations considered themselves as children of God; Comp. Acts xvii. 28. So the Rhodians affirmed that they were children of the sun; the Romans, that they were sons of Mars; the Aicadians, that they were sons of Jupiter: the Gauls reported that they were descended from a deity named Dite, as Cæsar informs us, *De Bell. Gall. lib. vi. cap. 18.*]

TOMB. See SEPULCHRE.

TO-MORROW, is used in Scripture indefinitely, for any future time. For instance, Exod. xiii. 14. "when thy son asketh thee in time to come," Heb. *to-morrow*. And, Deut. vi. 20. "in time to come, your children might speak to our children," Heb. *to-morrow*: also Josh. iv. 6, 21. In the style of the Orientals *to-day* often signified the present life, and *to-morrow*, the life to come, Josh. xxii. 24. Jesus Christ forbids his disciples to indulge anxiety about *to-morrow*, and tells them that the morrow will take care for itself. [Comp. FRAGMENTS, No. D. Letter from late Rev. Mr. FELL.]

TONGUE. This word is taken in different senses:

1. For the *natural tongue*, the organ of speech.
2. For the *tongue*, or *language*, spoken in any country.

3. For good or bad discourse: thus we say, a *bad tongue*, a *slandorous tongue*, &c. Many questions are proposed about *tongues*, taken in the second sense, for language. See LANGUAGE.

To gnaw one's tongue, is a sign of fury, despair, and torment. The worshippers of the beast, "gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds." Rev. xvi. 10.

Tongue of the sea, — tongue of land, are terms

terms used in Scripture for an extremity or point of a sea. Or a peninsula, a cape, a promontory of land, having the sea on both sides.

Lingua eucharis, a tongue of blessing and kindness, Ecclus. vi. 5. in opposition to an ill tongue, a tongue of reproach and scandal: the first promotes friendship, love, and concord, among men; the other causes destruction, hatred and dissention.

Flagellum linguae, the flail, the lash of the tongue, malicious discourses, scandal, calumny, insulting and offensive speeches. The wise man says, Ecclus. xxvi. 6. that a jealous woman is a scourge of the tongue. In families, where polygamy was frequent, jealousy among women was the foundation of an infinite number of evil discourses and backbitings. The same author says, Ecclus. xxviii. 17, 18. "The stroke of the whip maketh marks in the flesh, but the stroke of the tongue breaketh the bone. Many have fallen by the edge of the sword, but not so many as have fallen by the tongue." And Job says, v. 21. God shall defend you from the lash of the tongue; you shall not be exposed to its strokes.

The gift of tongues with which God endowed the apostles and disciples assembled at Jerusalem, on the day of Pentecost, Acts ii. was communicated to the faithful, as appears by the Epistles of St. Paul, which regulate the manner in which this great privilege was to be used in their assemblies, 1 Cor. xii. 10. xiv. 2. and it continued in the church so long as God thought necessary, for the conversion of heathen, and the confirmation of believers. Irenæus testifies, lib. v. cap. 6. that it subsisted in the church in his time.

The Rabbins teach (see Basnage's *Jewish Antiquities*, tom. i. cap. 13. p. 111.) that the judges of the Sanhedrim ought to understand several tongues. Some extend the number to seventy, supposing there is only this number of languages in the world. It would be a shame to use an interpreter before this famous tribunal. Every one might present themselves here, either to accuse or to defend, without fear of not finding a judge who could understand his language. This is what the Jewish doctors pretend; but Josephus, *Antiq. lib. xx. cap. ult.* informs us, that the Jews made but little account of the study of languages, because they regarded it as a thing common to freemen and slaves; and which any one might acquire, if he pleased, by a little labour. They esteemed such only as studied the law and the holy writings, and who had a knowledge of them sufficiently extensive and profound, to interpret them to others.

They bring the instance of a Jew, the son of

Duma, who consulting his master about the study of foreign languages, received this answer: that he must meditate on the law of God both day and night; if you can find an hour, said the master, that is neither night nor day, you may then leave the study of the law, and read Greek. *Mishnah. in Sota, cap. 9.* They report also, that when Jerusalem was besieged by a king of the Asmoneans, they let down every day, in a basket, over the walls, so much money as was necessary for buying lambs for the daily sacrifices, which lambs they drew up again in the same basket. But a man, who spoke Greek, having acquainted the besiegers, that so long as the sacrifices were offered the city could not be taken, they sent up a hog in the basket, instead of the usual victim: and from that time they cursed every one that could speak Greek.

Tongue of Angels, 1 Cor. xiii. 1. St. Paul says, "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Some of the ancients thought, that angels had an audible language, because Scripture says, they speak to God, and discourse with one another. Others supposed, that they used the Hebrew tongue, as being the shortest and most expressive of all languages. A Rabbin, called Sochanan, boasted that he knew the language of angels and of devils, because he could exorcise the one, and conjure the other. *Vide Lightfoot—1 Cor. xiii. 1.*

But these opinions are now rejected: it is agreed that angels have no audible language, either common or particular. If they speak to God, if they commune among one another, it is by an operation of spirit and will, proper to their powers and state, by which they reciprocally communicate their thoughts. Souls and spirits speak by their desires, says Gregory the Great, *Moral. lib. ii. cap. 5. Animarum verba ipsa sunt desideria.*

When therefore, St. Paul says, that though he should speak with the tongue of men and of angels, it would be nothing without charity; he uses a supposed hyperbole, as when we say, angelical beauty, angelical voice, &c. I would have every one set a due value on the gift of tongues, says St. Paul; but though a man possessed the most exquisite eloquence, could he speak as well as angels themselves, this inestimable gift would be of little use to him, as to salvation, if he be without charity.

TOOTH. The Hebrews called *ivory, tooth*, q. "elephant's tooth." 1 Kings x. 22. They also called naked and craggy rocks *teeth*: 1 Sam. xiv. 4. The rock from which God caused the

water to gush, for quenching Samson's thirst, is called *mektesh*, the *jaw-tooth*. Judges xv. 19. When Moses appointed the law of retribution, *Legem talionis*, he ordered *tooth* for *tooth*. Exod. xxi. 24. To grind the *teeth*, to gnash the *teeth*, are tokens of sorrow, despair, and passion. Psal. xxxv. 16. God breaks the *teeth* of the wicked, Psal. lviii. 6. he puts it out of their power to injure good men. The wicked complain, that the fathers had eaten sour grapes, but the children's *teeth* were set on edge; Ezek. xviii. 2.—as if they would accuse God of injustice, for punishing the innocent, and sparing the guilty. Amos, iv. 6. tells the prevaricating Jews, that God had sent them *cleanness of teeth*, i. e. famine: They should not have wherewithal to defile their *teeth*. St. Jerom translates it, *stuporem dentium*. The Gospel, in several places, speaks of the gnashing of *teeth* of the damned, out of rage and despair. David says, that his enemies have *teeth* as sharp and piercing as swords or arrows. Psal. lvii. 4.

TOPARCHY, *Τοπαρχία*, a Greek word, signifying a lordship, the government of a place or district, which gives to the person who possesses it no particular title, either of governor, or president, or ethnarch, or tetrarch, or king. There is frequent mention in the Maccabees, of the three *toparchies* (or governments) of *Apherema*, *Lydda*, and *Ramashem*. 1 Macc. xi. 28. x. 30, 38. Pliny, *lib. iv. cap. 14.* enumerates ten *toparchies* of Judea; *Jericho*, *Emmaus*, *Lydda*, *Joppa*, *Acrabatene*, *Gophnitica*, *Thamnica*, *Betholene*, *Tephene*, *Orine*, wherein was Jerusalem, and lastly, *Herodium*. Josephus also, *de Bello*, *lib. iii. cap. 4.* names ten, of which Jerusalem was the chief; *Gophna*, *Acrabate*, *Thamna*, *Lydda*, *Ammaus*, *Pella*, *Idumea*, *Engaddi*, *Herodium*, *Jericho*. Elsewhere, *Antiq. lib. xiii. cap. 5.* he mentions three *toparchies*, added to Judea; *Samaria*, *Galilee*, and *Perea*; or *Samaria*, *Joppa*, and *Galilee*.

TOPAZ, *Topasius*, *פסד*, *Pitdath*, Exod. xxviii. 17. Vide also chap. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13. The LXX. St. Jerom, Pagninus, Leo of Juda, Junius, and the greater part of modern interpreters, translate *pitdath* by *topaz*: the paraphrasts Onkelos and Jonathan, by *a green stone*: Kimchi translates it the same; which agrees perfectly with the *topaz*, of which the finest are green. Pliny says, *lib. xxxvii. cap. 8.* *Egregia topazio gloria est, suo virenti genere.* Yet others maintain, that the most beautiful *topazes* are of a gold colour. It is probable enough that Moses expresses the *topaz* by the Hebrew *pitdath*, which has a good deal of resemblance to *topazios*, being read back-

wards. It is pretended this stone was named *topaz*, from an island in the Red Sea, of the same name. Pliny reports Juba king of Mauritania, to have been the first who found them: but if it were known to Moses, it must be much more ancient. Job speaks of the *pitdath* of Cush; Job xxviii. 19. which may confirm the opinion of those who suppose the *topaz* came from the Red Sea; because there was a country of Cush on the eastern shore of this sea.

Others conceive that *pitdath* signifies an *emerald*. Pliny says, *lib. xxxvii. cap. 5.* that the emerald is of a fine green, and comes from Ethiopia. The land of Cush often signifies Ethiopia; and Job speaks of the *pitdath* of Cush. [There were mines of *emeralds* on the Egyptian coast of the Red Sea; on the opposite coast was Cush.] This stone was the second of the first row in the pontifical breast plate, and had the name of Simeon on it. Exod. xxviii. 17.

The LXX. Psal. cxix. 127. translate by *topazion* the Hebrew word *pas*, or *phaz*, which rather signifies the purest gold, the gold of Phaz, or Pison. Compare Jer. x. 9. 1 Kings ix. 28. Dan. x. 5. Job xxvii. 22. [UPHAZ.]

TOPHEL, *לפח*, *Τοφάλ*, *ruin*, *folly*, *without understanding*, *insipid*; from *לפח* *thaphil*. Deut. i. 1. [Murmuring. Whether this was, where *murmurings* for want of food, or what other cause, happened? The Arabic signifies spit out, abominable, or stinking.]

TOPHET, *תפת*, *drum*; from *תפ* *thoph*: otherwise, *betraying*; from *פתח* *pathah*.

[TOPHET, *detestation*, *execration*. A place near Jerusalem, which was rendered abominable by idolatry. 2 Kings xxiii. 10. Jer. vii. 31. *that very detestable place*; the name is enforced, Isaiah xxx. 3.]

TOPHET. It is thought *Tophet* was the butchery, or place of slaughter at Jerusalem, lying south of the city, in the valley of the children of Hinnom. It is also said, that a constant fire was kept here, for burning the offal, and other filth, brought from the city. Into the same place they cast the ashes and remains of the images of false gods, when they demolished their altars and statues. Isaiah, xxx. 33. seems to allude to the custom of burning dead carcasses in *Tophet*, when speaking of the defeat of the army of Sennacherib, he says "For *Tophet* is ordained of old; yea, for the king it is prepared; [we may read, "for *Moloch* it is prepared."] he hath made it deep and large. The pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone doth kindle it."

Others think the name of *Tophet* was given

given to the valley of Hinnom, because of the sacrifices offered there to the god Moloch, by beat of *drum*, to drown the cries of the consuming children. In Hebrew, a drum is called *toph*. *Vide* MOLOCH.

Jeremiah, vii. 31. upbraids the Israelites with having built temples to Moloch, "The high places of *Tophet*, which is in the valley of the sons of Hinnom, to burn their sons and their daughters in the fire." We learn from the same prophet, that *Tophet* was a polluted and unclean place, where they used to throw the carcasses to which they refused burial, chap. vii. 32. xix. 11, 12, 13. King Josiah defiled the place of *Tophet*, where the temple of Moloch stood, that nobody might go thither any more, to sacrifice their children to that cruel deity. 2 Kings xxiii. 10, 11.

TORRENT, or BROOK. In Palestine, Arabia, and the neighbouring countries, where water is scarce, and the heat excessive, to find a torrent, brook, or rivulet, in the wilderness, or on a journey, is very acceptable and refreshing. God promises his people, that at their return from the captivity of Babylon, he would provide them streams of waters, in the deserts through which they should be obliged to pass. Isai. xxxv. 6. Jer. xxxi. 9. The Psalmist describes the Messiah, as a conqueror at the head of his army, who finds water in abundance on his march. Psal. cx. 7. [Others understand this very differently; He shall drink of the brook of suffering:—rather, *the brook of personal consolation*, and Divine supports.]

Figuratively, a *torrent* generally signifies plenty and abundance, whether of good or evil. A *torrent* or river of tears, Lam, ii. 18. Ps. xviii. 4. a *torrent* of iniquity, or *torrent* of Belial, according to the Hebrew. Psal. cxxiv. 5. My soul has passed through the *torrent*, it has been, as it were, plunged in the waters, but God has preserved it. A *torrent* of sulphur, &c. and in a contrary sense, a *torrent* or river of delights, of peace; rivers of gold, of butter and honey. Job xxii. 24. xx. 15.

[**TORTOISE, Testudo.** This is a class of animals, which is strongly allied to the reptile kinds. *Tortoises* are amphibious; yet some species more particularly affect the sea, or water; others the land. The *sea tortoise* is generally called *turtle*; but those kinds which are eaten under that denomination, were unknown to the ancients: yet some might probably be known to Moses, as beside those *land tortoises* which are common in the East, in Greece, &c. some of the larger kinds of *sea turtle* have been found and killed at the mouth of the Nile. Ne-

vertheless, the Hebrew *choled*, which our translators render *tortoise*, Lev. xi. 29. is by some rendered *land crocodile*, by others *green frog*:—it is an unclean animal; but the *choled*, if it be the *tortoise*, seems to be strangely inserted between the mouse and the ferret, which are land vermin; it should seem rather to mean the *weasel*, accordingly the LXX. so render it, and so the Vulgate, *mustela*.]

TOTAPHOTH, תופת, Totaphot. LXX. 'Ασάλευροι. *Aquila* 'Ενεκρά. Exod. xiii. 16. Deut. vi. 8. xi. 18. [*Sign, token, Eng. Tr.*] Jerom translates it by *appensum quid*, an *appendage*; and elsewhere by a *sign*. Several commentators think, that *totaphoth* is an Egyptian word, and denotes some sort of ornament, with which we are not well acquainted. The Septuagint generally translate it by *things immovable*, *Aquila*, by *things appendant*. The Chaldee paraphrasts sometimes translate it by *tephelim*, *preservatives*; sometimes by a *tiara*, a *crown*, a *bracelet*, probably according to the custom of the Jews of their time, who took the *totaphoth* for rolls of parchment, which they wore upon their foreheads. The Syriac has it, a *memorial before your eyes*; *Paguinus*, *bandages before the eyes*.

Some Rabbins say, that *totaphoth* signifies a *looking glass*; and several learned men conjecture (*Oleas. Munst. Mayer. Grot. &c.*) that in Egyptian it signifies *spectacles*. Scaliger, and Lightfoot, *Hor. Heb.* on Matthew xxiii. explain it by *amuleta*, *phylacteries*, *preservatives*; Samuel Petit, *Var. Lect. cap. 20.* תופת, *pudenda è luto efformata*: in the Septuagint he reads Αζα λευτα, from ἀζα, *dust*, and λευτα, *pudenda*, instead of 'Ασάλευρα, as usually read, i. e. obscene figures which the Pagans wore about them by way of preservative. St Jerom imagined, they were rolls of parchment that were moveable before, or between, the eyes of the Jews. Deut. vi. 8. *Movebuntur ante oculos tuos*: chap. xi. 18. *Inter oculos vestros collocate*: Exod. xiii. 16. *Quasi appensum quid*. And in his commentary on Matth. xxiii. though he quotes the Septuagint, who translate *totaphoth* by *immoveable things*, yet he does not omit to observe that the Pharisees explained the words of Moses too literally, and wrote the decalogue on ships of parchment, folded them up, put them upon their foreheads, and made as it were a crown of them, which was in motion upon their eyes. He remarks, that the Jews of India, Babylonia, and Persia, retained this custom in his time: and those who wore these rolls were esteemed the most devout. *Vide* PHYLACTERIES, ΤΕΦΗΛΙΜ, and PLATE.

I should

I should think that the word *totaphoth* signifies pendants, worn upon the forehead, and hanging down between the eyes. See Gen. xxiv. 22. And that Moses requires that the law of God should be always present to the minds of the Israelites, as those ornaments of the forehead were always before the eyes of those who wore them. The word *totaphoth* might, perhaps, be Egyptian. I observe, in most of the figures of priests, represented in the pictures of Isis, a little ornament raised upon the forehead, fixed to their bonnet. This ornament does not seem to be flowing on the forehead, but like a leaf turned up. By the words of Moses it should be an ornament peculiar to men, because he exhorts men not to forget the commandments of God, and not to lose sight of them, no more than they did of the *totaphoth*, which they hung on their foreheads. Vide FRAGMENTS, No. CCXXXVI. and Plate of PRIESTS' DRESSES.

TOUCHING, *Tangere*. "Of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. iii. 3. To touch a woman, Gen. xx. 6. *Non permisi ut tangeres eam*. And St. Paul, *Bonum est homini mulierem non tangere*: 1 Cor. vii. 1. It is best for a man to live in a state of continence. Isai. lii. 11. Do not touch, or eat, any thing unclean. The touching of unclean things defiled those who were clean, and the touching of holy things defiled those who were unclean, or who were not qualified to touch them. See Lev. v. 2, 3. vi. 18, 27, &c. God forbids to build an altar to him of such stones as had been touched by an iron tool. Deut. xxvii. 5. Josh. viii. 31. See HOLY ADD.

To touch, is also used for to punish, or to put to death. "We shall know that it is not his hand that smote us," that sent this misfortune upon us; 1 Sam. vi. 9. "Touch not my anointed;" 1 Chron. xvi. 22. Psalm cv. 15. And in Job i. 11. "Touch all which he possesses." Wisdom iii. 1. "The pangs of death do not touch them:" Also, chap. xviii. 20. *Tetigit et justos tentatio mortis*. Even the just themselves—the Israelites, were struck with death.

God touches the heart of those in whom he inspires sentiments of conversion and piety. Jer. iv. 18. 1 Sam. x. 26. Speaking after the manner of men, God himself is touched with repentance and grief, Gen. vi. 6. *Tactus dolore cordis intrinsecus*; or rather, he acts as if he really repented. [by conforming his judgments to the deserts of men.]

Jesus Christ upbraids the Pharisees with refusing so much as to touch with their finger those burdens which they laid upon others, Luke xi.

46. And God says, that the wicked Israelites do not stay to be purified from their first murders, before they commit fresh ones, Hos. iv. 2. *Blood touched blood*.

To touch the feet, expresses supplication. See Exod. iv. 25. 2 Kings iv. 27, 37.

TOWER, *Turris*; in Greek Πύργος, *Pyr-gos*; in Hebrew, *Migdol*. See MIGDOL.

TOWER of Strato. See STRATO.

TOWER of Siloam was probably near the fountain of that name, east of Jerusalem. Vide SILOAM, and MAP of JERUSALEM.

TOWER of the Flock, or **Tower of Adar**. Vide ADAR. It is said this tower was in the neighbourhood of Bethlehem, Gen. xxxv. 21. and that the shepherds, to whom the angel revealed the birth of our Saviour, appeared near this tower, where afterwards a church was built. Luke ii. 8, 15. Jerom, *Ep.* 27. Many interpreters assert, that this passage of Micah, "And thou tower of the flock, the strong hold of the daughter of Zion," stood for the city of Bethlehem; others maintain, that the prophet intended [the royal Zion, near] the city of Jerusalem.

TOWER of the Watchmen, 2 Kings xvii. 9. xviii. 8. We often find this form of speaking in Scripture—"From the tower of the watchmen to the fenced city," to express in general all the places [structures] of a country from the least to the greatest. A tower of watchmen, or of shepherds, stood alone in the midst of a plain, to lodge shepherds and herdsmen, who looked after the flocks;—or watchmen. King Uzziah caused several towers to be built for shepherds in the desert; and made many cisterns there, because he had a great number of flocks; 2 Chron. xxvii. 10. The Tower of the Flock, mentioned before, and that which Isaiah notices, v. 2. built in a vineyard, were of the same kind. Vide FRAGMENTS, No. CCXXXV. and Plate of AGRICULTURE. See GADARA, II. 7. Add.

Scripture speaks of the Tower of Phanel, of that of Succoth, of Shechem, and others: these were a kind of citadel or fortress to those cities. The Tower of Babel, was also, as it were, the fortress of Babylon; *Faciamus Civitatem & Turrim*, Gen. xi. 4, 5. Jerom observes, *ad Princ.* that the Septuagint often use in the Greek the word *baris*, which is a word proper to Palestine, to signify houses that were shut up on all sides, and constructed in the manner of towers. And this is probably what he would express in 2 Chron. xvii. 12. when he says, Jehoshaphat built in Judah houses in the form of towers. *Edificavit in Judah domos ad instar turrium*. The Hebrew has *Biranioth*, from the Chaldee *bira*, a palace. Vide BARIS. [They are com-

mon

mon in some parts of Greece, not wholly subjugated to the Turks, as Mainia, &c.]

Mention is also made of several *towers* in the city of Jerusalem; of which the true situation is little known. We shall not venture to determine here any thing of them.

Ezekiel, in two places, xxix. 10. xxx. 6. speaks of the *Tower* of Syene; Heb. בִּירְנִיּוֹת *Biranioth*:—*A turre Syenes, usque ad terminos Æthiopiæ*. But we have shewn, under the article SYENE, that the passage ought to be translated, from *Migdol* or *Magdolum*, a city in the Lower Egypt, to the city of *Syene*, at the southern extremity of Upper Egypt, on the frontiers of Ethiopia.

TOWER of Babel. See BABEL. The LXX. read, Isaiah x. 9. 'Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλώνος, καὶ Καλάνης ἡ ὁ πύργος ὠκοδομηθῆναι, Did not I take the country which is above Babylon and Chalaneh, where the *tower* was built?—The Greek fathers, who used this version, and thought it correctly represented the Hebrew, were really persuaded that this famous *tower* was built above Babylon, and that Chalaneh was the place where it was raised. But the Hebrew text implies, Is not *Calaneh* as *Carchemish*, *Hamath* as *Arpad*, and *Samaria* as *Damascus*? *i. e.* Have not I subdued all these cities? Comp. FRAGMENTS, No. DXCII.

TOWER of Shechem, Judg. ix. 46, &c. A citadel, or fortress, [*Acropolis*] standing on higher ground than the rest of the city, and capacious enough to receive above a thousand persons. After Abimelech had taken and razed the city of Shechem, he endeavoured also to take this *tower*, to which the inhabitants had retired; but as he could not conquer it, because it was extremely strong, he resolved to set it on fire; whereby all who had taken refuge in the *tower*, perished in the flames, or were stifled by the smoke.

TRACONITIS, Τρακωνίτις, *rough, strong*, from the Greek τραχὺν. [*rocky, or rugged.*]

TRACHONITIS, TRACHONITE, or DRACHONITE. St. Luke, iii. 1. says, that in the fifteenth year of Tiberius, Philip, son of Herod the Great, was Tetrarch of Iturea, and of *Trachonitis*. This province had *Arabia Deserta* east, *Batanea* west, *Iturea* south, and the country of *Damascus* north. *Trachonitis* is often ascribed to Arabia, to which it rather belongs than to Palestine. Josephus, *Antiq. lib. i. cap. 7.* says, it is situate between Palestine and Coelo-Syria, and was peopled by *Hush* or *Cush*, a son of Aram. The road to *Trachonitis* lay toward the lake Phiala, where were the sources of the Jordan. This province was full of rocks, which

served to harbour a great number of thieves and robbers, who often found employment for Herod the Great, as may be seen in Josephus. Eusebius says, *in loc. voce Kanath*, that the tribe of Manasseh extended into *Trachonitis*, towards Bostra; elsewhere, that Iturea penetrated also into *Trachonitis*, and into the desert near Bostra. Jerom says, that *Trachonitis* is beyond Bostra, inclining towards Damascus. Strabo speaks of two mountains called *Trachones*, which were above Damascus, towards Arabia and Iturea, where are steep mountains with caves in them, that would afford retreats to a thousand men. Comp. FRAGMENTS, Nos. DLVIII. DLIX.

TRADITION. A sentiment, custom, &c. not written in the holy books, but delivered down by succession, and, as it were, from hand to hand, is called *tradition*.

The Jews did not commit their *traditions* to writing, before their wars against the Romans, first under Vespasian, afterwards, under Adrian and Severus. Then the Rabbin Judas, surnamed the Holy, composed the *Mishna*, *i. e.* the second law; which is the most ancient collection of Jewish *traditions*. To this were added the *Gemara* of Jerusalem, and that of Babylon, which, together with the *Mishna*, form the *Talmud* of Jerusalem, and that of Babylon; these compose the supplement and explication of the *Mishna*, or principal code of their *traditions*. Vide MISHNA, TALMUD.

Jesus Christ, in the Gospel, often censured the false *traditions* of the Pharisees. He reproached them with preferring these *traditions* to the law itself; for the observation of which they even violated the commandments of God. Mark vii. 7, 8, 9, 10, &c. Matth. xv. "For laying aside the commandment of God, ye hold the *tradition* of men.—Full well ye reject the commandment of God, that ye may keep your own *tradition*." He gives several instances of their falsifications of the law, of their superstitious adherence to vain observances, while they neglected essential things. However, the Pharisees and Jews have not abated their supercilious zeal for the *traditions* of their fathers; and those who cherish not a blind respect for them, or do not pay unlimited submission to them, are looked upon as heretics. Witness the *Caraites*, who adhere to the text of Scripture, and who admit of no *traditions*, but such as coincide with the words and intention of the lawgiver.

The Jews call their *traditions* the *Oral Law*, pretending that God delivered them to Moses verbally, on mount Sinai, when he gave him the written law; that this lawgiver taught and committed

mitted them to the elders of the people, as a trust, which they were to convey down to their successors; and so on. Through this channel the Jews pretend to have received all their *traditions*, which are read at this day, in the *Talmuds*: and hence proceeds their extravagant veneration for them; which is carried so far, as to make them prefer these before the most express texts of Scripture. See *LAW Oral*.

The Christians also had *traditions*, which they received from Jesus Christ, or his apostles. St. Paul, 2 Thess. ii. 15. says, "Therefore, brethren, stand fast, and hold the *traditions* which ye have been taught, whether by word, or by our epistle." The ancient fathers acknowledged the truth and authority of the apostolical *traditions*, as well written as not. *Vide Iren. contra Hæres. lib. iii. cap. 3, 4. Tertull. de Corona Militis, cap. 3. Basil, ad Amphilocho. de Spiritu Sancto, cap. 29. Chrysost. in 2 Thessal. ii. Epiphian. Hæres. lxi. August. Ep. olim. 118. nunc. 54. ad Januar.* But they have not pretended that we must blindly receive as apostolical *traditions* all that may be put upon us as such. Reason and discretion teach us to distinguish the true from the false: we are obliged to admit of none, but such as are approved of and authorized, by general consent in the church.

[*TRANCE*, seems to mean, in Scripture language, a rapture of mind, an ecstasy; in what a *trance* might differ from a vision, it is not easy to say; unless, that during a vision, the senses of the person who beheld it were awake and active; whereas, during a *trance*, the bodily senses were suspended. St. Paul was in a *trance* when rapt up into the third heaven, and he could not tell whether he were "in the body or out of the body;" certainly this implies a temporary absence of the exercise of the bodily senses, at least. The LXX. render by the word *ecstasy*, what the Hebrew expresses by a *deep sleep*, or a *dead sleep*. Adam might be in a *trance* when Eve was formed from his side: Balaam was in a *trance* when he saw the visions of the Almighty: Daniel and St. John appear to have been in *trances*, and to have had their mental faculties greatly enlarged, invigorated, and exalted, in order to receive those communications which were about to be made to them. Whether immediate communications of supernatural information, from supernatural personages and powers, might not always be too powerful (unless expressly prevented) for the constitution of the human body, so as to produce a *trance*, astonishment, ecstasy, or temporary kind of approach towards death, by the suspension of the personal faculties, may deserve consideration.]

TRAGELAPHUS, τρῆ, *Alko*; from the Greek τράγος, a goat, and ελαφόν, a stag.

TRANSFIGURATION. After our Saviour had enquired of his disciples, what men thought of him? and, what they themselves thought of him? St. Peter answered, that he was the Son of the living God. Then Jesus Christ began to speak of his passion, as at hand, Matth. xvi. 28. adding, "Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom." Six days after this promise,—[Matth. xvii. 1. says *six days*; but Luke ix. 28. mentions *eight days*; probably because he counted inclusively, reckoning the day of the promise, and the day of the execution of that promise; whereas the other evangelist regarded only the six intermediate days. One evangelist also says, *about eight days*—the other, *after six days*.]—Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was *transfigured* before them, and his face did shine as the sun, and his raiment was white as the light: and behold there appeared unto them Moses and Elias talking with him."

The subject of their conversation, says St. Luke, was the expected suffering, and death of Jesus at Jerusalem.

We conceive that this *transfiguration* happened in the night: hence proceeded the sleep which oppressed the apostles. Moreover, St. Luke observes that the *next day* they came down from the mountain. Luke ix. 37. Therefore they had passed the preceding night there. The chief design of the Son of God in this *transfiguration*, was, according to the fathers, to fulfil his promise made a few days before, that he would let some of his disciples see a glimpse of his glory before their death; and to fortify them against the scandal of the cross; by giving them this convincing proof that he was the Messiah. It is observed, with great reason, that the condition in which Jesus Christ appeared among men, humble, weak, poor, despised, was a true and continual *transfiguration*; whereas, the *transfiguration* itself, in which he shewed himself in the real splendor of his glory, was his true and natural condition.

[It is probable, that being well aware of the sufferings which awaited him at Jerusalem, Jesus himself was refreshed by this manifestation, and by the encouragement resulting from a view of the glory that should follow his crucifixion: hence his *decease* is not expressed by the usual term for *death*, but by the term *exodus*, implying a deliverance from suffering, with an admission

nion into a state of happiness; as the Israelites were released, by their *exodus*, from the bondage of Egypt, and conducted into Canaan, the land of rest, from their labours and wanderings.]

It is the common opinion of interpreters, that this *transfiguration* occurred upon mount *Tabor*: but this opinion is attended with great difficulties. *Vide TABOR.*

As to the appearance of Moses and Elias, it is asked, how could the apostles know them? It is answered, that Jesus Christ might call them by their names; or, he might tell his apostles so afterwards. Or, the apostles might know them by pictures or descriptions, received from their ancestors: for it cannot be doubted but that among the Jews there was a covert tradition of these matters, as there is in the Christian church, concerning the likeness, for instance, of St. Peter, or of St. Paul.

The fathers observe in this manifestation, that the law, represented by Moses, and the prophets, represented by Elias, gave testimony to our Saviour. It is believed that Moses was raised from the dead on this occasion: as for Elias, he did not die; and he came from the place where he now is, a place unknown to men, to appear on the mount of *transfiguration*. Some have thought that these two holy persons did not appear in reality, but in figure only. See SOUL, SPIRIT.

TRANSMIGRATIONS. See CAPTIVITIES. Great difficulties are started concerning the country whither the ten tribes of Israel were transplanted. Scripture informs us, 2 Kings xv. 29. 1 Chron. v. 26. that *Tiglath-Pilneser* carried away Napthali, Reuben, Gad, and the half tribe of Manasseh, from beyond Jordan, to *Halah*, to *Habor*, and to *Hara*, A.M. 3264. About twenty years after, in 3283, when *Salmanasser* took Samaria, he carried off the rest of Israel into Assyria, to *Haluh*, to *Habor*, on the river of *Gozan*, and into the cities of the Medes. 2 Kings xvii. 6. xviii. 10. Comp. FRAGMENTS, No. DLXXI.

Lahela and *Halah* are certainly the same, and probably denote the land of *Havilah* or *Cholchis*. *Habor*, or *Chabor*, is the river *Chaboras*, and the country watered by it. *Gozan*, or *Gauzan*, is the name of the province through which the river *Chaboras* flows, according to 2 Kings xviii. 10. *In Habor fluvii Gozan*; and xvii. 6. *In Habor juxta fluvium Gozan*. There is also a district in Media, called *Gauzan*, between the rivers *Cyrus* and *Cambyses*. Benjamin of Tudela places *Gozan* in Media, four days journey from *Hamdam*. By *Gozan* the Jews understand the river *Sabbatium*, which does not run on the

VOL. II. PART XXX. Edit. IV.

Sabbath-day; but on this day is surrounded by fire, so as not to be passable.

Hara, or *Ara*, is in Media. This is probably the province of the *Areans*, known to the ancient geographers. Benjamin of Tudela assures us, that there were in Media fifty cities peopled by Israelites. We see by Tobit i. 11, 16. iii. 7. v. 8. that there were Israelites at Nineveh, at Rages in Media, at Shushan, or Susa, and at Ecbatana. In our Saviour's time there were Israelites scattered through the provinces of the East, Acts ii. 9, 10, 11. *Persia*, *Media*, the country of *Elam*, *Mesopotamia*, *Cappadocia*, *Pontus*, *Asia*, *Phrygia*, *Pamphilia*, *Egypt*, *Cyrenaica*, the island of *Crete*, *Arabia*, &c. St. James, i. 1. writes to the twelve tribes that were dispersed. Philo, *Legat. ad Caium*, describes the Jews as being very numerous throughout the East, under the empire of the Persians. Josephus, *Antiq. lib. xi. cap. 5.* speaking of the ten tribes, says, that in his time they were in great multitudes beyond the Euphrates. And Jeron, in *Ezech. xxiii.* assures us, that even in his time the ten tribes existed in captivity, in the mountains and cities of Media.

The second book of Esdras, xiii. 41, &c. advances a notion, that the Israelites carried captive by *Salmanasser*, resolved on withdrawing from among the nations, that they might serve God with greater liberty; and that for this purpose they passed over the Euphrates, God having opened the channel of this river, by a miracle in their favour, like that when he gave the Hebrews passage over the Jordan, under Joshua. They marched a year and a half before they arrived at the place they intended. At last they settled at *Arzeret*, where they are to remain to the latter ages, and then the Almighty will recall them, and again open a passage for them through the Euphrates.

But where is this country of *Arzeret*? The Hebrews themselves do not know it. Josephus Ben-Gorion says, that when Alexander the Great would have passed over the dark mountains which separate the country of the Israelites from the other nations, he was prevented by a voice which cried to him, *Take care that you enter not into the House of God*. Benjamin of Tudela reports, that after a journey of one and twenty days, as he travelled towards the North, he arrived at the kingdom of the *Rechabites*, the extent of which was sixteen days journey. Of the cities of this kingdom he relates many particulars, but does not say that this was the kingdom of *Arzeret*.

Manasseh Ben-Israel pretends, in *La Esperanza di Israel*, that the Israelites of the ten tribes retired

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retired into Tartary, whence several of them passed into America; which opinion is not peculiar to him. Many learned men have thought (Philip. Mornay, *de Verit. Relig. Christ. cap. 26. Geneb. Chronic. Religions du Monde, tom. ii. Vide Grot. de Origin. Gent. Americ.*) that the ten tribes were settled in Tartary; whence they have spread into Russia, Muscovy, Poland, Lithuania, where they are in greater numbers than in any other places of Europe. The Tartars have preserved several Jewish customs. They eat no swines-flesh, are circumcised at nine years old, observe the Levitical law, which requires that the brother shall marry his brother's wife, if he dies without children. Davity relates, *Etats du Turc en Asie, p. 124, 168.* that the king of Thabor, in Tartary, came into France in the reign of Francis I. and proposed to this prince to become a Jew. He made the same proposal to several other princes of Europe, who received it with contempt.

It is believed that several Jews passed from Tartary into China. Comp. FRAGMENTS, No. DCIV.

As to that opinion which supposes the Israelites of the ten tribes, or a part of them, to have passed into America, the foundation of it is this: Montesini, in his relation addressed to Manasseh Ben-Israel, says, that he found many Israelites concealed behind the mountains Cordilleron [Cordilleras], which are on the confines of Chilly [Chili] in Armenia, [South America.] He adds, that when he advanced farther into this country, he arrived at the banks of a river, and a signal being given, he saw people appear who pronounced in Hebrew those words of Deuteronomy, "Hear, O Israel, the Lord thy God, is the only [one] Lord." They held Abraham, Isaac, and Jacob, to have been their progenitors, and pretended to be of the posterity of Reuben. They said they had been brought into this country by the particular and miraculous providence of God; that at the instigation of the Magi, the Indians had three times waged war against them, but that the Israelites had always been victorious. That at last, the Magi having escaped the slaughter, declared that the God of Israel was the only true God, and that at the consummation of ages the Israelites should become masters of the world.

This relation of Montesini deceived Manasseh, who thereupon composed his treatise called *The Hope of Israel*. In this he maintains, that Asia and America were heretofore but one continent, which God divided at the streights of Anian: that it was before this separation the Israelites passed thither, and fixed them-

selves there, notwithstanding the opposition of the inhabitants. He supports this opinion from those words of the prophet Isaiah, li. 5, "The isles shall wait upon me, and on mine arm shall they trust." xlii. 4. "The isles shall wait for his law." America, says Manasseh, is intended by the word *isles* in these passages. [Behring's Straits, which separate Asia from America, are so narrow, that both shores may be seen from a ship sailing in mid-channel.]

Sir William Penn, in his letter concerning the state of the dominions of the English in America, is persuaded, that the Americans originally were derived from the Hebrews. Their countenances, especially those of their children, have so exact a resemblance to those of Jews, that in looking upon them any one would think that they saw the Jews themselves. Their eyes are small and black: they reckon by moons: they offer up their first-fruits: their altars are said to be composed of twelve stones: their mournings continue a year: their women observe the same customs as the Jewesses: their language is masculine, short, close, energetic; one word serves instead of three, the rest being supplied by the hearers.

Others add, that the Mexicans receive circumcision; that giants have been seen heretofore in their country; that the Americans have some notion of the deluge, and of the passage over the Red Sea: that in some places of Peru they kill a white lamb, the blood of which they mingle with meal and distribute it to the people, who with this blood make a token over the doors of their houses. Some of them believe a resurrection; they keep up a perpetual fire in honour of their gods; observe a year of jubilee at the end of fifty years, and a sabbath every week. These marks of conformity between the Americans and the Israelites, and many others that have been taken notice of, cannot be merely casual. It must therefore be acknowledged, that the Israelites penetrated as far as America, either by China, or some other way.

Some Jews suppose them to have passed thither from Spain or France; and these understand the words of Obadiah, verse 20, to allude to this passage. *Vide SOPHARAD, BOSPHORUS.*

But, when we consider these proofs with a little attention, and examine the facts advanced as foundations of this opinion, we find a great part of these characters fallacious; other parts are doubtful, and others equivocal. If we observe among the Americans some traces of Judaism, we may also observe some marks of Christianity, but more especially a declared open Paganism and idolatry. So that nothing can be reasonably

reasonably concluded about the origin of the Americans, as proceeding from either Jews or Christians.

It has been said, long ago, that the ten tribes, at least a part of them, are settled in Ethiopia. It is thought that at, and after, the time of Solomon, many Hebrews followed the queen of Sheba. Rabbi Eliezer tells us, *vide Bartolocci, Bibl. Rabbin. tom. 1. p. 129.* that in the time of Jeroboam, the tribe of Dan went into this country, and, after some time, that the tribes of Napthali, of Gad, of Asher, and of Moses, went thither. The tribe of Moses, (of which tribe Scripture mentions nothing) according to him, was idolatrous: but being converted, they built themselves palaces in the land of their settlement. These tribes united, under a powerful monarch of their own nation, who could bring into the field, six score thousand horse, and a hundred thousand foot. But what we may be certain of is, that in Ethiopia there are many Jews, that they are brave and warlike, and that, at times, some of them have been powerful. In the seventeenth century one of them proclaimed himself king of a little mountainous country, which was of very difficult access; as we are informed by the two ambassadors of the king of Ethiopia, whom M. Bernier saw at the court of the great Mogul. Bernier, *Voyage de Cachemire, lib. iv.* These Jews pretend to be descended from Judah, and there is no proof of their descent from other tribes. [Mr. BRUCE confirms this; and has given a history of their nation, with particulars of their policy, &c. in his *Travels to discover the Source of the Nile.*]

Olaus Rudbek, son of the famous M. Rudbek, author of the *Atlantica*, in his *Laponia Illustrata*, pretends, that we must not expect to find the remains of the ten tribes of Israel either in Asia, or in Africa, and much less in America; but in the utmost northern climes, even in his own country, Lapland. These surmises he supports by some general probabilities, and by the conformity between the manners and ceremonies of the Laplanders and those of the Jews. But, upon this foundation, there can be no country in the world in which the Jews of the ten tribes, may not be found.

Certain it is, first, that there is no place of the earth known to us, where the ten tribes can be found politically united, as one people: Secondly, that there are but few countries where there are not Jews, *i.e.* Israelites, and consequently, some traces of their religion: Thirdly, that a great number of captive Israelites returned into their own country under the

governments of the Persians and Greeks: Fourthly, that the tribes of Judah and Benjamin, and the ten tribes of Israel, are at present so blended together, that it is hardly possible to distinguish them, and therefore it is needless to give ourselves trouble in seeking the ten tribes in any part of the world. See CAPTIVITY, &c. [Sir W. JONES has lately hinted at their settlement toward India, which is very probable. But Major Rennell having found the cities mentioned in S.S. still existing in Media and Persia, finds in the same districts vast numbers of Jews, at this day. That colonies of Jews might travel to great distances, is evident, from the Black Jews found in India, by Dr. Buchanan, together with White Jews, &c.]

TREASURE, *אוצר, Θησαυρος. Thesaurus.* The Hebrew word signifies any thing collected together, in stores, provisions, magazines. So, a treasure of corn, of wine, of oil; treasures of gold, silver, brass; treasures of coined money. Snow, winds, hail, rain, waters, are in the treasures of God: "He bringeth the wind out of his treasures," Psal. cxxxv. 7. Jer. li. 16. We say also, a treasure of good works, treasures of iniquity, to lay up treasures in heaven, to bring forth good or evil out of the treasures of the heart. The wise men opened their treasures, *i.e.* their packets or bundles, to offer presents to our Saviour. Joseph told his brethren, when they found their money returned in their sacks, that God had given them treasures. Gen. xliii. 23. The treasures of the house of God, whether in silver, corn, wine, or oil, were under the care of the Levites, the porters, or door-keepers, of the temple. The kings of Judah, had also keepers of their treasures, both in city and country; 1 Chron. xxvii. 25. 2 Chron. xxxii. 27, &c. and the places where these magazines were laid up were called treasure-cities.

Pharoah compelled the Hebrews to build him treasure-cities, or magazines: Exod. i. 11. *ערי מסכנות, Urbes Tabernaculorum*, says the Vulgate; but the best interpreters translate the Hebrew by treasure. This word is often used to express any thing whatever in great abundance. Colos. ii. 3. "In Jesus Christ are hid all the treasures of wisdom and knowledge." The Wise Man says, that wisdom contains in its treasures understanding, the knowledge of religion, &c. St. Paul, Rom. ii. 5. speaks of heaping up a treasure of wrath against the day of wrath, &c. And the prophet Amos says, iii. 10. they treasure up iniquity, they lay up iniquity as it were in a store-house; which will bring them a thousand calamities.

The treasures of impiety or iniquity, Prov. x. 2.
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express ill-got riches. The *treasures* of iniquity, says the Wise Man, will eventually bring no profit; in the same sense, Christ calls the riches of iniquity, *Mammona iniquitatis*, an estate wickedly acquired. Luke xvi. 9.

Gospel faith is the *treasure* of the just; but St. Paul says, 2 Cor. iv. 7. "We have this *treasure* in earthen vessels." Isaiah says of a good man, xxxiii. 6. "the fear of the Lord is his *treasure*." We read, Eccus. xxix. 11. "Lay up thy *treasure*, according to the commandment of the Most High, and it will bring thee more profit than gold." Our Saviour tells us, Matth. xii. 35. "A good man, out of the good *treasure* of his heart, bringeth forth good things; and an evil man, out of the evil *treasure*, bringeth forth evil things." Nothing can proceed from us, but what is within us, whether good or evil.

Under the name of *treasure*, is often understood some secret, unknown, and precious thing. Deut. xxviii. 12. "The Lord shall open unto thee his good *treasure*, the heaven, to give the rain unto thy land, in his due season." The terrible effects of the vengeance of the Lord, "Is not this laid up in store with me, and sealed up among my *treasures*?" Job asks, "Have you penetrated the *treasures* of the snow, and have you seen the *treasures* of the hail? All these things are unknown to mortals; God keeps them concealed in his *treasuries*."

TREES. There is hardly any thing less certain in Scripture, than the Hebrew names of plants and trees. [which amount to, at least, two hundred and eighty.] We shall not attempt to enumerate them here, but rather, as occasions offer, shall speak of the chief of them mentioned in Scripture.

[**TREES.** Barren trees in Judea, were stigmatized with marks of infamy. Trees which shook off their fruits before they were ripe, were marked with red, and loaded with stones, say the Rabbins. Comp. FRAGMENTS, No. LXVII. Matt. xxi. 14. Mark xi. 12.]

When the Jews had planted a vine, or fruit-tree, they were not allowed to eat the fruit, during the first three years: They offered to God that of the fourth year, and afterwards might use whatever those trees produced. Lev. xix. 23. The fruit of the first three years was accounted unclean: Scripture says, that for these three years they allowed a sort of circumcision to the trees: *Auferetis præputia eorum*. After this they became common. They *profaned* (as it were) their trees, after they had offered the first fruits to the Lord.

Tree of Life: this was a tree planted in the midst of Paradise; whose fruit had the power

T R E

of preserving the life of Adam, if he had continued obedient to the commands of God: But this *tree of life* became to him a *tree of death*, because of his infidelity and disobedience.

Tree of the knowledge of Good and Evil. This was also planted in the midst of paradise, and Adam was forbid to touch it on pain of death, Gen. ii. 17. It is disputed, whether the *tree of life*, and that of the *knowledge of good and evil*, were not the same tree? Opinions are divided: but that opinion which makes them distinct, seems to be the most probable.

These reasons are generally alleged, for and against the opinion which supposes the *Tree of Life*, and the *Tree of Knowledge*, to be two different trees. Moses says, that God planted the garden of Eden, and placed therein all sorts of good trees, particularly the *Tree of Life in the midst of the garden*, as also the *Tree of the knowledge of Good and Evil*. And when he placed Adam in Paradise, he said to him, "Of every tree of the garden thou mayest freely eat; but of the *tree of the knowledge of Good and Evil*, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." And when the serpent tempted Eve, he said to her, "Yea, hath God said, ye shall not eat of every tree in the garden?" Eve answered, God hath permitted us to eat of all fruits of Paradise, "but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." To which the serpent replied, "Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be open, and ye shall be as gods, knowing good and evil." And after Adam and Eve had transgressed the command of God, he drove them out of Paradise, saying of them, "Behold the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the *Tree of Life*, and eat, and live for ever,—therefore the Lord sent him forth from the garden of Eden."

From these passages it is inferred in favour of one tree only, whose use was forbid to Adam; *First*, that there is no necessity for admitting two trees; the same fruit that could prolong Adam's life, might also communicate knowledge. *Secondly*, the text of Moses may very well be understood of one tree: "God planted the *Tree of Life*, or the *Tree of Knowledge*." Frequently in the Hebrew the conjunction *and* is equivalent to the disjunctive *or*; in like manner, "lest he put forth his hand, and take also of the *Tree of Life*, and live for ever," may be explained in the same sense: Lest he should return

to it again, to obtain life also; as he has already eat of it in order to obtain knowledge. *Thirdly*, the tempter plainly ascribes to the same *tree*, the fruit of life, and the fruit of knowledge; "Ye shall not surely die; for God doth know, that in the day ye eat thereof, ye shall know good and evil." He confirms them against the apprehensions of death, and assures them of knowledge; by their eating the forbidden fruit.

But, the contrary opinion seems to have a better foundation in the letter of the text. Moses plainly distinguishes two *trees*, the *Tree of Life*, and the *Tree of Knowledge*; why then should we confound them without necessity? Life and Knowledge are very different effects; why should they be produced by one and the same fruit?—was it too much to forbid Adam the use of two *trees*? The discourse of God with Adam after his fall, seems to be express, for a distinction of *trees*:—"Lest he take also of the *Tree of Life*, and eat, and live for ever." As if he had said, he has already tasted of the fruit of Knowledge: he must be driven away from the fruit of Life, lest he should take of that also. The tempter indeed assures Eve and Adam against the fear of death; but he only offers them the fruit of Knowledge, telling them, that as soon as they had tasted of it, they should have the knowledge of gods. Hence, after their sin, it is said, their eyes were open. These reasons incline us to prefer this opinion, instead of the former, which we had espoused. See St. Austin, *lib. vi. cap. 30.* of his imperfect work against Julian.

It is enquired, of what nature was the forbidden fruit? Some have thought it was wheat, others the vine. Rabb. in *Sanhedrin*, fol. 70. *Bemidbar. Rabb.* fol. 170, and 238. Others the fig-tree. Theodor. *apud Theodoret. qu. 28. in Genes.* Isidor. *Pelus. lib. i. ep. 2.* Others the cherry-tree, others the apple-tree. This last sentiment has prevailed, though no better founded than the rest. However, they quote the passage of Canticles, viii. 5. "I awakened you under the apple-tree; there your mother lost her innocence;"—as if Solomon here intended to speak of the fall of the first woman. We read this passage thus in our translation: "I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth that bare thee." Comp. FRAGMENTS, No. CCCCXXVI.

Many of the ancients considered this whole relation of Moses as figurative: and were of opinion, that his account could only be understood as an allegory. St. Austin thought, *de Genes. ad liter. lib. viii. cap. 5. and de Pecat.*

Mentis. lib. ii. cap. 21. that the virtue of the *Tree of Life*, and that of the *knowledge of good and evil*, were supernatural and miraculous. Others have thought, that this virtue was natural to them. Joseph. *Antiq. lib. i. cap. 1.* Bonavent. in 2. *Sent. dist. 19.* Strab. in *Genes.* Hug. Victor, Abulens. *alii passim.* According to Philo, *de Opificio Mundi*, p. 95. the *Tree of Life* represents Piety, and the *Tree of Knowledge*, Prudence. God is the foundation of these virtues. The Rabbins tell very incredible and ridiculous stories concerning the *Tree of Life*: that it was of a prodigious size, and all the waters of the earth gushed out at its foot: that one could hardly go round it in five hundred years. Perhaps all this is allegorical; but the secret meaning is hardly worth the trouble of penetrating into. Basnage, *Hist. Jews, lib. vi. cap. 12. art. 18.*

[In considering the question of the *Tree of Life*, it should not be forgot, that, if the natural properties of the *Tree of Knowledge* were deleterious, as every thing leads us to conclude, then the notion of obtaining a renovation of vital powers, or prolongation of life from it, is an unequivocal contradiction. And farther, that various allusions are made in Scripture to the *Tree of Life*, and its properties; but, none to the *Tree of Knowledge*: that is forgotten, as if it had never existed; or, having existed on a special occasion, only, was ever after buried in oblivion.

Ezekiel alludes to the *Tree of Life*, chap. xlvii. 7, 12. "On the brink of the river, on each side, shall grow all trees for food, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months:—the fruit shall be for food, and the leaf for medicine." Certainly, this is perfectly distinct from any reference to the *Tree of Knowledge*.

This passage is imitated by the writer of the Apocalypse, chap. xii. 2. "On either side of the river of the water of life, was the *Tree* [read *trees*, for one *tree* could not stand on both sides of a river.] of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the *tree* were for the healing of the nations." Inasmuch then, as we find no suspicion of any ill effects following the use of the fruit, or the leaves of the *Tree of Life*,—nor the smallest hint of any change in its properties, from evil to good, it should seem demonstrable that these *trees*, of whatever kind they were, were not the same, nor even in any degree similar.]

[TRENCH. Vide FRAGS. No. CCXXI. seq.

TRENCHES are a kind of ditches cut into the earth,

earth, for the purpose of receiving and draining the water from adjacent parts. Somewhat of this kind was the *trench* cut by the prophet Elijah, to contain the water which he ordered to be poured on his sacrifice, 1 Kings xviii. 32. and which, when filled to the brim with water, was entirely exhausted, evaporated, by the fire of the Lord, which consumed the sacrifice.

TRENCHES, the. This is a military term, and denotes one description of the approaches to a fortified town; they are sunk into the earth, in the present day. *Trenches* were anciently used to surround a town, to enclose the besieged, and to secure the besiegers against attacks from the besieged. *Trenches* could not be cut in a rock; and I suspect, that when our Lord tells Jerusalem, Luke xix. 43. "Thy enemies shall cast a *trench* about thee," meaning "they shall raise a wall of inclosure;" he foretold what the Jews would barely credit, from the nature of the case; perhaps, what they considered as impossible: yet the providence of God has so ordered it, that we have evidence to this fact, in Josephus, who says, that Titus exhorting his soldiers, they surrounded Jerusalem with a *wall* in the space of three days: although the general opinion had pronounced it impossible. This *circumvallation* prevented any escape from the city, and deterred from all attempts to relieve it, by succours going into it.

Such being the nature of *trenches*, we are led to suppose that our translators have used this word incorrectly, 1 Sam. xxvi. 5. "Saul was sleeping within the *trench*;" because, a *trench* demanded too much labour, and was too tedious an operation to be cut around every place where a camp lodged for a night. The margin therefore hints at a *circle*, or *ring*, of *carriages*; and so Buxtorf interprets the word: it seems, however, more likely that it means a *circular* encampment, in the midst of which stood the tent of Saul; or, a *circular* guard which surrounded the royal tent, as Mr. HARMER supposes. I doubt, however, from the description given of the tent of *Nadir Shah*, whether it may not mean a *circular* skreen, with passages, which surrounding the royal tent, kept off, from passing into that tent, all persons but those to whom the guards gave regular admission. This screen might be of canvas, or of any other substance, like the tent itself, or, &c. Comp. FRAGMENTS, No. DCXCII.]

[TRESPASS, is an offence committed, a hurt, or wrong done to a neighbour; it partakes of the nature of an error, or slip, rather than of deliberate or gross sin: the delinquent who had *trespassed*, was of course bound to make satisfaction; but an offering or oblation was allowed

him, whereby to reconcile himself to the Divine Governor, Lev. v. 6, 15. *If a person sin through ignorance, or inadvertency, &c.*

For TRESPASS-MONEY, vide 2 Kings xii. 16. It was not brought into the temple treasury; but belonged to the priests.

It deserves notice, that whoever does not forgive the *trespasses* of a fellow man against himself, is not to expect that his Father in heaven will forgive his *trespasses*; if he will not forgive smaller, inadvertent, non-intentional offences, but harbours a bitter, revengeful disposition, how should he propitiate God, when God withholds forgiveness for his lesser crimes? and moreover, charges him with accumulated guilt by great transgressions? May this thought promote a forgiving spirit, a spirit of reconciliation, and mutual charity between neighbours and friends!]

TRIBE. Jacob having twelve sons, who were heads of so many families, which all together formed a great nation; each of these families was called a *tribe*. But this patriarch on his death-bed adopted *Ephraim* and *Manasseh*, the two sons of Joseph, and would have them also to constitute two *tribes* in Israel. Gen. xlviii. 5. Instead of twelve *tribes*, there were now thirteen, that of Joseph being two. However in the distribution of lands by Joshua, under the order of God, they reckoned but twelve *tribes*, and made but twelve lots. For the *tribe* of Levi being appointed to sacred service, had no share in the distribution of the land; but received certain cities to dwell in, with the first fruits, tithes, and oblations of the people.

The *twelve tribes*, while in the desert, encamped around the Tabernacle of the Covenant, each in due order. To the *east* were Judah, Zebulun, and Issachar: to the *west* were Ephraim, Manasseh, and Benjamin: to the *south* were Reuben, Simeon, and Gad: and to the *north* were Dan, Asher, and Napthali. The *Levites* were distributed round about the tabernacle, nearer to the holy place than the other *tribes*; so that Moses and Aaron, with their families, were to the *east*, Gershom to the *west*, Kohath to the *south*, and Merari to the *north*.

In the marches of Israel, the *twelve Tribes* were divided into four great bodies. The first body, in front of the army, included Judah, Issachar, and Zebulun: the second was composed of Reuben, Simeon, and Gad. Between the second and third body of troops, came the *Levites* and priests; with the ark of the Lord, and the furniture of the Tabernacle.

The third body of the army of Israel was composed of Ephraim, Manasseh, and Benjamin.

The

The fourth, which brought up the rear, was Dan, Asher and Napthali.

In the division made by Joshua of the land of Canaan, Reuben, Gad, and half of Manasseh, had their lot beyond Jordan, E.; all the other tribes, and the remaining half of Manasseh, had their distribution on this side the river, W. See the title of each tribe, JUDAH, SIMEON, LEVI, BENJAMIN, DAN, EPHRAIM, MANASSEH, REUBEN, GAD, ASHER, ZEBULUN, ISACHAR, and NAPTHALI.

The twelve Tribes continued united as one state, one people, and one monarchy, till after the death of Solomon. At that time ten of the tribes revolted from the house of David; they formed the kingdom of Israel, and received as their king Jeroboam, the son of Nebat; and only the tribes of Judah and Benjamin continued under the government of Rehoboam, son of Solomon. This separation may be considered as the leading cause of those great misfortunes which afterwards befel these two kingdoms, distinctly or alternately, and thereby the whole Hebrew nation. *First*, it caused the alteration and change of the primitive religion, the ancient worship of their forefathers. Jeroboam, son of Nebat, substituted the worship of golden calves instead of worshipping the Lord; which induced the ten tribes to forsake the temple of the Lord. *Secondly*, this schism caused an irreconcilable hatred between the ten tribes of Israel, and the two tribes of Judah and Benjamin; with infinite wars and disputes. The Lord being provoked, delivered them up to their enemies. Tiglath-Pilneser first carried captive the tribes of Reuben, Gad, Napthali, and the half-tribe of Manasseh, beyond Jordan, and transported them over the Euphrates. 2 Kings xv. 29. 1 Chron. v. 26. A. M. 3264, ante A. D. 740. Comp. PLATE, MAP of the CAPTIVITIES of ISRAEL and JUDAH.

Some years afterwards, Salmaneser, king of Assyria, destroyed Samaria, and took away the rest of Israel, to beyond the Euphrates. 2 Kings xvii. 6. xviii. 10, 11. Thus ended the kingdom of Israel, A. M. 3283, ante A. D. 721.

It has been a great problem among the fathers and interpreters, to determine whether these ten tribes continued in their residence beyond the Euphrates, or whether they returned again into their own country. [See TRANSMIGRATIONS.] The greater part are of opinion, that they never did return; but the contrary opinion seems better founded in Scripture, which in several places promises the return of these tribes, and represents Palestine as well peopled by Israelites of all the tribes, long before the coming of

Christ. However, it must be owned, that this return is not clearly apparent in history, because it was performed by degrees, and was not so complete and entire but that a great number of Israelites still remained beyond the Euphrates; so that St. Peter addresses his first epistle to the converted Jews dispersed in the provinces of Pontus, Cappadocia, Bythinia, Asia, &c. [Major RENNEL, on *Herodotus*, has proposed strong arguments to prove that the deportation of Israel, like that of Judah, was not universal, or of all the people. Comp. FRAGMENTS, No. DLXXI.]

The tribes of Judah and Benjamin, under the government of the family of David, continued much longer in their own country: But at last, Nebuchadnezzar took Jerusalem, burnt the temple, and carried Judah and Benjamin to Babylon. 2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 17, 18, &c. A. M. 3416, ante A. D. 588.

The captivity of Judah continued seventy years, as the prophets had foretold. Jer. xxv. 11, 12. xxix. 40. The beginning of it may be fixed A. M. 3398, the end in 3468, which is the first year of Cyrus at Babylon. Or, the beginning A. M. 3416, the year of the taking of Jerusalem, and its destruction by Nebuchadnezzar; the end in 3486, the beginning of the reign of Darius, son of Hystaspes, the spouse of queen Esther, and the protector of the Jewish nation. The return of Judah is plainly assigned at the end of the second book of the Chronicles, and the books of Ezra and Nehemiah. 2 Chron. xxxvi. 20, 21, 22, 23. The decree of Cyrus which allowed their return into Judea, was A. M. 3468, ante A. D. 536. [It should seem that three captivities, commencing at three different periods, being mentioned, we ought not to expect a complete or full return to Judea, at one period only. It is probable, that different opportunities of returning occurred to different companies of Jews scattered throughout the extensive empire of Persia, &c. See the EXPLANATION of the PLATE of the CAPTIVITIES.]

[TRIBULATION, expresses in our version pretty much the same as *trouble* or *trial*; importing afflictive dispensations, to which a person is subjected, either by way of punishment, or by way of experiment. For *tribulation*, by way of punishment, see Judges x. 14. Matt. xxiv. 21, 29. Rom. ii. 9. 2 Thess. i. 6. For *tribulation*, by way of trial, see John xvi. 33. Rom. v. 2. 2 Thess. i. 4.]

TRIBUNAL. The place where judicial proceedings are exercised and administered. Moses appointed, (Deut. xvi. 18. xvii. 8, 9. Ezek.

Ezek. xlv. 24. Joseph. *Antiq. lib. x. cap. ult.*) that in every city there should be judges and magistrates, who should hear and determine differences: And that if any thing very difficult occurred, it should be referred to the place which the Lord should choose, and be laid before the high-priest, or priests, of the race of Aaron, and before the judge, whom the Lord should raise up there for the time being. See JUDGE and SANHEDRIM.

The Rabbins affirm, that there were three descriptions of *tribunals* in Israel; one of *three* judges, another of *twenty-three*, another of *sixty*. The *tribunal* of *three* judges was in every village, and determined causes on money matters, and ordinary affairs; the *tribunal* of *twenty-three* judges was stationed in cities, and could take cognizance of matters relating to life and death. Lastly, the third *tribunal* of *sixty*, was held only at Jerusalem, in an apartment of the temple. This the Jews call the great *Sanhedrim*, to the authority of which, even the king, the high-priest, the tribes of Israel, the false prophets, and the affairs of religion, were subject. The Rabbins affirm, that the privilege of judging in capital causes was taken away from this council forty years before the destruction of Jerusalem; A. D. 30, seven years before the death of our Saviour. Wherefore the Jews represented to Pilate, that it was not permitted them to put any one to death. John xviii. 31.

TRIBUNE, an office of dignity among the Romans. They had *tribunes* of several kinds. Some commanded the troops; others directed the administration of the commonwealth. We find some called *Tribuni Celerum*, who commanded a sort of light-horse: others called *Tribuni Aerarii*, had the inspection of the public treasure. *Tribuni Fabricarum*, attended to the making of arms and armour. *Tribuni Maritimarum*, were superintendants of sea-ports, of rivers, of salt-works. *Tribuni Plebis* were the guardians and patrons of the people, to protect them against injuries they might receive from the nobles, &c. Lastly, *Tribuni Militum*, or *Militiæ*, who were divided into *greater* and *lesser tribunes*; the first were *tribunes* of legions, the others *tribunes* of troops or cohorts.

In Scripture the word *tribune* is often used, in the Latin of the Old Testament, because the translators were acquainted with no word equally proper to express certain employments, which resembled that of *tribune* in the Roman republic. For example; Exod. xviii. 21, 25, מְשֹׁנֵה מִלְחָמָה, *Principes Militum*. LXX. Χαλιάρχοι. (*Vide* Numb. xxxi. 14, 48, 52. Deut. i. 15. 4 Reg. viii. 12. xvii. 18. *et passim*.) Jerom trans-

lates by *Tribune* what the Hebrew calls *princes of thousands*, and the Septuagint, *Chiliarchoi*; which has the same signification as the Hebrew. In the New Testament, the word *tribune* has more correct relation to the offices or employments of the Romans, since they were really officers of the Roman troops: as John xviii. 12. Acts xxi. 31, 32, 33, 37, &c. Mark, vi. 21. speaks of the *tribunes* of the court of Herod the Tetrarch, these in the Greek are called *Chiliarchoi*, or captains of a thousand men, as *tribunes of legions* were. But, he that apprehended St. Paul, and took him out of the hands of the Jews, Acts xxi. 31. was only a *captain*, or *tribune of a company*.

TRIBUTE, in Hebrew, מַס Mas; from the verb *Masas*, to *melt* or *liquify*; in Greek Φόρος, *Phoros*. The Hebrews acknowledged no sovereign over them, but God. Whence Josephus calls their government a *Theocracy*, or Divine government. They acknowledged the sovereign dominion of God by a *tribute*, or capitation of half a shekel a head, which every Israelite paid yearly, Exod. xxx. 13. Our Saviour, Matt. xvii. 25. thus reasons with Peter: "Of whom do the kings of the earth take custom, or *tribute*? of their own children, or of strangers?" Meaning, that he, as son of God, ought to be exempt from this capitation. I do not find that either the kings, or the judges of the Hebrews, when they were of that nation, demanded *tribute*.

Solomon, at the beginning of his reign, 1 Kings ix. 21, 22, 23. 2 Chron. viii. 9. compelled the Canaanites, left in the country, to pay *tribute*, and to perform the drudgery of the public works he had undertaken:—The children of Israel, he would not suffer to be employed therein, but made them his soldiers, his ministers, his chief officers; to command his armies, his chariots, and his horsemen. However, toward the end of his reign, he imposed a *tribute* on them, and made them work on the public buildings; 1 Kings v. 13, 14. ix. 15. xi. 27. This alienated their minds, and sowed the seeds of that discontent which afterwards ripened into open revolt, by the rebellion of Jeroboam, son of Nebat. Hence the Israelites said to Rehoboam, son of Solomon: "Thy father made our yoke grievous; now, therefore, make thou the grievous service of thy father, and the heavy yoke which he put upon us, lighter, and we will serve thee."

The Israelites were frequently subdued by foreign princes, who laid great taxes and *tribute* on them; to which, necessity compelled them to submit. E. gr. after Archelaus had been banished to Vienne in France, A. D. 6, and after Judea was reduced to a Roman province, Augustus

gustus sent Quirinius (*Cyrenius*) into this country, to take a new poll of the people, and to make a new estimate of their substance, that he might thereby regulate the *tribute* that each was to pay to the Romans. Joseph. *Ant. lib. xvii. 15.* Afterwards, Judas, surnamed the Galilean, or Gaulonite, raised an insurrection, to oppose the levying of this *tribute*: pretending that it was not lawful to pay *tribute* to a foreigner; that it was the badge of actual servitude, and that Jews were not allowed to own any for their master, who did not worship the Lord. Vide *Judas the Galilean*, and *HERODIANS*, also *CYRENIUS*, and FRAGS. NOS. CCCXXII. *et seq.*

See in Matthew xxii. 17, &c. the answer of Jesus Christ to the Pharisees, who came with insidious designs of tempting him, and asked him, Whether or no it was lawful to pay *tribute* to Cæsar? also, John viii. 33. where the Jews boast of having never been slaves to any; of being a free nation, acknowledging God only for sovereign. And note that, at that time many Jews had imbibed the principles of Judas Gaulonites, and infused into the people their notions of independence, and a vain shew of liberty. On the contrary, the apostles Peter and Paul, in their epistles, always endeavoured to recommend, and inculcate on faithful Christians, submission and obedience to princes, with a conscientious discharge of their duty, in paying *tribute*. See Rom. xiii. 1—8. 1 Pet. ii. 13.

TRIBUTE-MONEY. We read, Matt. xxii. 16, 17, 18, &c. that the disciples of the Pharisees and the *Herodians*, came to tempt Jesus, and asked him if it were lawful to pay *tribute* to Cæsar, or not? Jesus knowing their malice, said to them; Ye hypocrites, why tempt ye me? Shew me a piece of that money, with which the *tribute* is paid: *numisma census*. It is enquired what piece of money this was? and of what *tribute* our Saviour here spoke? As to the first of these questions, the gospel informs us, that this piece of money had on it the image and inscription of Cæsar, *i. e.* the Roman emperor. It was therefore a piece of money of *Tiberius*, or one of his predecessors. As to the question about the *tribute*, there is great probability it was a capitation, or a tax levied at so much a head. Appian; in *Syriac*. says, that the Jews paid the capitation; and Ulpian assures us, *lib. iii. Digest. de Censib.* Vide *Fischer, de Numism. censu*, that in the province of Syria, all the males from the age of fourteen years, and all the females from twelve, till they were sixty-five years old, were obliged to pay this *tribute*, or capitation. This

VOL. II. PART XXX. Edit. IV.

is the proper signification of the word *Census*. Comp. FRAGMENTS, Nos. XXVIII. XCH.

TRINITY. This term is used to express the greatest mystery of the Christian religion; *i. e.* that the *one only God* exists in *three distinctions, modifications*, or &c. which for want of a better term in human language, are generally denominated *persons*: the Father, the Son, and the Holy Spirit. The word *Trinity* does not occur in Scripture; nevertheless, these three divine *distinctions* are plainly expressed, and named. For example, *God created the heaven and the earth*: *i. e.* God the Father. The Son is expressed through the whole Scripture, by the terms *The Word, The Wisdom, The Saviour, The Deliverer*. The Holy Ghost, who inspired the prophets, is called in the Gospel, *The Comforter, or Paracletus*. The Father and the Son are represented in Psalm cx. 1. "The Lord said unto my Lord, Sit thou at my right hand," &c. In the New Testament the *three persons* are distinctly expressed: as Matt. xxviii. 19. "Go and teach all nations; baptizing them in the name [singular; not plural, *names*] of the Father, and of the Son, and of the Holy Ghost." [importing that *one name* included these *three distinctions*.] And when Jesus Christ was come out of the water, at his baptism, the heavens were opened, and the Spirit descended on him, like a dove, while a voice was heard from heaven, saying, Matt. iii. 16, 17. "This is my beloved Son, in whom I am well pleased." The whole gospel of St. John, especially his first chapter, marks distinctly the Father, the Word, and the Holy Ghost; to whom John the Baptist gives his testimony, John i. 32, 33, 34. saying, that he saw the Holy Ghost, descend upon Jesus like a dove. He adds, that he who sent him to baptize, the same said to him, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost."

It has been thought that the distinction of *three Persons* in the Deity was not unknown to Plato, and his disciples: and some moderns have even dared to affirm, that from their writings the fathers of the church borrowed the greater part of their expressions concerning the *Trinity*. Bagnage, *Hist. Jews, tom. iv. lib. vi. cap. 4.*

It cannot be denied that some of the ancient Jews, who lived before Jesus Christ, and some also who lived in his time, were ignorant of the mystery of the Holy *Trinity*: which yet is so clearly revealed in the Old Testament, that it could not be unknown to the patriarchs, the prophets, and the enlightened of the ancient Hebrews.

2 X div. 2.

brews.

brews: Raymond, Martin, Galatine, and others, have undertaken to shew, that the Chaldeo Paraphrasts, and the ancient Rabbins, expressly mention the *Trinity*; i. e. three Divine Persons: and we do certainly find in their writings the words *Shalishith*, שלישית, which signifies *Trinity*; and *Memar*, מִמָּר, *Verbum*, the Word; and *Kuach Hakadoshak*, כּוּחַ קֹדֶשׁ, *Sanctus Spiritus*, the Holy Spirit. We also find, *God the Father*, *God the Son*, and *God the Holy Ghost*. Lastly, *Tres in Uno*. אחד בשלש, *Unus in Tribus*, the *Tri-une*, *Three in One*, and *One in Three*; also *Jehovah*, to express the Father, *Memrah-Jah*, to express the Word of the Father, and *Shechinah*, to express the Holy Ghost.

It is true, modern Rabbins disclaim part of the books in which these words are found, maintaining that they were not written by Jews; others they explain in another sense: and they not only do not acknowledge a *Trinity*, but they expressly deny it, and declare against it; either because they have departed in this from the sentiments of their forefathers; or, that their antipathy and hatred to Christians has excited them to dispute this truth, which is so clearly revealed by Christ and his apostles; or, that this mystery from the beginning was unknown to the generality of the Jews; and the people had but a very imperfect idea of it. Indeed the conceptions of the Jews were so very gross, and they were so little acquainted with abstract speculations, that from belief of the *Trinity*, it would have been very easy for them to have passed to that of the plurality of gods. For which reason, perhaps, the wisdom of God might withhold from them the plain discovery of this mystery. Vide Basnage, as before, the *Lexicon of Suicerus*, under the word *Trius*; Cudworth's *Intellectual System*, lib. i. cap. 4. and Joshua Ardnt, *Diatriba de mysterio Trinit. e scriptis Rabb.* [It is not the least remarkable thing belonging to this subject, that it appears to have made part of the belief of the most ancient nations, and in the earliest ages. Modern discoveries have found a *Trinity* among the Brahmins in Hindostan, that may have been the origin of the Platonic notions; and very possibly is the remain of a principle, generally, if not universally, received in the theology of the primitive orientals. Comp. FRAGMENTS, Nos. DCXIII. et seq.]

TRIPOLIS, a city of Phœnicia, on the Mediterranean sea, between Botrys, to the south, and Arca, to the north. It is watered by a river that runs from Libanus. It is mentioned, 2 Macc. xiv. 1. where we read, that three years after the death of Antiochus Epiphanes, Deme-

trius, the son of Seleucus, to whom the kingdom of Syria belonged, escaped from Rome, and landed at *Tripolis*, A. D. 3642, ante A. D. 362. *Tripolis* in Greek, signifies *three cities*; because, in fact, it was composed of three cities, distant from one another the length of a stadium, or furlong. One of these cities belonged to the *Arabians*, the second to the *Sidonians*, the third to the *Tyrians*. Diodor. Sicul. lib. xvi. cap. 41. Strab. lib. xvi. p. 519. Pliny, lib. v. cap. 20. It is still a considerable place, because of its harbour.

At the foot of the castle runs a river called *Nahar-Kadisha*, or the *Holy River*. It has its source from the springs and melted snow that flow from Libanus, and particularly from the fountain called in Scripture, *The Fountain of Gardens*, Cant. iv. 15. *Fons hortorum, puteus aquarum viventium, quæ fluunt impetu de Libano*. The waters of this river, the inhabitants convey as they please, by little canals, and stop up the outlets, to overflow the land and the neighbouring gardens.

TROAS, Τρωας, *penetrated*, [perforated,] from the Greek τρωακω, *I penetrate*.

TROAS, a city of Phrygia, or of Mysia, on the Hellespont, between Troy [not Homer's Troy, but a much later] north, and Assos south. Sometimes the name of *Troas* [or *the Troad*] signifies the whole country of the *Trojans*, the province where the [ancient] city of Troy had stood. But in the New Testament the word *Troas* signifies a city of this name, sometimes called *Antigonia*, and *Alexandria*: *Ipsa Troas, Antigonia dicta, nunc Alexandria*, says Pliny, lib. v. cap. 30. Sometimes both names are united, *Alexandria-Troas*. Comp. FRAGMENTS, No. DCXLVII.

St. Paul was at *Troas*, A. D. 52, Acts xvi. 8, &c. and had a vision in the night, of a man of Macedonia, who requested gospel-assistance. He embarked therefore at *Troas*, and passed over into Macedonia: the apostle was several other times at *Troas*. See Acts xx. 5, 6. 2 Cor. ii. 12. He left behind him at *Troas*, in the custody of Carpus, some clothes and books, which he desired Timothy to bring with him to Rome, A. D. 65. a little before St. Paul's death. 2 Tim. iv. 13.

TROGLODYTES, Τρωγλοδυται. תְּרוֹגְלוֹדֵיטַי, *Suchim*, a people, who are anointed; from תָּרַב, *suc*; otherwise, that are covered, and in the shade; from תָּרַב *sacac*. The Greek *Troglydta*, signifies those that dwell in caverns; from τρύγλη, a cavern, and εἰς or εἰς, to go into.

TROGLODYTES. There are many, who dwell in rocks and caverns, in Palestine, Arabia, on the coast of the Red Sea, the Persian Gulph, and

and in Egypt. Scripture mentions *Troglodytes* only in 2 Chron. xii. 3. *Lybies et Troglodytæ, et Ethiopes*. Hebrew, the *Lubim*, the *Sukkim*, the *Cushim*, or *Ethiopians*.

Most interpreters agree, that the *Sukkim* signifies the *Troglodytes*. Bochart, *Phaleg. lib. iv. cap. 29.* shews, that *Sukkah* in Hebrew, signifies a hole, or cave; and Pliny, *lib. vi. cap. 29.* places the city of *Succha* on the shore of the Red Sea, in the country of the *Troglodytes*. Grotius, and some others, rather suppose these *Sukkim*, which were in the army of Shishak, king of Egypt, were a people that dwelt in tents, as the Arabian Scenites. Many of these Arabians dwelt in Arabia Petrea, and about Egypt, who neither cultivated lands, nor built houses. Comp. FRAGMENTS, No. DLIX. and Major WILFORD's Account of Egypt, from the Hindoo books. *Asiat. Res. vol. iii.*

[TROGYLLIUM, a promontory of Mycale, near Samos, Acts xx. 15.]

TROOP. vide GAD.

TROPHIMUS, *Τρόφιμος*, well-educated, or brought up; from the Greek *τρόφιμος*, from *τρέφω*, to bring up, or educate.

TROPHIMUS, a disciple of St. Paul, a Gentile by religion, and an Ephesian by birth. He came from Ephesus to Corinth with the apostle, and accompanied him in his whole journey from Corinth to Jerusalem, A. D. 58, Acts xx. 4. When St. Paul was in the temple there, the Jews laid hold of him, crying out, "he hath brought Greeks into the temple, and hath polluted this holy place:" this they said, because certain Jews of Ephesus having seen St. Paul in the city, accompanied by *Trophimus*, whom they looked on as a Gentile, imagined that St. Paul had introduced him into the temple.

Vide PAUL. It is very probable *Trophimus* followed him to Rome, and attended him while in bonds. It is pretended, that after the apostle had obtained his liberty, A. D. 63, he went into Spain; and passing through Gaul, he left *Trophimus* at Arles, as bishop. See Baronius, A. D. 62, sect. 4. But this is very difficult to reconcile with what St. Paul writes to Timothy, 2 Tim. iv. 20. that he had left *Trophimus* sick at Miletus. *Trophimus* must necessarily have returned to Asia, about a year after St. Paul had left him at Arles. The Greeks keep April 14, in honour of *Trophimus*, and say he was decapitated by command of Nero, along with St. Paul. At Arles his feast is kept December 29.

TRUMPET. The Lord commanded Moses to make two trumpets of beaten silver, for the purpose of calling the people together, when they were to decamp. Vide Numb. x.

"The priests the sons of Aaron shall, only, have the privilege of sounding the trumpets; and this shall be an immutable law throughout all your generations. They shall sound when you go forth to war against your enemies; and the Lord your God shall remember you, to succour you. They shall also sound when you are to keep your religious festivals; when you celebrate your solemn feasts; when you offer your burnt-offerings, and your peace-offerings; and on the first day of every month." They also chiefly used these trumpets to proclaim the beginning of the civil year, the beginning of the sabbatical year, Lev. xxiii. 24. Numb. xxix. 1. and the beginning of the Jubilee, Lev. xxv. 9, 10. Josephus says, *Antiq. lib. iii. cap. 11.* that these trumpets were near a cubit long, that their tube or pipe was of the thickness of a common flute. Their mouths were no wider than just admitted to blow into them, and their ends were like those of a modern trumpet. At first there were but two in the camp, afterwards they made a great number. In the time of Joshua there were seven, Josh. iii. 4. At the dedication of the temple of Solomon there were six score priests that sounded trumpets, 2 Chron. v. 12. Josephus, *Antiq. lib. viii. cap. 3.* affirms, that this prince made two hundred thousand trumpets as Moses had commanded. I know not whence he took this account, of so great a number. [Omit the word *thousand*: or the cyphers; and the same with the numbers generally in that chapter; on the principles adduced in the FRAGMENTS, on Hebrew Notation of Numbers.]

Besides the sacred trumpets of the temple, whose use was restricted to the priests, even in war and in battle, there were others used by their generals, Judges iii. 27. Ehud sounded the trumpet, to assemble Israel against the Moabites, whose king Eglon he had lately slain. Gideon took a trumpet in his hand, and gave each of his people one, when he assaulted the Midianites, Judges vii. 2, 16. Joab sounded the trumpet, as a signal of retreat to his soldiers, in the battle against Abner, 2 Sam. ii. 28. and in that against Absalom, 2 Sam. xviii. 16. and in the pursuit of Sheba, son of Bichri, 2 Sam. xx. 22. and there are many other instances.

Feast of TRUMPETS: was kept on the first day of the seventh month of the sacred year; which was the first month of the civil year: called *Tizri*; answering to the moon of September. The beginning of the year was proclaimed by sound of trumpet: Lev. xxiii. 24. Numb. xxix. This day was kept solemn; all servile business was forbid. They offered a solemn holocaust, in the name of the whole na-

tion; of a calf, two rams, and seven lambs of the same year, with offerings of flour and wine, as usual with these sacrifices. Scripture does not mention the occasion of appointing this feast. Theodoret, *qu. 32, in Levit.* believes, it was in memory of the thunder and lightning on Mount Sinai, when God gave the law. The Rabbins say, it was in remembrance of the deliverance of Isaac, by the substitution of a ram.

At present the Jews are accustomed on this evening to wish one another a good year, to make better cheer than ordinary, and to sound the *trumpet* thirty times successively. Leo of Modena observes, *Cerem. of the Jews, P. iii. cap. 5.* that heretofore there was a dispute among the Rabbins concerning the time at which the world began: some holding for spring, others for autumn. But the opinion prevailed that placed it in autumn; and on this occasion the *Feast of Trumpets* was founded; which is kept in autumn. During this feast, which lasts the first two days of the month, labour and business are suspended. The Jews hold by tradition, that on this day God particularly judges the actions of the foregoing year, and disposes the events of the year following. Wherefore, on the early days of the foregoing month, or at least, eight days before the *Feast of Trumpets*, they generally apply themselves to works of penitence and mortification; and the evening before, many of them receive thirty-nine lashes, by way of discipline.

On the first evening that begins the year, and which precedes the first day of *Tizri*, as they return from the synagogue they say to one another, *May you be written in a good year!* the other answers, *And you also!* Being returned home, they serve at table honey, and leavened bread, and whatever may betoken a happy and plentiful year. Some of them on the morning of these two feasts, go to the synagogue clothed in white, in token of purity and penitence. Among the *German Jews*, some wear the habit which they have appointed for their burial; as a mortification. This day they repeat in the synagogue several particular prayers, and benedictions; they take the Pentateuch very solemnly out of its chest, and read to five persons the sacrifice that was performed on this day: then they twenty times sound a horn, sometimes very slowly, and then very briskly. They say it reminds them of the judgments of God, it intimidates sinners, and induces them to repent. After prayers they return to their houses, sit down at table, and pass the rest of the day in hearing sermons, and in other exercises of devotion; the two days of the feast are alike.

To prepare themselves for the *Feast of Trum-*

pets, or for the beginning of the civil year, many Jews plunge themselves into cold water, and as they descend into it they confess their sins, and beat their breasts. They plunge over head and ears, that they may appear entirely clean before God. They think that on this day God assembles his council, i.e. his angels; and that he opens his books to judge all men. Three sorts of books are opened; the book of life, for the just; the book of death, for the wicked; and the book of the middle state, for such as are neither entirely good, nor entirely bad. In the two books of life and death, there are two pages, one for this life, the other for eternity. For it often happens, that the wicked are not punished in this life according to their demerits; whereas the just suffer with severity, as if they had incurred the anger of God. This conduct of God is the occasion that no one can be sure of his state, but is uncertain, whether he is worthy to be loved or hated. As for the middling ones, they are not written down any where; as the Jews say, God stays till the day of expiation, which is the tenth of the year, to try if they will be converted. On this day their sentence passes, whether for life or for death.

TRUTH, *Veritas*, is used in several senses.

1. TRUTH is opposed to falsehood, to a lie, a mistake, a deceit, e.g. None among you shall consult the dead, to learn the *truth* from them; Deut. xviii. 11. and the Psalmist, v. 9. speaking of the wicked, says, the *truth* is not in their lips. And St. Paul, Rom. ix. 1. "I speak the *truth* in Christ, I lie not."

2. TRUTH is put for fidelity, sincerity, punctuality in keeping promises. Generally to *truth*, taken in this sense, is joined mercy, or kindness: so Gen. xxiv. 27. Eliezer, the servant of Abraham, thanks God for shewing kindness and *truth* to his master Abraham: *Mercy and Truth* may also express a stable, constant, permanent mercy, or kindness; the Lord be praised, who has favoured my lord and master Abraham in so constant and uniform a manner.

Those expressions, *mercy and truth*, are frequent in Scripture, Gen. xxiv. 29. And Gen. xlvii. 49. Jacob says to Joseph, "If I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:" You shall promise this favour, and you shall faithfully perform it. And, Joshua ii. 14. the spies of the Israelites promised Rahab to deal with her *kindly and truly*; that they would faithfully perform what they had promised. And, 2 Sam. ii. 6. David sent to tell the inhabitants of Jabesh-Gilead, that the Lord would shew kindness

kindness and truth to them, for their piety in burying the bones of Saul; and that he himself would requite it to them. As this manner of speaking occurs in almost every page of Scripture, in my opinion it may signify, that God will bestow his kindness and favour on all those to whom he promises mercy and *truth*; and that he will do this in a fixed and permanent manner.

To some God makes promises, but they are only conditional; on others, he confers favours, but they are only temporary; others receive his first blessings, but not final perseverance. God made many promises to the Israelites, but on condition that they should continue faithful to him: He gave the royal dignity to Saul, but it was only for a time, nor did Saul's conduct correspond with so great a favour: Solomon partook plentifully of his first favours, but it is doubted whether he had the gift of perseverance, for his weakness was no less distinguished than his wisdom. In this sense God may be said to have granted them his *kindness*, but not his *truth*. On the contrary, he granted both his mercy, or favour, and his *truth*, to David, in a particular manner; and more perfectly still to the ~~Messiah~~ *Messiah*. *Vide* Psalm xl. 11. lvii. 3. lxxxix. 33.

The LXX. generally translate the Hebrew word *chesed* by *justice*, which the Vulgate renders *mercy*. Blessed be the Lord, who hath not withdrawn his *justice* and *truth* from my master. But in these passages, as in many others, the words mercy and justice are synonymous, even in the Hebrew.

Hezekiah desires of the Lord, that *peace* and *truth* may be established in his days: 2 Kings xx. 19. Isaiah xxxix. 8. *Heb.* "Shall there be peace and *truth* for my life?" May I flatter myself, that God will suspend the terrible effects of his vengeance till after my death?—Peace and *truth* here denote constant and continual prosperity. Jeremiah, xxviii. 6. uses almost the same expression: I will discover to them an effectual manner of prayer, to obtain peace and *truth*, or a fixed and durable peace. Otherwise, I will give them that solid happiness they desire. And, Zechariah viii. 19. *Seek peace and truth*, which relates to what he said a little before, verse 16. Judge in *truth* and peace; live in peace, and exercise justice over your brethren; let the judges and magistrates do justice to their applicants, in *truth* and equity, with desire of preserving peace. Or else, *judicium veritatis et pacis*, implies judgment that procures peace to them, constant prosperity. Or, *judicium verum et perfectum*: judgment attended by per-

fect equity. The Hebrew word *shalom*, peace, stands also for perfection.

Jesus Christ is the eternal and essential *truth*, John xiv. 6. "I am the way, the *truth*, and the life." 1 John v. 6. "Even as Christ is true." He is the Word, full of grace and *truth*. He has granted and communicated to us a plenitude of both of these. "Grace and *truth* came by Jesus Christ." He has sent to his apostles the spirit of *truth*, John i. 16, 17.

The word of truth, the way of truth, the knowledge of truth, to walk in the truth, to speak in truth, to give testimony to the truth, in the sacred authors of the New Testament, import the *truth* of the Gospel, the holy *truths* of Christianity.

The Psalmist says, Psal. xxxvi. 5. lvii. 11. that the mercy of the Lord reaches to the heavens, and his *truth* to the clouds, to express their extent and immensity. He says also, that all creatures partake of them, Psalm lxxxv. 10, 11. "Mercy and *Truth* are met together; Righteousness and Peace have kissed each other. *Truth* shall spring out of the earth, and Righteousness shall look down from heaven:" he describes the happiness of Judah, after the return from the captivity; and in a more exalted sense, the advantages of the church after the coming of the Messiah. Mercy and justice, peace and *truth*, in these places may be considered as synonymous terms. In Judah, mercy, justice, peace, and *truth*, shall be seen to flourish, a constant and permanent mercy, a full and perfect justice. Certain it is, that justice is often put for clemency, benignity, mercy. Comp. HOLY, *Add.*

In Psalm lxxxix. David in several manners extols the *truth* of God, or his fidelity to his promises. It is a song of thanksgiving for the mercies God had vouchsafed to the house of David. The fertile invention of the prophetic poet suggests a great variety of expressions to declare the greatness of God's favour, and the immutability of his promises. "I will for ever shew forth his mercies; I will publish his *truth* from generation to generation.—His mercy is founded in heaven, he has confirmed his *truth*.—His *truth* shall be magnified in the congregation of the saints.—His power is infinite, and his *truth* surrounds it on all sides.—Justice and equity are the supporters of his throne.—Mercy and *truth* go before him.—His mercy and his *truth* shall be always displayed to David." All these different expressions and turns of language amount to this, his mercy prevents and promises, his *truth* executes and performs his kind intentions.

[TRUTH,

[**TRUTH**, *veritas*, is that accurate correspondence, of what is related of a subject, or, of what is expected from it, which fully justifies the relation; or, it is, the precise conformity of a description, an assertion, a proposition, &c. to its subject. In Scripture language, eminently, God is *truth*: i. e. in him is no fallacy, deception, perverseness, &c. Jesus Christ is **THE truth**, the *true* way to God, the *true* representative, image, character of the Father; the Holy Ghost is the Spirit of *truth*, who communicates *truth*, who maintains the *truth* in believers, and guides believers in the *truth*; and who hates and punishes falsehood, or lies, even to the death of the transgressor. Psalm xxxi. 5. John xiv. 6, 17. Acts v. 3, &c.

Good men maintain *truth*, they speak the *truth*, they practise *truth*; i. e. they are careful that their words, actions, and sentiments correspond with what is correct, accurate and upright.

Truth, as a substance, is opposed to typical representations, as shadows; the law was given by Moses, but the *grace* and the *truth*—the reality of the promised blessings, came by Jesus Christ.

Every man should speak *truth* to his neighbour; i. e. honestly, sincerely, with integrity. *Truth*, on the part of God, is often united with kindness, mercy, goodness, &c. because fidelity to promises being one great branch of *truth*, and goodness, mercy, &c. being implied in the Divine promises, when God realized any special good, he did but shew himself faithful, *true*, fulfilling the desires, or acting for the advantage, of those who confided in him, and in his word. But sometimes the severity of God is his *truth*, Psalm xl. 10. Rom. iii. 21. *Truth* is judicial, in reference to a verdict given, Prov. xx. 28. judicious, Rom. i. 25. constant, Rom. iii. 7. upright, 1 Cor. v. 8. The love of the *truth* is among the noblest characters of the Christian; and as genuine piety, wherever it prevails, will banish falsehood, so we find a real love of *truth*, the comparison of a man's conduct with the regulations of *truth*, and a conformity to those regulations, are always among the most desirable, the most favourable, and the most decisive proofs of genuine religion; which being itself a system of *truth*, delights in nothing more than in *truth*, whether of heart, discourse, or conduct. Of this the apostle John is an instance, who expresses to the Lady Eclecta his delight at seeing her children walk in the *truth*.]

TRYPHÆNA, *Τρυφαίνα*, *delicious, delicate*; from *τρυφαία*.

TRYPHOSA, from the same.

TRYPHENA and **TRYPHOSA**, Christian women, whom St. Paul mentions, Rom. xvi. 12. "Salute Tryphena and Tryphosa, who labour in the Lord." Much mention is made of these two women in the history of St. Thecla; but a fabulous history can give no authority to the actions of these holy women. The Roman martyrology places their feasts Nov. 10. It is said they went to Rome to be serviceable to the saints, and to obtain a crown of martyrdom; but they returned into the east, where their blood was spilt for Jesus Christ.

TRYPHON, *Τρυφών*, from the same *τρυφαία*.

TRYPHON, a king of Syria. See **DIONOTUS**, and 1 Macc. xi. 39, 54. xii. 42, 49. xiii. 1, 12. xv. 10, 15.

TUBAL, *תבל*, *Θοβλ*, *the earth, the world*; from *תבל* *thebel*: otherwise, *that is carried, or led*; from *בל* *jabel*: otherwise, *confusion*; from *בלל* *bnlal*. [*spreading, i. e. of the family.*]

TUBAL, or **THUBAL**, fifth son of Japhet. Scripture commonly unites *Tubal* and *Meshech*, whence it is thought that they peopled countries bordering on each other. The Chaldee interpreters, by *Tubal* and *Meshech* understand Italy and Asia, or rather *Ausonia*. Josephus thinks Iberia and Cappadocia. Jerom affirms, that *Tubal* represents the Spaniards, heretofore called *Iberians*. Bochart is very copious to prove, that by *Meshech* and *Tubal* are intended the *Muscovites* and the *Tibarenians*. See Gen. x. 2.

[Some refer to the Tibarenes near the Moschian mountains. The Tibarenes brought to Tyre vases of brass or copper, i. e. of elegant workmanship. Ezek. xxvii. 13. xxxi. 26. There are mines of copper yet worked in some parts of Mount Caucasus, in Kubescha, near Arzeroum, which is in the Moschian mountains. The Moschian people, says Josephus, were so called from Moschus, their leader; and they are now called Cappadocians. They have very ancient traces of their name: a city now extant among them is called Mazaca. Jerom, on Ezek. xxvii. 13. says the same; adding, that Mazaca was called Cæsarea, in honour of Augustus Cæsar. Moses Chorenensis says to the same purpose, that Mazaca was re-edified and embellished, and took the name of Cæsarea. Strabo says the region of Moshica was divided into three parts, which were possessed by the Colchians, the Iberians, and the Armenians. See Ros.

It may deserve enquiry whether the name *Tobol*, for the river on which *Tobolskoi*, the capital of Siberia, is situated, be as old as the time of the prophet Ezekiel. The city, itself, is certainly, not so old; but, as we find Moscow,

as a city, taking name from the *Moskwa*, the river on which it stands, and the same of *Tobolskoi*, it should seem to be not improbable, that these nations which are mentioned together, should agree in this particular; and therefore the ascertaining of one would ascertain the other. Comp. what is said of *Ros*, and *Mosc*, and *Tobl*, or *Tubal*. Ezek. xxxviii. 2, 3. Copper is abundant in Siberia; and was so anciently, as appears from the copper knives, or blades, which are every where found in the ancient sepulchres of the country.

N. B. The Moscovites are not mentioned in Russian history as a distinct people; and, by some, are thought to have taken their name from their capital city Moscow, or from the river *Moskwa*.]

TUBAL-CAIN, תובל-קין, *worldly possession*: or *possessor of the world*; from תבל *thebel*, the world, or the earth, and קנה *canah*, possession: or *who is jealous of confusion*; from קנא *kinna*, to be jealous, and בלל *balal*, confusion. [Rather, the spreading of the family of Cain. See **TUBAL**.]

TUBAL-CAIN, or **THUBAL-CAIN**, son of Lamech the bigamist, and of Zillah, Gen. iv. 22. Scripture calls him the father, i.e. inventor, or master, of the art of forging and managing iron, and of making all kinds of iron-work. It has been thought that he gave occasion to the *Vulcan* of the Heathen. The name *Tubal-Cain*, is not very remote from *Vulcan*. [This etymology must not be depended on. See **FRAGMENTS**, No. CCLXXI.]

TURTLE, a clean bird often mentioned in Scripture. They might offer in sacrifice either *turtles*, or young pigeons. These were appointed in favour of the poor, who could not afford more substantial sacrifices. Before the law, Gen. xv. 9. Abraham offered birds, which were a *turtle* and a pigeon; and when he divided the other victims, he left the birds entire. Moses appointed, Lev. xii. 6, 7, 8. for a woman's purification after child-birth, if she had not wherewithal to offer a lamb, that she should bring two *turtles*, or two young pigeons. The Holy Virgin did so at her purification, Luke ii. 24.

The Nazarites offered two *turtles*, or two young pigeons, one to be sacrificed for a sin-offering, the other for a burnt-offering, when, during their Nazariteship, they had been accidentally defiled by the presence of a dead body, Numb. vi. 10. When a leper was poor, and could not afford the larger sacrifices, the law appointed for his purification two *turtles*, or two young pigeons, one for a sin-offering, the other for a burnt-offering; Levit. xiv. 22. There were other pollutions, to purify from which *turtles*

were offered. Vide **BIRDS**, **PURIFICATIONS**, &c.

Jeremiah says, viii. 7. "The stork in the heaven knoweth her appointed times, and the *turtle* and the crane, and the swallow, observe the time of their coming." The *turtle* is a bird of passage, as well as the swallow, and the stork. The spouse in the *Canticles*, compares his bride to the *turtle*.

TUTOR, a person who has the care of a child or children for a time: usually one who is not their natural father, but a hireling. This office is very important, but it is only temporary: it leads the young mind toward maturity, but when the time of that maturity is arrived, and youth is advanced to manhood, *tutorage* ceases. This has served the apostle for a simile, in which he compares the law of Moses to a *tutor*. Gal. iv. 2. See **PEDAGOGUE**.]

TYCHICUS, Τυχικός, *casual, by chance*; from τύχη, *fortune*. [Fortunatus, lucky, luck.]

TYCHICUS, a disciple of St. Paul, employed by the apostle, to carry his letters to several churches. He was of the province of Asia, and accompanied St. Paul, A. D. 58, in his journey from Corinth to Jerusalem; Acts xx. 4. He carried the epistle to the *Colossians*, written A. D. 61; that to the *Ephesians*, A. D. 65; and the first to *Timothy*, A. D. 64. [See **TIMOTHY**.] St. Paul did not send him merely to carry letters, but to learn the state of the churches, and to bring him an account of them. Wherefore he calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God. Ephes. vi. 21, 22. Col. iv. 7, 8. He had intentions of sending him into Crete, to preside there in the absence of Titus. Tit. iii. 12. It is thought also, that he was deputed to Ephesus, while Timothy should be at Rome, when he carried a letter to the Ephesians from this apostle. The Greeks celebrate the feast of St. *Tychicus*, December 8 or 9. They give him the title of one of the seventy disciples, and bishop of Colophon in the province of Asia. Usuard, Ado, and other martyrologists, mark his feast at Paphos in Cyprus, April 19. Usuard gives him only the title of deacon.

TYMPANUM, a timbrel, or instrument of music, often mentioned in Scripture. The Hebrews called it תוף *toph*; and, I suppose, under this name they comprehended all kinds of drums, tabors, and timbrels. I do not find that the Hebrews used it in their wars, but only at their public rejoicings; and it was commonly employed by the women. After the passage of the Red Sea, Miriam, sister of Moses, took a *tympanum*, or timbrel, and began to play and dance with

with the women. Exod. xv. 20. The daughter of Jephthah came to meet her father with timbrels, and other musical instruments. Judg. xi. 34. It was probably of the same kind as those ancient *tympana*, which are put in the hands of Cybele the mother of the gods. *Tympana habet Cybele, et sunt mihi tympana cribri.* κ

The ancient marbles generally represent Cybele with a *tympanum*. They used also to play on this instrument at the feasts of Bacchus. *Vide* MUSICAL INSTRUMENTS, Plate III. No. 8.

II. TYMPANUM, an instrument of punishment; this occurs in the Greek of Hebrews, xi. 35. Ἐτυμπαλίσθησαν, *distenti sunt*. Both ancient and modern interpreters are divided about the sense of this word. Some have explained it of the *tressel*, or *chevalet*, a punishment frequent in antiquity, but very little known at this day. St. Chrysostom, and the other Greek interpreters who have followed him, and who ought to have understood the meaning of this word better than the Latins, thought the apostle, in this place, alluded to the death of John the Baptist, and to that of St. James, who were both beheaded. Hesychius, Suidas, and Oecumenius, think the verb *tympanizein* signifies to flea alive. Others, more modern, take it in a generical sense, for all kinds of capital punishments and of violent deaths. And it is true that the Greek verb is sometimes used in this import.

But we think the apostle, in this place, means the *bastinado*, or punishment of the whip, and that he alludes to the cruelties exercised on old Eleazar, and the seven brethren, Maccabees. 2 Macc. vi. 19. Ἐλεάζαρος . . . ἀνταῖρεως, ἐπὶ τὸ τύμπανον προσῆγεν. Verse 28. Τόσαῦτα δὲ αἰπὼν ἐπὶ τὸ τύμπανον ἐνθάως ἤλθε. Speaking of the martyrdom of Eleazar, says the writer, he went to the *tympanum*, and when almost expiring under the blows of the rods, he said, groaning; "the Lord, who knows all things, knows this, that though I could escape death, yet I chuse to suffer these violent pains in my body, being torn with the rods." St. Paul seems plainly to allude to this passage, when he says, some have suffered the punishment of the *tympanum*, not desiring to rescue themselves from this torture, in hopes of a better resurrection. The seven brethren Maccabees, were also tormented with stripes and rods. The scholiast on Aristophanes, in *Plutum*, speaking of the punishment of the *tympanum*, says, Τύμπανα ξύλα ἐφ' οἷς ἐτυμπαίνον, they called *tympana* those instruments of wood, upon which criminals were whipt as were condemned by the judges to such beating. This punishment is still used in the east. See PUNISHMENTS. [In this sense the

word *tympanum* is from Τύττω, *to beat, to beat violently.*]

[TYPE, Τύπος. This Greek word signifies, generally, a *resemblance*, by whatever means made. So John, xx. 25. "unless I see in his hands the *type*, mark, *print* of the nails." So Acts vii. 43. the *types*, likenesses, of the gods which ye made; but, these gods being imaginary existences, no likeness could, properly speaking, be made. So verse 44. Moses should make the tabernacle according to the *type*, model, exemplar, he had seen." It is spoken of the copy of the letter sent from Claudius Lysias to Felix, Acts xxiii. 25. It is used concerning the *form* of doctrine into which believers were inducted, and, as it were, pressed, as clay is pressed into the mould, the impression, form, or resemblance of which, it takes exactly. Comp. 1 Cor. x. 6. Phil. iii. 17. *et al.*

Types are supposed to be very frequent in the O. T. A *type* is usually considered as an example, pattern, or general similitude to a person, event, or thing which *is to come*: and herein it differs from a representation, memorial, or commemoration of an event, &c. which is past. For instance, the sacred ceremony of the passover among the Jews, with its bitter herbs, its lamb slain, &c. was a commemoration, or memorial repetition of what their fathers had *originally* transacted at their Exodus from Egypt. The same may be said of their dwelling in booths, &c. Nay, I apprehend the opinion may be justified, which considers sacrifices themselves as commemorative; being *originally* instituted after the first great transgression, they perpetually revived in Adam, and in his posterity, the recollection of his first guilt, and of the victim which died instead of himself, on that occasion.

In the nature of commemorative ordinances, Jews and Christians are agreed: but Christians say further, that many, or most, if not all the sacred institutions among the Jews were prefigurative hints, or notices of what was to happen under a more perfect dispensation. Hence a sacrifice, the blood of which was shed before the ark, or other symbolical presence of God, prefigured a more noble, more dignified blood, which should be shed before God at some future time: that as such blood was shed to reconcile man and God, to mediate between those otherwise distant parties, so the nobler blood should mediate, with unlimited success, in restoring amity between God and man. They say also, that the dwelling in tabernacles, or booths, prefigured the appearance of a great personage, whose residence in human nature was to him but

a mere

a mere temporary humble dwelling; as much below his true dignity, as a slight booth or hut is below the dignity of a palace. In like manner, the passover lamb was a victim which exempted from evil, while it also prefigured a nobler deliverer (and deliverance) from divine wrath and anger, than could possibly be accomplished in the exemption of Israel from the stroke of the destroying angel which smote the first-born of the Egyptians,—a nobler deliverance from the moral tyranny of sin, than that of the Israelites was, from the oppressive dominion of Pharaoh: which deliverance is accomplished by the blood of “the Lamb of God, which taketh away the sins of the world.”

Types differ from *signs*, in that signs were *occasional*, and usually pointed to a time, but little distant, in the first place; though *ultimately* to a much more distant event, of whose accomplishment, the accomplishment of the sign was a token, an earnest, and in some sense a proof: as it manifested a Divine interposition on the subject to which the *sign* related. So, when Ezekiel, at a great distance from Jerusalem, brought out his goods, and digged through his house, he *signified* the fate of Jerusalem: so, when Isaiah was ordered to beget a child (a son) by a young woman, then a virgin, this being accomplished, was a sign of a much greater birth to be expected in the person of Emmanuel, to whom the prophet expressly directs the ultimate reference.

If this be correct, what should prevent *types* also from looking forward? If it pleased God to encourage the hope and faith of his people by *occasional* signs, why not also by lasting and permanent (signs) *types*? Why might not the same ideas be conveyed every day, every year, on public occasions, as incidentally, only, in a less conspicuous manner? Nevertheless, that may be true of public services under a general idea, which it would be imprudent and unadvisable to apply to every minute circumstance attending them. *E. gr.* The holy of holies in the Jewish temple might be emblematic of heaven, the residence of God; but it certainly is not prudent to consider whatever may at any rate, and by any construction, bear a reference to the holy of holies, as therefore assimilated to a correspondent antitype in heaven. The wit, the ingenuity of many of those references, which occur in some systems of divinity, may be admirable, but admiration differs from approbation. Though we read that the bellies of the pillars in Solomon's temple were decorated with lilly work, it is by no means certain that “the typical meaning was, to denote that ministers being the pillars

VOL. II. PART XXX: Edit. IV.

of the gospel church, and lillies being emblems of the care of Providence, therefore gospel ministers should leave to Providence the care of their bellies.” Whatever may be thought of the doctrine, it is far enough from certain, that this was the intention of the sacred writer, or of the Holy Spirit, in recording this passage; to which intention too much cautious deference cannot be paid.

Whether certain histories which happened in ancient times, were designed as *types* of future events, it is not easy to determine: but observe, (1.) it is likely that such histories are recorded (being selected from among many occurrences) as might be useful lessons, &c. &c. to succeeding ages. (2.) That there being a general conformity in the dispensations of Providence, and Grace, to different persons, and in different ages, instances of *former* dispensations may usefully be held up to the view of *later* times, and may encourage, or may check, may direct, or may controul, those placed in circumstances, &c. similar to what is recorded, though their times and their places may be widely separated. We have New Testament authority for this.

Types may be considered as possessing different degrees of that clearness which determines their reference to their antitype: some may be evident, and palpable; others more obscure: some may be referable in a general or leading sense, or under some particular view, but, if only that general (or that particular) view were originally designed, it is not for us to particularize every division, every ramification seen under every aspect, and tinged with every hue which the multiplication glass of a fertile imagination may offer, or may induce us to admire.

The Jewish literati delighted in the studies and the application of learning derived from the *types*: they even thought certain letters, and their positions, were of the nature of *types*; hence arose their *Cabala*: and it must be owned, that Christian fathers have vied with them in such treatment of Scripture; but the fallacy of this mode of instruction, as to any reliance to be placed on it, appears, from considering, that scarcely any two commentators agree in their explanations and inferences, when such principles are the basis of their remarks.

Types should be referred from a less to a greater, as from the death of a beast to the death of a man: from a lower to a higher, as from earth to heaven: from time present to futurity, as from this world to the eternal state: from lesser degrees of perfection to more absolute, as from man to God. If the sacrifice of a lamb availed officially to restore peace, or to conciliate

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liate favour, that of a person in whom dwelt the fulness of Divinity, must be infinitely more available to mediate reconciliation: if pardon and exemption from punishment in this world be desirable, justification and deliverance from eternal misery is infinitely more desirable: if the tender feelings of a father in this unequal state, and amidst all the imperfections of the social principle be powerful, how much more those of the great Father of all, the Father of our spirits! Whatever is Divine is infinite, whatever is infinite eludes our comprehension, however urged by the most vehement imagination: under this reflection, *types* may be useful by offering similitudes adapted to our powers, but when that which is perfect is come, that which is imperfect, and partial, that which is feeble and unsatisfactory, shall be done away.]

TYPHONICUS, Τυφώνικος, *a turbulent, or impetuous wind*; from the Greek τύφα, *that is inflamed, or that blows violently*. Acts xxviii. 14.

TYRANNUS, Τύραννος, *Prince*. We read, Acts xix. 9 that St. Paul, at Ephesus, withdrew from the synagogue, but taught every day in the school of one *Tyrannus*. It is enquired who this *Tyrannus* was? Some think him a prince, or great lord, who accommodated St. Paul with his house in which to receive and instruct his disciples. But the generality conclude, that *Tyrannus* was a converted Gentile, a friend of St. Paul, to whom he withdrew. The name of one *Tyrannus* may be applied, either to a man of this name, or to some sovereign prince. But, besides, that the name *Tyrannus* was then become so odious, that it would not have been given to a man who deserved only what was good to be said of him, without some kind of mitigation, some Greek manuscripts have *Tyrannios* instead of *Tyrannos*. Other copies intimate, that he taught from the fifth to the tenth hour. We find in history more men than one by the name of *Tyrannus*. [This name was probably a family name; as *King, Duke, Earl, &c.* are among ourselves: but the name does not imply the dignity of *king, duke, or earl*. From the manner of the writer's mentioning this person, as τινος, *a certain Tyrannus*, it should seem that he was not of great eminence in his profession, which appears to have been that of a schoolmaster; it is true that some schools were held for philosophic purposes, and for the liberal arts; but the phrase used rather leads to a different view of this school, which, possibly, might be for the education of youth.]

TYRANT, *prince: or that governs*; from the Greek τυραννός, *that reigns or governs*.

TYRANT. This word is taken in an odious

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sense in most modern languages, for a prince who abuses his authority, to oppress his subjects, and to molest his neighbours. But in the Greek and Latin, *tyrannus* is often taken in a good sense, and anciently there was no distinction or difference of signification between *tyrannus* and *rex*. *Nihil intererat apud majores inter tyrannum et regem*. Servius, in *Æneid. lib. iv.* Afterwards, the word *tyrant* became a word of reproach and detestation, especially in free states.

In Esth. vi. 2. *Primus de regibus principibus ac tyrannis*. פַּרְתֻּמִּים, *Parthumim*, seems to answer to the Greek παρτιμιος, *paratimios*, an illustrious man. We read the same word, *parthumim*, in Daniel, i. 3. translated *tyrannus* in the Vulgate. In chap. iii. 2, 3. we read in Heb. גִּדְבָרַי, *gedabræi*, instead of *tyrannus*, as in the Greek and Latin. In Job, xxxiv. 19. *tyrannus* answers to the Hebrew *Shar*, a prince; and chap. xxxv. 9. it answers to *Rabbim*, great men. In Ezekiel xxiii. 23. *Tyrannus* is put for the Hebrew *Shuah*. In Habakkuk, i. 10. *Tyrannus* is put for the Hebrew *Rasen*, which signifies a lord, a governor; and is probably the same as *Saren* or *Suren*, a great lord. I shall not speak of the books that are written in Greek; as the Book of Wisdom, Ecclesiasticus, and the Maccabees, where the word *Tyrannus* is used sometimes in a good sense, and sometimes in a bad sense; as by other Greek authors.

TYRE, צֹר, צָר, *Sor, or Tzur*; Τυρός, *strength, rock, sharp*. [Josh. xix. 29. מִבְּצָר צָר, *Urbem munitissimam Tyrum*. Vulg.]

TYRE, a famous city of *Phœnicia*. Aulus Gellius, lib. xiv. cap. 6. says, its ancient name was *Sarra*. [*q* from *Zor*?] Plautus, in *Trucul.* calls it *Sara*:

Purpuram tibi ex Sara attuli.

And Silius Italicus, lib. xv. puts *Sarranus murex* for *Tyrius*:

Sarano murex fulgens.

Tyre was allotted to the tribe of Asher, with other maritime cities of the same coast; but it does not appear that the Asherites ever drove out the Canaanites. Yet very learned men maintain, that in Joshua's time *Tyre* was not built; and that *Mibzar-Zor, Urbem munitissimam Tyrum*, [Strong *Tyre*—well-fortified *Tyre*—*Tyre* the Great,] is not the city of *Tyre*. Isaiah, xxiii. 12. calls *Sidon* the daughter of *Tyre*, i.e. a colony from it. Homer never speaks of *Tyre*, but only of *Sidon*. Josephus, *Antiq. lib. viii. cap. 2.* says, *Tyre* was built not above two hundred and forty years before the temple of Solomon; which would be A. M. 2760, two hundred

hundred years after Joshua. Herodotus, *lib. ii. cap. 44.* says, it was affirmed by the priests of Tyre, that the temple of Hercules in this city was built at the same time as the city itself, which was 2,300 years before the time of his writing; (A. M. 3596.) By which account Tyre must have been built 656 years before the deluge; which by no means can be admitted. [Query, should we read 1,300? in the passage of Herodotus.]

But there seems to be a possibility of reconciling these variations, by allowing two cities of Tyre; one known to the ancients by the name of *Pala-Tyrus*; the other a later city, called only *Tzor*, or *Tyre*. The first was built on the Continent, and here stood the temple of Hercules, of whose antiquity the priests of Tyre so extravagantly boasted to Herodotus. In this temple the Tyrians would have had Alexander sacrifice, when he sent them word he desired to come into their city, under pretence of offering sacrifices to Hercules. Quint. Curt. *lib. iv. cap. 5.* Justin. *lib. xi. cap. 1.* *Tyrum se ire velle ad vota Herculi reddenda dixit. Legati responderunt, esse Templum Herculis extra urbem, in ea sede quam Pala-Tyron, sive veterem Tyrum ipsi vocant, ibique in antiquiore templo rectius id eum esse facturum, &c.* The other Tyre stood on an island opposite the former, from which it was divided but by a narrow slip of the sea; Pliny says, *lib. v. cap. 19.* not above seven hundred paces. Alexander the Great filled up this space, in order to take the city; and the island continued joined to the Continent in Pliny's time: *Tyrus quondam Insula præalto mari septingentis passibus divisa: nunc verò Alexandri oppugnantis operibus continens.*

Joshua therefore must be understood to speak of the ancient Tyre. The later city was not built, even in the time of Solomon; there was only a temple on the island, dedicated to Jupiter Olympius. Dios, and Menander, the *Ephesian*, *apud Joseph. contra Appion. lib. i.* who wrote the Phœnician history, relate, that Hiram, the friend of Solomon, joined to the city of Tyre the temple of Hercules, which stood by itself on the island, by a mole formed by throwing earth, &c. into the sea. It is true, that when Hiram wrote to Solomon, he asked corn of him; because, says he, we have need of it, living in an island whereon our city is built. But there is great probability that this circumstance was added by Josephus, since we read the same letters in Eusebius, Euseb. *Præpar. lib. x. cap. 33, 34.* in a very different style, and where this circumstance is not found. There still remain many traces of the ancient Tyre; as large cisterns,

and parts of an aqueduct, which conveyed water from the main land into the island. This island was 22 *stadia*, or 3,190 paces in circumference: old Tyre was 19,000 paces.

Menander of Ephesus relates, Joseph. *Antiq. lib. ix. cap. ult.* that Salmaneser, king of Assyria subdued all Phœnicia. For the inhabitants of Sidon, of Acco, and of some other cities having renounced their alliance with the Tyrians, and having surrendered to the king of Assyria, Salmaneser made war against the Tyrians, with a fleet of sixty ships and eight hundred rowers. The Tyrians had but twelve ships, yet they obtained the victory, dispersing the king's fleet, and taking five hundred prisoners. Salmaneser was then obliged to return to Nineveh, but he left his land forces before Tyre, who took possession of the waters of the river, and of the aqueducts. This continuing for five years, the Tyrians were forced to dig wells in their own city. Usher places this expedition of Salmaneser A. M. 3287, under the reign of Hezekiah, king of Judah, ante A. D. 717.

Ezekiel, xxvii, xxviii. describes at length, the siege of Tyre, by Nebuchadnezzar. A. M. 3419, ante A. D. 585. The learned are not agreed, whether he speaks of old or new Tyre, Jerom, *in loc. et in Amos i.* thinks it to be new Tyre, because he says Nebuchadnezzar joined the isle to the Continent, by earth, stones, and wood, thrown into the water. Marsham, Perizonius, and some others, think on the contrary, it was old Tyre. However this might be, Nebuchadnezzar ruined the city of Tyre; and the prophets shew clearly enough that it was never rebuilt. Marsham, *Canon. Chron. Sæcul. xviii. p. 578.* This can be strictly understood of old Tyre, only; for new Tyre flourished much later; long after Nebuchadnezzar. It even recovered itself, after its fall by Alexander.

Isaiah says, xxiii. 15, 17, 18. "It shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as a harlot. And it shall come to pass, after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with the kingdoms of the world, upon the face of the earth. And her merchandize, and her hire shall be holiness to the Lord, it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." It is not easy to fix either the beginning or the end of these seventy years of oblivion, of the city of Tyre. For if we place its beginning at the capture of this

city by Nebuchadnezzar, or at that by Alexander the Great, we must take the word *oblivion*, in an unusual sense, since we read that Nebuchadnezzar left Ithobal for king of *Tyre*, Joseph. cont. *Appion. lib. i.* and that Alexander left therein Abdalonymus, or Ballonymus, or Strato; (for all these names are found in the ancients, Diodor. Sicul. Justin, &c.) and that these princes and their successors reigned there a long time. Nor do we perceive that the *Tyrians*, before the time of Jesus Christ shewed any zeal for the Lord, or for his worship. Therefore to reconcile these prophecies, it must be supposed, that when the prophets speak of the total destruction of *Tyre*, they mean the ancient *Tyre*, which was never rebuilt: and that when they foretel the re-establishment of *Tyre*, they must be understood of the new city, which became very flourishing, and rose superior to its misfortunes. And finally, that when it embraced the Christian religion, it offered to the Lord the fruits of its labours and traffic. In the time of St. Paul, there was a great number of believers in *Tyre*, Acts xxi. and afterwards the church of *Tyre* became very famous. It afforded a great number of martyrs for the Christian faith, and several illustrious bishops; councils have been held there.

[In FRAGMENTS, No. XC. the reader may see the fulfilment of prophecy, as noticed by Mr. BRUCE: the latest traveller who has visited *Tyre*, is Mr. BUCKINGHAM; who describes the port as of difficult entrance, but not impracticable; and the town as now consisting of two hundred houses.]

TYTHES. We have nothing more ancient concerning *tythes*, than what is read Gen. xiv. 20. that Abraham gave *tythes* to Melchizedech, king of Salem, of all the booty he had taken from the enemy. Jacob imitated this piety of his grandfather, when he vowed to the Lord the *tythe* of all the substance he might acquire in Mesopotamia. Gen. xxviii. 22. Under the law, Moses ordained, "All the *tythe* of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem ought of his *tythes*, he shall add thereto the fifth part thereof. And concerning the *tythe* of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord, Lev. xxvii. 30, 31, 32.

The Pharisees, in the time of Jesus Christ, to distinguish themselves by a more scrupulous observance of the law, not content with *tything* the grain and fruits growing in the fields, they also paid *tythe* of pulse and herbs growing in

their gardens, which was more than the law required. Our Saviour did not censure this exactness; but he blames their hypocrisy and pride in it, Matt. xxiii. 23. Luke xi. 42. We read also in the Talmud, *Seder. Serrin Musco*: that whatever is eaten, or laid up in reserve, which is produced from the earth, is liable to first-fruits and *tythes*.

Tythes were taken from what remained, after the offerings and first-fruits were paid. They brought the *tythes* to the Levites in the city of Jerusalem, as appears by Josephus, *Antiq. lib. iv. cap. 8.* and Tob. i. 6. The Levites set apart the tenth part of their *tythes* for the priests (for the priests did not receive them immediately from the people) and the Levites were not to enjoy the *tythes* they had received, before they had given to the priests such a part as the law assigned them. Comp. FRAGMENTS, No. CXXXV.

Of those nine parts that remained to the proprietors, after the *tythe* was paid to the Levites, they took another *tenth* part, which was either sent to Jerusalem in kind, or, if that were too far, they sent the value in money, adding thereto a fifth, from the whole, [?] as the Rabbins inform us, *Vide Lyran, Deut. xxvi. 12.* This tenth part was applied toward celebrating the festivals in the temple; and was nearly resembled by the *Agapæ*, or love-feasts, of the first Christians. Thus those words of Deuteronomy, xiv. 22, 23. are understood by the Rabbins: "Thou shalt truly *tythe* all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the *tythe* of thy corn, of thy wine, and of thy oil, and the firstlings of thy herds and of thy flocks: that thou mayest learn to fear the Lord thy God always." Josephus also speaks of these feasts which were made in the temple, and in the holy city. *Antiq. lib. iv. cap. 8.*

Tobit says, i. 6. that every three years he paid punctually his *tythe* to strangers and proselytes. This was probably because there were neither priests nor Levites in the city where he dwelt. Moses speaks of this last kind of *tythe*, Deut. xiv. 28. xxvi. 12. "At the end of three years thou shalt bring forth all the *tythe* of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou dost." We think this third *tythe* not to be different

ferent from the second kind already noticed, except that in the third year it was not brought into the temple, but was used on the spot by every one in the city of his habitation. Therefore, properly speaking, there were only two sorts of *tythes*, 1. That which was given to the Levites and priests, 2. that which was applied to feasts of charity, either in the temple at Jerusalem, or in other cities.

Samuel tells the children of Israel; that their king would "take the tenth part of their seed, and of their vineyards, and give to his officers and his servants. He will take the tenth of your sheep, and ye shall be his servants." 1 Sam. viii. 15, 16. Yet it does not clearly appear from the history of the Jews, that they regularly paid *tythe* to their princes. But the manner in which Samuel expresses himself, seems to insinuate, that it was looked on as a common right among the kings of the east.

At this day the Jews no longer pay *tythe*, at least they do not think themselves obliged to do it, except those that are settled in the territory of Jerusalem, and the ancient Judea, *Leo of Modena, Part i. cap. 12.* Because very few Jews now have lands of their own, or flocks. They only give money for the redemption of the first-born, to those whom they think are descended from the priests or Levites. However, we are assured, that such among the Jews as would be thought very strict, and religious, give the tenth part of their income to the poor.

Christians also pay *tythe* of the produce of their estates to the ministers of the Lord. But not by virtue of any law, either of Jesus Christ or his apostles. Our Saviour has commanded nothing on this, only, when he sent his apostles to preach in the cities of Israel, he forbade them to carry either purse, or provisions, but to enter the houses of those who were willing to receive them, and to eat what should be set before them: for, as he adds, the labourer is worthy of his hire, i.e. of his maintenance, Matth. x. 10. Luke x. 7, 8. And St. Paul determines, that he who receives instruction, should administer some of his good things to him who gives it. Gal. vi. 6. It is agreeable to nature and reason, that they who wait at the altar should live by the altar; and, who ever undertook a warfare at his own expence? 1 Cor. ix. 13.

In the infancy of the church, the ministers lived only on the alms and oblations of the faithful. Afterwards, lands and fixed revenues were settled on churches, and their ministers. Good people began early to give them a certain portion of their substance, which was called *tythe*, in imitation of that paid to the priests of the old

covenant, though every one gave only as his devotion inclined him: without any express obligation, either as to quantity or quality. Lastly, the bishops, in concurrence with secular princes, made laws for this, and obliged Christians to give to ecclesiastics the *tythe* of their revenues, and of the fruits of the earth. As these regulations were not all made at the same time, nor in an uniform manner, we cannot precisely fix the period of the establishment of *tythes*. But they were paid as far back as the sixth century; not every where, nor under the same obligations. Origen thinks, *Homil. xi. in Numeros*, that the laws of Moses concerning *tythes* and first-fruits, are not repealed by the Gospel, but that they ought to be observed under the new dispensation. F. Paul, in his *Treatise of Benefices*, observes, that till the eighth, or the ninth century, *tythes* were not paid in the East, or in Africa. But those who have treated this matter with greater accuracy, shew that *tythes* had been paid from the earliest time.

The most barbarous nations, the heathen, Greeks, and Romans, from a principle of religion, from a feeling common to all men, often dedicated *tythes* to their gods. Some made it a standing obligation, others practised it on particular occasions; or by the impulse of a transient devotion. The Arabian merchants who traded in spices, durst not sell any till they had paid the *tythe* to their god Sabis, *Pliny, lib. xii. cap. 14.* The Persians were very exact in offering to their gods the *tythe* of the spoils taken from their enemies, *Xenoph. Cyropæd. lib. iv. v. vii.* The Scythians sent their *tythes* to Apollo, *Solin. cap. 27.* The Carthaginians were accustomed to send to Tyre, of which they were a colony, the *tythe* of their profits, *Mela, lib. ii. cap. 5.* and they sent to Hercules Tyrius the tenth of the spoils they took in Sicily. *Diodor. lib. xx.* Justin, *lib. xviii.* The ship that brought the usual *tythe* of the Carthaginians to Tyre happened to arrive there a little before Alexander begun the siege of that city. *Q. Curt. lib. iv. cap. 2.* When Pisistratus wrote to Solon, to persuade him to return to Athens, he told him that every one there paid the *tythe* of his goods for the offering of sacrifices to the gods. *Laert. lib. i.* The Pelasgians that were settled in Italy, received a command from the oracle, to send their *tythes* to Apollo of Delphos. *Dionys. Halicarn. Plutarch*, in more places than one, mentions a custom of the Romans, of offering to Hercules the *tythe* of what they took from their enemies.

[TZIN, i.e. CHINA: *Isaiah xlix. 12.* See FRAGMENTS, No. DC.]

[TZIN, desert of. See SIN. *Numb. xiii. 21.*]

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[VAHEB, *a gift, a place given*. The name of a place, Numb. xxi. 14. Le Clerc thought it to be the same as *Mathana*, a gift, Numb. v. 18, 19. Some think it to be the name of a king of Moab. This name does not appear in Eng. Tr. but is nevertheless usually adopted by critics.]

VAICRA, ויקרא, the Title of the Book of *Leviticus*, being the first word of that book, signifying, *And he called*; from the conjunction ו *vau*, and the word קרא *kara*, to call.

VAJEDABER, וידבר, the Title of the Book of *Numbers*, being the first word of that book, signifying, *And he spake*; from the conjunction ו *vau*, and the word דבר *dabar*, to speak.

VAJEZATHA, ויעזא, βαζαθα, Vulgate, *Jezata*. *That waters the bed*; from נזח *nazah*, to water, and חדר *tha*, chamber, or bed: or according to the Syriac and Hebrew, *Woe to the olive*. [The youngest son of Haman. Esth. ix. 9. From the Persian, *clear, pure, or gladness*.]

VALE, or VALLEY. There are many *vallies* mentioned in Scripture.

Valley of BERACHAH, or of *blessing*, in Judah, west of the Dead Sea, 2 Chron. xx. 26.

Vale of SIDDIM, *Vale of the Wood*, *Vallis Sylvestris*, Gen. xiv. 3, 8, 20. גיא השדים. The *valley of Heshedim*. Some translate the *vale* of the Fields, or the *vale* of Chalk; the LXX. the *vale* of Salt. In this *vale* stood the cities of Sodom and Gomorrah; and here, afterwards, the lake Asphaltites, or the Dead-Sea was formed. [The term signifies *to shed forth*; possibly, it may refer to the slime-pits, or ooziings of bitumen: but Parkhurst thinks it refers to the genial powers of nature, idolatrously worshipped here.]

Vale of SHAVEH, or, *The King's Dale*, Gen. xiv. 17. 2 Sam. xviii. 18. *Shaveh* is a city in the *King's Dale*, over against Jerusalem, according to Eusebius. In this *vale* Melchisedec met Abraham, at his return from his victory over the five kings. But some think this interview was at the foot of mount Tabor. Vide *Vit. Melchisedec*, tom. iii. Oper. S. Athanas. 239. et Brochard. *Descript. Ter. Sanct.*

Valley of SALT, [or *Salt Pits*,] *Vallis Salinarum*, 2 Sam. xiii. 13. 2 Kings xiv. 7. This is

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generally placed in the southern parts of Idumea, south of the Dead-sea. Here, they say, the Idumeans were defeated by David, or by Joab; and again by Amaziah, son of Joash, king of Judah. We place it in the eastern parts of Idumea between Tadmor and Bozrah. See SALT.

Valley of REPHAIM, or of *the Giants*. 2 Sam. v. 18. xxiii. 13. See REPHAIM.

Valley of ESHCOL, or of *Grapes*, *Vallis Botri*, Numb. xxxii. 9. See NEHEL ESHCOL.

Valley of JEZREEL. The same as the *vale* of *Esdraelon*, or the plain that extends east and west from Scythopolis to the foot of mount Carmel, on the Mediterranean.

Valley of MAMRE, near Hebron. See MAMRE.

Valley of MOREH, near Sichem, called the *Plain of Moreh*. Gen. xii. 6. See MOREH.

Valley of ACHOR. Josh. vii. 24, 26. Isaiah lxv. 10. Hos. ii. 15. north of Jericho, according to Jerom. Here the unfortunate Achan was stoned. See ACHOR.

Valley of AJALON. See AJALON. This city gave name to the *valley*.

Valley of REEDS, *Vallis Arundinis*, Josh. xvi. 8. xvii. 9. גיא קנה, *Ge-Kana*, the *valley*, brook, or river of *Kanah*. It was not far from the Dead-sea, nor from Tapuah.

Valley of JEHOSHAPHAT. It is generally understood to be the *valley* wherein the brook Kidron runs, east of Jerusalem. See JEHOSHAPHAT. Joel iii. 12. and MAP of JERUSALEM.

Valley of HINNOM, or *Valley of the Sons of Hinnom*. Josh. xv. 8. גיא חנוך, *Gehennon*, or *Geben-Hennon*; whence *Gehenna*. It was east and south of Jerusalem. See HINNOM, HENNON, or TOPHET: and MAP of JERUSALEM.

King's Dale, or *Valley*. See Valley of SHA-VEH, before.

Valley of CHARASHIM, or of *Craftsmen*, *Vallis Artificum*. 1 Chron. iv. 14. Neh. xi. 35. גיא חרשים *Ge-charashim*. It is placed on the side of the Jordan, in Benjamin.

Valley of KEZIZ. Josh. xviii. 21. עקק קצי, in Benjamin. Its situation is not exactly known. Some translate the Hebrew by the *valley of Incision*. It is conjectured that this name was given it, because, perhaps, they here cultivated balm,

balm, which is drawn from the tree by incision. But I cannot think this plant was cultivated here so early as the times of Joshua.

Valley of JIPHTHAH-EL. Josh. xix. 14, 27. It probably took its name from the city of *Jiphthah-el*, on the frontiers of Zebulun. The true situation is unknown. See *JIPHTHAH-EL*.

Valley of SOREK, Judg. xvi. 4. in which was the city of *Sorek*, in Dan. Perhaps it may be the same as the *valley of Eshcol*. See *SOREK*.

Valley of ZEBOIM, 1 Sam. xiii. 18. *Zeboim* was one of the four cities consumed with Sodom by fire from heaven. Gen. xiv. 2. xviii. xix. The *valley of Zeboim* was therefore on the Dead-sea, but its situation is not known. Perhaps *Zeboim* was rebuilt; See Neh. xi. 34. as also Sodom. The Chald. Hebr. Vatab. take *Zeboim*, or *Tzeboim*, in a generical sense, for serpents, basilisks, or dragons. [rather some wild beast; perhaps, a wild wolf, the *sheeb* of the Arabs.]

Valley of GAD. 2 Sam. xxiv. 5. beyond Jordan, in the portion of *Gad*, and probably along the Arnon.

Vale of BACA, or of *Tears*, Psalm lxxxiv. 6. probably the same as the *valley of Tears*, or *Weepers*, or *Bochim*. Judg. ii. 1. 2 Sam. v. 23. See *BOCHIM*. This valley was south of Jerusalem. Vide FRAGMENTS, No. CCCIV.

Valley of VISION, Isaiah xxii. 1. in the prophetic and figurative stile, signifies Jerusalem. It is called a *valley* by *Antiphrasis*, for in reality that city stood on a mountain. And the additional name of *vision* was given it, because it is the subject of the prophecy of Isaiah; or, because the temple of Jerusalem was built upon mount Moriah, which is the *Mountain of Vision*, Gen. xxii. 14. [Query, the valley between two hills, as between *Zion* and *Moriah*? LXX. *Valley of Sion*.]

The FAT Valley, Isaiah xxviii. 1, 4. *Vallis Pinguium*. This lies below and about the city of Samaria. This country was very fat and fruitful. *Samaria* stood on a rising ground that commanded this *valley*: *In vertice vallis pinguissimæ*. See FRAGMENTS, No. DLXVII.

Valley of SLAUGHTER, *Vallis interfectionis*. This name, according to the prophet Jeremiah's prediction, should be given to the *valley of Hinnom*, or *Tophet*. See *TOPHET*, and Jer. vii. 32. xix. 6. xxxi. 40. It is called the *Valley of Decision*, or *Concision*, Joel iii. 14. and the *Valley of Jehoshaphat*, or of the judgment of God.

Valley of the DEAD BODIES, Jer. xxxi. 40. *Vallis Cadaverum*. The same as *Topheth*, which was the slaughter-house of Jerusalem. Comp. FRAGMENTS, No. DLXXVIII.

Valley of the PASSENGERS, or *Travellers*, Ezek. xxxix. 11. *Vallis Viatorum ad orientem maris*. We think this stands for the great road at the foot of mount Carmel from Judea, Egypt; and the country of Philistia, into Phœnicia.

Valley of HAMON-GOG, Ezek. xxxix. 11, 15. or the burying-place of the army of Gog. Probably the *valley* of Jezreel, in which, we think, the army of Cambyses was defeated after the death of that prince. See *GOG*.

Valley of the MOUNTAINS, Zech. xiv. 5. *Vallis Montium*. The vallies round about Jerusalem, where the inhabitants of that city took shelter in their last misfortunes, when the city was besieged by the Romans.

The Illustrious Valley, near Sichem. The *vale*, or plain of Moreh. The Hebrew calls it, Gen. xii. 6. *Elon-Moreh*, the *oak*, or *grove* of Moreh.

Vale of KIDRON, 2 Kings xxiii. 4, 6. or the fields of the brook Kidron, east of Jerusalem, between this city and the mount of Olives. Comp. FRAGMENTS, *passim*, and MAP of JERUSALEM.

Valley of GIHON, 2 Chron. xxxiii. 14. west Jerusalem, named from the fountain of *Gihon*, whose spring is in this place, and runs from west to south.

Valley of SUCCOTH, or the *valley of tents*, Psal. lx. 6. cviii. 7. *Convallis Tabernaculorum*. Beyond Jordan, near the city of *Succoth*. The Psalmist puts the *valley of Succoth*, for the whole country beyond Jordan.

Valley, or *plain of ZAANAIM*, Judg. iv. 11. where dwelt Heber the Kenite. In Galilee, near *Zaanaim*, and *Kedesh of Naphtali*.

Valley of ELAH, 1 Sam. xvii. 2. עֵלַי קִרְיָה, of the *oak*, or *terebinthus*. Saul here encamped with the army of Israel; when the giant Goliath came to insult the Hebrews. This *valley* was south of Jerusalem, towards Sochoh and Azekah. Also the name of the *valley of Terebinthus* is given to the *valley* of Mamre, because of the *terebinthus* tree, under which Abraham entertained the angels. See *TEREBINTHUS*.

Valley of ZEPHATHAH, at *Mareshah*, 2 Chron. xiv. 10. Here Asa, king of Judah, defeated a great army of Ethiopians or Cushim: This valley was towards Mareshah and Eleutheropolis.

VALLIS PINGUIUM, עֵשְׂמָנִים, *Geshemanim*. See *GETHEMANI*. The *vale of the fat ones*, or the *fat valleys*; from עֵשְׂמָנִים *ghei*, a *vale*, and עֵשְׂמָנִים *shaman*, *fat*. Isaiah xxviii. 1.

VALLISSALINARUM, מְלַח־קִרְיָה, *Ge melach*, Γεμαλὲχ. *Valley of Salt-pits*; from עֵשְׂמָנִים *ghei*, a *valley*, and מְלַח *melach*, *salt*. 2 Sam. viii. 13.

VALLIS

VALLIS SYLVESTRIS, עֵמֶשׂ הַשִּׁידִים, *Emeshashidim*, Εμέσσηξ, *The vale of woods*, or of fields, or wild; from עֵמֶשׂ *hamac*, a vale, or depth, and שִׁידָה *shidded*, to harrow, to prepare a field. Gen. xiv. 3.

VANIAH, נִיחַ, *nourishment of the Lord*, or the arms of the Lord. One of those put away their strange wives, after the return from Babylon. Ezra x. 36. [Simon thinks, *oppressed*, i. e. in the captivity.]

VANITY. Interpreters generally translate by *vanitas* and *vanum*, the Hebrew words, שָׁוְיָה, *vanitas*, mendacium, and הֶבֶל, *habel*, *vanitas*, *inutilitas*: the first of which rather signifies what is opposed to truth; the second what is opposed to reality and solidity. Thus the word *vanity* is taken in several senses, in the sacred writers.

I. VANITY is put for *vain glory*, or *pride*, which inflates men with a great opinion of themselves, boasting, or self-conceit. So Psal. cxix. 37. "Turn away mine eyes from beholding *vanity*." 2 Pet. ii. 18. "They speak great swelling words of *vanity*."

II. VANITY is taken for *lying*, Psalm iv. 2. "How long will ye love *vanity*, and seek after leasing?" Exod. xx. 7. "Thou shalt not take the name of the Lord thy God in *vain*;" or, thou shalt not swear to confirm a thing that is false; thou shalt not appeal to the Lord as a witness of lies. Visions of *vanity*, words of *vanity*, signify false and deceitful discourses, or lies.

III. VANITY is taken for mere *nothing*, or *emptiness*. Eccl. i. "Vanity of vanities, saith the preacher, *vanity* of vanities, all is *vanity*:" I have seen nothing but *vanity* and vexation of spirit, in every thing done in this world, or under the sun. Psalm cxliv. 4. "Every man living is but altogether *vanity*: Man is like to *vanity*, his days are as a shadow that passeth away."

IV. VANITY is taken for *idols*: Deut. xxxii. 21. "They have moved me to jealousy with that which is not God, they have provoked me to anger with their *vanities*: They followed *vanity*, and became vain." 2 Kings xvii. 15. Jer. ii. 5. "Is not the Lord in Sion? Is not her king in her? Why have they provoked me to anger with their graven images, and with strange *vanities*?"

V. *Vain* is often put for *falsely*, or *wantonly*, *unnecessarily*: "Thou shalt not take the name of the Lord thy God in *vain*:" Exod. xx. 7. Thou shalt not swear *falsely*; or, rather, Thou shalt not take *uselessly*, needlessly, and without very good and substantial reasons, the name of God to witness what thou affirmest. The Hebrew word שָׁוְיָה *shave*, translated *cain*, is put for *false* in many places; as Deut. v. 20. Exod. xx.

16. Lev. xix. 12. Psalm iv. 3. xxxvii. 18, lxi. 10. Ezek. xii. 24. xiii. 6. Hos. x. 4. xii. 11. Jonah ii. 9. Zech. x. 2. Matth. v. 33. Tertull. *de Idololat. cap. 20*. Cyrill. Clem. Alex. &c. were of opinion, that this passage forbade to give the name of God to false gods, to idols. It is certain, that *vana* is often taken for false gods: But that is not the literal meaning of this place.

VI. *Vain* is opposed to *true*, *real*, *substantial*. Psalm v. 10. Their heart is *vain*, or full of *vanity* and lying. Psalm xii. 2. They have deceived their neighbours by *vain* discourses, by words of deceit and lies. The false prophets, Ezekiel xiii. 6. *Vident vana et divinant mendacium*, have only idle dreams, and empty visions: They pronounce only *vain* and false predictions. See also Isaiah lvi. 10.

Vain things are *idols*. 1 Sam. xii. 21. Do not run after idols, that cannot protect you; for they are non-entities. See Acts xiv. 14, 15.

To lift up the soul to *Vanity*, Psalm xxiv. 4. i. e. to swear by his own life, to swear *vainly* and *falsely*. Psalm lxii. 10. They have sought my soul in vain; they have unsuccessfully endeavoured to take away my life; God has preserved me, and defended me from their snares; or, rather, they have sought, without any reason, and under false and *vain* pretences, to put me to death.

Vain men, does not only signify men puffed up with pride, and full of *vanity*, but also worthless and inconsiderate persons, without religion, without rule or conduct—brainless fellows. So, 2 Chron. xiii. 7. אֲנָשִׁים רָקִים בְּנֵי בָלִיעַל. LXX. ἄνδρες λοῖμοι. *Viri vanissimi, et filii Belial*. The Hebrew says, men void of sense, or beggars, miserable children, without a yoke, worthless children, [sons of unrestrainableness.] — *Rakim*, which the Vulgate translates by *vanissimi*, is the same as *raca*, Matth. v. 22. whoso calleth his brother *raca*. Instead of *vanissimi* the LXX. render it *pestilential* (or *dangerous*) fellows.

He that heaps up riches by lying is *vain*, and without understanding, Prov. xxi. 6. הֶבֶל נָרָף. *Vanus est et excors*. The Hebrew says, *vanity* is driven by the wind; is as chaff, the sport of winds. And elsewhere, Prov. xii. 8. נָעוּיָה לֵב. *Perversus corde*. He that is *vain*, and without understanding, shall be exposed to contempt. The Hebrew says, He that hath a perverse and corrupted heart, &c. Those that have no knowledge of God, are only *vanity*; all their other qualities, their science, their skill, is nothing but ignorance, without this knowledge. The Greek intimates, All men are by nature *vain*; they can do nothing of themselves, they tend to nothing, &c.

VASHNI, וַשְׁנִי, Καὶ ὁ δεύτερος. This has been taken for the name of a person, but very improperly. 1 Chron. vi. 28. is defective; *Filii Samuel primogenitus Vasseni*. It should be read, *Filii Samuel, Joel primogenitus, et secundus* (Heb. וַשְׁנִי *vaseni*.) *Abia*. The word *Vashni* therefore denotes only *the second*. Some Latin copies have *Vashni, Joel, and Abiah*. But it should be thus supplied, *the sons of Samuel were—Joel, the first-born, and—the second, Abiah*. See 1 Chron. vi. 33.

VASHTI, וַשְׁתִּי, Ἀστί, *that drinks*; from שַׁתְּחַה *shathah*: otherwise, *thread, or woof*; from שֶׁתִּי *shethi*. [Beauty, very beautiful.]

VASHTI, or **VASTHI**, a wife of king Ahasuerus. Esth. i. 9, &c. This prince made a great feast for all the nobles of his kingdom; queen *Vashti* also made a feast to entertain the women, in the palace. On the seventh day of the feast, when the king was more merry than usual, being warmed with wine, he ordered his principal officers to fetch queen *Vashti*, with her royal ornaments, that he might shew her extraordinary beauty to his subjects: but she refused to come. This put the king in a great passion, and he consulted with his statesmen, what should be her punishment. Memucan, the first of the counsellors, answered, that she should be divorced, her crown taken from her, and given to another more worthy. This advice prevailed. *Vashti* was repudiated, and *Esther* taken in her place. See **ESTHER**. This happened A. M. 3486, ante A. D. 518.

It is enquired, who this queen *Vashti* was? Some have thought she was *Atossa*, daughter of Cyrus, first married to Cambyses, her own brother, afterwards to the *Magian*, or counterfeit Smerdis; and lastly, to *Darius*, son of Hystaspes, whom we take to be *Ahasuerus*. She was of exquisite beauty; and Herodotus, *lib. vii. cap. 3*. assures us that *Darius* had four sons by her, and that she had, for a long time a share in the management of affairs. Therefore she could not be *Vashti*, who was divorced in the third year of this prince. Others think her to have been *Ahasuerus's* own daughter. The Persians made no scruple of this kind of marriage, and polygamy was customary among them. But history gives no warrant to this conjecture. Herodotus, *lib. vii. cap. 59*. speaks likewise of *Aristone*, wife of *Darius*, son of Hystaspes; perhaps she may be *Esther*. [but, this also is attended with great difficulties.]

The Hebrews tell us, that *Vashti* refused to obey the king, because he required her to shew herself naked, [unveiled. *Vide FRAGMENTS*, No.

VOL. II. PART XXX. Edit. IV.

CLIX.] before all the people; which she peremptorily refused.

VEIL, or *Theristrum*, this Greek word signifies a *veil*, or *scarf*, with which women of quality cover their faces in summer, to keep off the heat of the sun. Jerom uses this word to express the *veil* with which *Tamar* covered herself when disguised. Gen. xxxviii. 14. וְהִסְתַּר בַּמִּצְנֵה, LXX. Περιέβαλε τὸ Θέριστρον. It answers to the Hebrew word *tzaiph*, translated *a veil*, a *scarf*, a *mantle*, with which the eastern women covered the head and face. We find the same term, Gen. xxiv. 65. where the Vulgate hints that *Rebecca* covered herself with her mantle: *Acceptit pallium suum*. We read also *theristrum* in the Latin of Isaiah iii. 23. But the Hebrew has *haradidim*, חֲרָדִידִים. LXX. Θέριστρα κατὰ κλίτα, *veils* to sit at table in. Others render it by *very fine veils*, which the women used in summer. They wore their bracelets on their arms and legs next to the skin; and the *veil* covered their face, neck, bosom, and shoulders, when they were at home: The girdle was very precious, and their sandals probably were adorned with soles of gold. The *veil* was a kind of crape, so that they could see through it; or at least a passage was left for the light to come to their eyes. *Vide FRAGMENTS*, Nos. CLIX. with the **PLATE** annexed.

UEL, **VEL**. וֵאל, Ὡς, *or God, or the strong*; from the conjunction וְ *o*, or, and וֵאל *el*, *God*, or *strong*: otherwise, *that desires God*; from וָאֵל *ivah*, *to desire*, and וֵאל *el*, *God*. Ezra x. 34.

VELLE-SHEMOTH, וְלֵשְׁמֹת, the Title of the Book of *Exodus*, being the first words of the book: *And these are the names*; from the conjunction וְ *vau*, *and*, the pronoun שְׁמֹת *elle*, *these*, and וְ *shem*, *name*.

VENGEANCE. See **REVENGE**.

VENUS, the goddess of love, worshipped by the heathen. Some think her name is derived from the Hebr. *Succoth-Benoth*, *Benos*, or *Venos*. 2 Kings xvii. 30. See **SUCOTH BENOTH**, and **FRAGMENTS**, No. CCXIII. with the **PLATE** annexed. The Egyptians called her *Nepthis*; the Assyrians, *Mylytta*; the Arabians, *Alitta*; the Persians, *Mitra*; She was also known by the name of *Tenais*, at Babylon; of *Erycina*, in Sicily; of *Aphrodite*, among the Greeks. I believe she was generally worshipped in the territories of Israel by the name of *Astarte*, or *Astaroth*, or *Asterah*, or the goddess of the groves. She is confounded with the moon, whom the Pagans called the heavenly *Venus*, and the Hebrews the queen of heaven, or the goddess *Meni*. Comp. **FRAGMENTS**, Nos. 2 Z div. 2. DII.

DII. DIIL. DXII. The god *Dagon* was also very probably *Venus*. [*Vide* on *DAGON*, *DERKETOS*, and *PLATES*.] The dove was consecrated to this deity. *Vide* *ASTARTE*.

Three leagues from Carthage, says *Valerius Maximus*, *lib. ii. cap. 6.* was a temple called *Sicca Veneria*, which had the greater resemblance to the *Succoth-Benoth* of Scripture, as the women there sacrificed their chastity in honour of *Venus*; hereby they obtained portions to place themselves out in matrimony afterwards. *Siccae enim fanum est Veneris, in quod se matronæ conserebant, atque inde procedentes ad quæstum, dotes corporis injuria contrahebant: honesta nimirum tam inhonesto vinculo conjugia juncturæ.*

VERMILION, from the Latin, *vermis*, or *vermiculus*, a worm; because crimson and scarlet are dyed by means of little worms, gathered from a kind of green oak, which affords the *kermes*, or scarlet grain. See **WORM**. But the true *vermilion* has no relation to the *vermiculus*, but in colour. The *vermilion* known to the ancients, (*vide* *Pliny*, *Theophrast.* *Dioscorid.* *Vitruv.*) was found in Spain, on inaccessible rocks, in stones that were beat down with arrows, [as they said.] also in Colchis. Artificial *vermilion* was made of a red sand, procured near Ephesus, after it had been washed several times. The *vermilion* we use at present is composed of artificial cinnabar, which has been levigated for a long time upon porphyry, and reduced to an impalpable powder.

Wisdom, xii. 14. speaks of *vermilion*, with which they painted the statues of the gods: "Laying it over with *vermilion*, and with paint, colouring it red, and covering every spot therein." When a statuary had formed a statue of crooked and knotty wood, he coated it with *vermilion*, i. e. with red paint, to give it a splendid colour, and by this covering to hide the deformities of the wood. The ancients much esteemed *vermilion*, and were very thrifty in the use of it, because of its scarcity, and great price. In the time of *Vitruvius*, *lib. vii. cap. 5.* it was pretty common, and entire walls were sometimes painted with it. *Verrius*, quoted in *Pliny*, *lib. xxxiii. cap. 6.* informs us, that on high festival days, there was a ceremony, and a kind of prodigality, in painting the face of Jupiter with *vermilion*. I have seen a head of Diana wherein the *vermilion* might still be perceived, if it were wetted. The Censors in *Pliny's* time, contracted for the care of painting Jupiter's statue with *vermilion*: *A Censoribus Jovem miniandum locari.* *Camillus* triumphed, painted all over with *vermilion*. Such was the taste of the ancient

Romans. Among the Ethiopians, they painted the statues of their gods with this colour: and great men daubed their whole bodies with it. [Whereby they resembled the ancient heroes; conquerors imbued as it were with blood; giants, *Rephaim*. See **FRAGMENTS**, on **IDOLS**, &c.]

VERSIONS of Scripture. It was late before the books of the Old Testament were translated into foreign tongues. The Hebrews were always jealous of their privileges, and of being distinguished from all nations, as the only depositories of the oracles of the prophets, and of the laws of God. They did not readily converse with strangers, but kept close in their own country, which they looked on as the finest and best on the earth. They made as little excursions from hence as they could; and contenting themselves with the study of their own language, and laws, they despised the study of profane sciences, and the conversation of foreigners. This is the observation of their historian *Josephus*, *contr. Appion. lib. i.*

They did not think of translating their books into Greek, till the time of the successors of Alexander the Great. Before then, though many Jews were scattered in Persia, Media, Assyria, and Chaldea, yet they never intended translating their sacred books into other tongues; the proximity and relation of the languages of these countries with the Hebrew, or rather, the care they took to preserve their own tongue, in the midst of those people, was a reason why they found no necessity for translating the Hebrew books. They satisfied themselves with expounding them, *vivâ voce*, to such as did not understand Hebrew. This was the method of *Esdras* after the return from the captivity, and was continued by his successors, or such as undertook to read and explain the law to the people. Nothing of these Chaldee paraphrases, or interpretations, was committed to writing, till about the time of our Saviour, when *Onkelos* and *Jonathan* composed their *Targums*.

But, after the conquests of Alexander the Great, when the Jews were dispersed throughout the vast empire of that conqueror, and the Greek was now become the universal language for all those provinces,—a language which had no affinity with the Hebrew, many of the Jews were no longer able to understand the sacred books, consequently they were under the necessity of having recourse to some Greek translation. This first produced that version called the **LXX.** after the seventy interpreters: (*Vide* **SEPTUAGINT**;) then those of *Aquila*, *Symmachus*, and *Theodotion*.

The

The other versions of Scripture, whether of the Old or New Testament, into *Latin*, *Syriac*, *Arabic*, and into the vulgar tongues of Europe, Asia, and Africa, were procured and performed chiefly by christians. These were urged by a spirit very different from that of the Jews, and desired nothing more eagerly than to publish to the whole world the truths belonging to Salvation, and to spread every where the light of the law and of the gospel. [For a fuller account of these versions, and for the history of *English versions* of the Bible; see the Article BIBLE.]

VESPASIAN, was nominated by the emperor Nero, to manage the war against the Jews, A. D. 66. Sueton. in *Vespas. cap. 4.* Tacit. *His. lib. iv.* Joseph. *de Bello, lib. iii. cap. 1.* He was then in Achaia with the emperor, and began immediately to assemble troops, knowing the importance of this undertaking. He did not come into Judea, till A. D. 67, and began the war in Galilee, where he took Gadara and Jotapata. Thence he returned to Ptolemais, and to Cæsarea, where he gave his army some refreshment. Afterwards he took Tiberias, Tarichea, Gamala, and all Galilee. A. D. 68, in order to prepare for the siege of Jerusalem, *Vespasian* took all the posts and strong places round about.

In the mean time Nero died, A. D. 68, and Galba was declared emperor, but was killed at the beginning of the year following. Vitellius was proclaimed emperor at Cologne; at the same time Otho was made emperor at Rome. Otho losing the battle at Bebraic, slew himself, April 15, A. D. 69. Vitellius was acknowledged emperor alone, and reigned about eight months. While this was doing, *Vespasian* was declared emperor by the army at Alexandria, July 1, A. D. 69, and by his own army at Cæsarea, July 3. Immediately all the east declared for him, and soon after all the west. Indispensible affairs now calling him to Italy, he left his son *Titus* to manage the war against the Jews. *Titus* besieged Jerusalem, and took it A. D. 70, the 73d year of Christ.

Vitellius came to Rome with his army about the middle of July, A. D. 69; and the legions of Illyricum, which had declared for *Vespasian*, under the conduct of Antonius Primus, defeated the army of Vitellius in two battles, near Cremona. Vitellius himself was killed, December 20, and *Vespasian* came to Rome some time after. His son *Titus* came thither also A. D. 71, having reduced Judea, and demolished Jerusalem; on which occasion they had both together a triumph over the Jews. *Vespasian* sold all the lands of Judea; Joseph. *de Bello, lib. vii. cap. 27.* sent a colony to Emmaus, which he called

Nicopolis; and obliged the Jews to pay the half-shekel a head to the Capitol at Rome; which before they had paid to the temple at Jerusalem. Dio. *lib. lxxvi. Vide Origen ad African.* Lastly, he made a strict enquiry for all the lineage of David, Euseb. *Hist. Eccles. lib. iii. cap. 12. ex Hegesippo*, in order to extirpate the whole race, had it been in his power. But though his commands were executed with great rigour, yet he could never succeed in destroying that illustrious family. He died June 24, A. D. 79, aged sixty-nine years, seven months, and seven days. He reigned ten years, wanting six days. He was succeeded by his son *Titus*.

VESTMENTS, or GARMENTS. The Hebrews wore a coat, or waistcoat, called כתנת *Chetonet*; and a cloak, called מעיל *Mehil*. The coat was their under garment, next their skin, and the cloak over this. These two garments together made what Scripture calls a *Change of Raiment*, 2 Kings v. 15, 22. such as those which Naaman brought as presents to Elisha. The coat was commonly of linen; and the cloak of stuff, or woollen. As the cloak was only a great piece of stuff, not cut; there were often many made, each of one piece, of which they used to make presents. The Hebrews never changed the fashion of their clothes, as we know of; but they dressed after the manner of the country wherein they dwelt. A white colour, or a purple, was in most esteem among them. Solomon advises him who would live agreeably, Eccl. ix. 8. "Let thy garments be always white." Josephus observes of this prince, that being the most splendid and magnificent of kings, he was commonly clothed in bright and white garments. *Antiq. lib. viii. cap. 2.* Angels generally appeared in white; and in our Saviour's transfiguration, his clothes appeared as white as snow. Moses appoints none but white coats to the priests.

Mention is made in Scripture of a coat of many colours, Gen. xxxvii. 3. כתנת פסים *Chetonet passim*, with which Joseph was clothed. Tamar daughter of David, wore one also. 2 Sam. xiii. 18. Interpreters are divided about the signification of this word. Some translate it by a long gown; others, by a gown striped with several colours; and others by a gown with large sleeves. The Arabians wear very wide sleeves to their coats. These sleeves have a very wide opening at the end, which hangs sometimes down to the ground, but at the shoulder they are much narrower. In their houses, this coat or gown drags on the ground, but abroad they tuck it up, that they may walk at more liberty; or they tie it up with a girdle. *Vide FRAGMENTS,*

Nos. LXI. LXII. and PLATES of ARABIAN DRESSES, &c.

Isaiah, iii. 16—25. has a long enumeration of particulars comprised in the dresses of the women of his time. We shall not undertake to explain them, because the correct ideas of the greater part of the Hebrew terms are unknown to interpreters. See PLATES and FRAGMENTS, No. DCLXVII.

Some coats were without seams, woven in a loom, and had no openings, either at the breast, or on the sides; but only at the top, to let the head through. Such, probably, were the coats of the priests, Exod. xxviii. 32. and that of our Lord Jesus Christ, John xix. 23. which the soldiers would not divide, but chose rather to cast lots for it. St. Chrysostom, Theophylact, and Theophanes are of opinion, that it was made of two pieces of woollen stuff, woven in a loom, and fine-drawn together with a needle, so that it seemed to be but one piece. Others consider it as all needle-work from top to bottom. But Braunius, *de vestitu Sacerdotum Hebræorum*, lib. i. cap. 16. proves that it was all wove in a loom. They still make them after the same manner in the east.

It is an ancient tradition, *Vide* Euthym. in *Joan.* xx. that the Holy Virgin herself wove her son's coat. The women formerly made the stuffs and the cloth, not only for their own clothes, but also for their husbands and children. This appears from the instance of the virtuous woman, whose character Solomon delineates, Prov. xxxi. 13. also from that of Penelope, the wife of Ulysses. Alexander the Great, Augustus, and Charlemagne, wore clothes made by the hands of their mothers, their wives, or their daughters.

Another popular tradition is, that the coat of Jesus Christ, for which the soldiers drew lots, was the same he had received from the Virgin Mary, when he was a child, which had continually grown with him, without being worn out. But this tradition is not derived from antiquity. [It was, probably, founded on the following most extravagant misinterpretation.]

Moses informs us, Deut. viii. 4. that the clothes worn by the Hebrews in the Wilderness did not wear out. "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years." Justin Martyr, and some interpreters, following the Rabbins, take these words literally, and think that not only the clothes of the Israelites did not grow old, or wear out, but also that those of the children grew with them, and constantly fitted them at every age. Jerom, *Ep.* 38. asserts, that so much as their hair or

nails, did not grow too long. But others think, with much greater probability, that Moses intended no more, than that God so effectually provided them with necessaries, that they did not want clothes [nor had been forced to wear old or ragged clothes] in all their journey.

To distinguish the Israelites from other people, the Lord commanded them to wear tufts, or fringes, at the four corners of their upper garments, of a blue colour, and a border of galloon on the edges. Numb. xv. 38. Deut. xxii. 12. From Matth. ix. 20. we see that our Saviour wore these fringes at the bottom of his cloak. For the woman who had the issue of blood twelve years, promised herself a cure, if she did but touch the hem, i. e. the fringe of his garment. The Pharisees, still further to distinguish themselves, wore these borders, or fringes, longer than others, Matth. xxiii. 5. *Magnificent fimbrias*. Jerom adds, that to make a shew of greater austerity, they fastened thorns to them, that when they struck against their naked legs, they might be reminded of the law of God.

The Jews at this day, says Leo of Modena, *Cerem. Jews*, P. 1. cap. 5. that they may comply with the law, Lev. xix. 19. Deut. xxii. 11. which says, "neither shall a garment mingled of linen and woollen come upon thee," do not so much as sew a woollen garment with thread, nor a linen garment with yarn. They take care also not to wear the clothes of a different sex, according to the command, Deut. xxii. 5. See TALED.

The garments of mourning among the Hebrews were sackcloth and haircloth; their colour was dark brown, or black. As the prophets were penitents by profession, their common clothing was mourning. Widows also dressed themselves much the same. Judith fasted every day, except on festival days, and the sabbath-day, and wore a hair-cloth next her skin. Judith viii. 6. The prophet Elias, 2 Kings i. 7, 8. and John the Baptist, Matt. iii. 4. were clothed in skins or coarse stuffs, and wore girdles of leather. St. Paul says, Heb. xi. 37. that the prophets wore *melotes*, sheep-skins, or goat-skins. The false prophets put on habits of mourning, and penitence, the better to deceive the people. Zech. xiii. 4.

It is disputed, whether the ancient Hebrews lined their clothes. Doubled, or lined, garments, are pretty often mentioned in Scripture. Micah offers his Levite ten pieces of money a year, *et vestem duplicem*. Judg. xvii. 10. Gehazi asks Naaman for a talent of silver, and doubled or lined garments: *Vestes mutatorias duplices*. 2 Kings v. 22. The household of the virtuous woman

woman in Prov. xxxi. 21. are clothed with lined garments: *Vestiti sunt duplicibus*. But it is imagined that *changes of raiment* are to be understood by these expressions, a pair of garments—two coats, and two cloaks; or simply—a coat and a cloak, a complete suit; or perhaps—a garment so large, that it may be doubled about the wearer; yet it must be owned, that *duplex*, in speaking of clothes, is sometimes taken for a garment that is really doubled or lined. So Moses appoints the pectoral, or breast-piece of the high-priest, to be made square, and to be lined.

To see garments, or frocks, entire without seam, with sleeves and quarters of the same piece, woven together in the loom, is no rarity in the east. We are told (Voyage to China, by two Arabians, in the ninth century, *Paris*, 1718, octavo, page 2,) that in the Maldivé islands there are workmen and weavers so ingenious that they make entire shirts and waistcoats of the tow of the cocoa-tree, after the manner before described.

VETCHES, or FITCHES, *Vicia*; a creeping plant that has several stalks, which entangle one in another, and put out small, narrow, longish leaves, less than those of a lentil. Its flower is small, reddish, and sometimes white. Its pods are like those of pease, but shorter and slenderer. The grain they enclose is round, and blackish; they are used for feeding pigeons, which are very greedy of them. [The *tares* of Matt. xiii. 24, 30. are a very different kind of plant. See TARES.]

Isaiah, xxviii. 25. speaks of *fitches*; “Doth he not cast abroad the *fitches*?” The Hebrew כוסמת, *cusmeth*, is by some translated *spelta*, by others *zea*, a kind of wheat. Ezekiel, iv. 9. uses the same word; which the LXX. render by *olyra*, a kind of wheat.

VINES, VINEYARDS, VINTAGE. There were in Palestine many excellent vineyards. Scripture celebrates the vines of Sorek, of Sebamah, of Jazer, of Abel. Profane authors mention the excellent wines of Gaza, Sarepta, Libanus, Saron, Ascalon, and Tyre,

Dulcia Bacchi
Munera, quæ Sarepta ferax, quæ Gaza creârat.
CORRIP. lib. iii.

Jacob, in the blessing he gave Judah, Gen. xlix. 11. says, “binding his sole unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:” to shew the abundance of vines that should fall to his lot. The spouse in the Canticles, i. 13. compares her beloved to a

cluster of cypress, that grew in the vineyards of En-gedi. See COPHER and CYPRESS.

These vineyards of En-gedi were not vineyards of grapes for wine [only] but of plants of cypress. At the same place the plants of balsam grew; which may rank this garden among vineyards.

Noah planted the vine after the Deluge, and was the first who cultivated it, Gen. ix. 20. Many are of opinion, that wine was not unknown before the Deluge; and that this patriarch only continued to cultivate the vine after that event, as he had done before it. But the fathers think that he knew not the force of wine; having never used it before, nor having ever seen any one use it. He was the first that gathered the juice of the grape, and reduced it [by the fermentative process] to a potable liquor. Before him, men only ate the grapes, like other fruit.

God often compares his people to a vine, Psalm lxxx. 8. Isaiah v. Jer. ii. 21. Ezek. xvii. Joel i. 7. Matt. xx. 1. which he had brought out of Egypt, and planted in Palestine, as in a good soil, but which, instead of bringing forth good fruit, brought forth only bitter fruit and wild grapes. Jesus Christ relates, that the householder having let this vine to tenants, who ought to have rendered him the fruit of it, instead of that, they abused his servants, and killed his own son, who went to require the payment of what was due to him. In another place our Saviour says to his disciples, “I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away,” &c. John xv. 1, 2, 3, &c.

The law of Moses forbade that he who planted a vine should eat of its fruit before the fifth year, Lev. xix. 24, 25. Nor did they gather their grapes on the seventh year; the fruit was then left for the poor, the orphan, and the stranger. A traveller was allowed to gather and eat grapes in a vineyard as he passed along, but he was not permitted to carry any away. Deut. xxiii. 24. It was also forbidden to sow any thing else in a vineyard: “Thou shalt not sow thy vineyard with olive seeds. Lev. xxv. 3, 4, &c. Deut. xxii. 9.

VINE, Wild; *Labrusca*. This plant grew without culture, near the highways and hedges. Its fruit was a very small grape, which became black when ripe: but often it did not ripen at all. See WILD GRAPE, and Isaiah v. 2, 4.

The wild vine of 2 Kings iv. 29. was not the *labrusca*; but the wild gourd, a plant that produces the *coloquintida*, a fruit of a deadly bitterness. [It grows in desert spots, as we might say, on heaths or commons.]

VINE of Sodom, mentioned by Moses, Deut. xxxii. 32. is a *vine* of a plant from Sodom, which brings only bitter and useless grapes; wine as bad (deadly) as the gall of a serpent; grapes as bitter as gall. [Some of] the fruits which grow about the Dead-sea are rotten within; and full of dust: *Cuncta spontè edita aut manu sata sive herbâ tenuis aut flore, seu solitam in speciem in adolevere, atra et inania velut in cinerem vaneſcunt.* Tacit. *Hist. lib. v. Joseph. de Bello, lib. v. cap. 5. Solin. cap. 44.* [They are, probably, of the *lycoperdon*, or puff-ball species; having apples, or balls, of a beautiful green; but when dry, containing a pungent powder. Comp. FRAGMENTS, No. DLX.]

Naboth's vineyard is passed into a proverb, to express an inheritance usurped by the hand of oppression from a poor man unable to defend it. See the history, 1 Kings xxi. 1, 2, &c.

To express a time of public tranquillity, of profound peace, it is said that every one lives in quiet under his own *vine*, and under his own fig-tree. All the reign of Solomon, "Judah and Israel dwelt safely, every man under his *vine*, and under his fig-tree, from Dan even to Beersheba. 1 Kings iv. 25. Says the prophet Micah, iv. 4. "They shall sit every man under his *vine*, and under his fig-tree," &c. And under the government of Simon the high-priest, "Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit, &c. Every man sat under his *vine*, and his fig-tree, and there were none to fray them." 1 Macc. xiv. 8, 12.

VINTAGE. This season was accompanied with feasts and great rejoicings. Isaiah says, xxv. 6. "In this mountain shall the Lord of Hosts make unto all people, a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined." Literally, a feast of fatness, a feast of lees, of marrowy fatnesses, of clarified lees. And chap. xvi. 10. "Gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses; I have made their *vintage*-shouting to cease." Heb. out of *Carmel*. *Carmel* signifies an excellent vineyard. Jeremiah says, xlviii. 33. "Joy and gladness is taken from the plentiful field (from the *Carmel*) and from the land of Moab, (which was fruitful in *vines*) and I have caused wine to fail from the wine presses, none shall tread with shouting, their shouting shall be no shouting." Hebrew, literally, they shall no longer tread the grape, and he that cries

hedad! shall no more cry *hedad! hedad!* This last term is the cry of the *vintagers*, whence is formed *heth* and *de heth*, [Huzza! Bravo!] with vigour, with courage, cheerfully.

In a figurative sense, a *vintager* is taken for one who ravages a country, or carries on a bloody war in it. The prophets use this metaphor, to express vengeance taken by the Lord, on his enemies. Thou hast planted thy people as a vine, and now all that pass by plunder the *vintage*: Psalm lxxx. 12. Jeremiah, Lam. i. 15. makes Jerusalem speak in this manner; *Vindemiavit me sicut locutus est Dominus, in die furoris sui.* To which is added, deal with them, O Lord, as thou hast dealt with me; tread them in a wine-press as thou hast trod me, because of my iniquities. Isaiah, lxiii. 2. speaking of a conqueror returning from a great expedition, having his clothes stained with blood, describes him thus: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine-press [of fury, wrath, &c.] alone, and of the people there was none with me, &c." See Lam. i. 15. Rev. xiv. 20. xix. 15, &c. See **WINE**.

VINEGAR, *Acetum*. *Vinegar* is made of wine, beer, cyder, or even of water. The wine of the palm-tree turns into *vinegar*, if it be kept two or three days. The ancients had several kinds of *vinegar* which they used for drink. The emperor Pescennius Niger gave orders that his soldiers should drink nothing but *vinegar* on their marches; *Neminem in expeditione vinum bibere, sed aceto universos esse contentos.* Spartian, in *Pescennio*. Boaz told Ruth, (ii. 14.) that she might come and dip her bread in the *vinegar*, with his people. Harvesters used this liquor for their refreshment. *Aceto summa vis in refrigerando*, says Pliny, lib. xxiii. cap. 1. There is great probability that the *vinegar* which the Roman soldiers offered to our Saviour at his crucifixion, Matt. xxvii. 48. was the *vinegar* they used for their own drinking. Constantine allowed them wine and *vinegar* alternately, every day.

This *vinegar* was not like that which we use for salads and sauces, but a small wine, called *pescà* or *sera*; of which the authors *de re Rustica*, have given us the composition. Columel. lib. i. *de re Rust. et lib. xii. cap. 40.* Cato, Pliny, &c. It is much used in Spain and Italy, in harvest time; also in Holland, and on ship-board,

board, to correct the ill taste of water. Scripture forbids the Nazarites to use *vinegar*, Numb. vi. 3. כַּיִן וְשָׂכָר יִירָחֲמֵץ יִין, and all sorts of liquor drawn from the vine, which are capable of inebriating. The Hebrew has *vinegar* made of wine, and *vinegar* made of *secar*, or the wine of the palm-tree. Pliny, *lib. xiv. cap. 16.* speaks of several sorts of *vinegar* which might be drank.

It must be allowed, however, that there was a kind of strong *vinegar*, which was not proper for drinking; at least till well diluted. The Psalmist complains, that his enemies had given him *vinegar* to drink: Psalm lxi. 21. And Jesus Christ, to fulfil this prophecy in his own person, would not drink the *vinegar* that was offered to him. Solomon says, Prov. x. 26. "As *vinegar* to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." We must distinguish then between that *vinegar*, or small wine, which was used as a drink, and in which the harvesters dipt their bread; and that *vinegar* which was of considerable strength, and used in sauces.

VIPER, a sort of serpent, called *vipera quasi vivipera*, because it brings forth its young alive. The *viper* is not very long, the largest being generally less than a yard in length; in thickness about an inch. It has a flat head. The male has only two teeth, but the female has several; and the male is commonly blacker than the female. It has been said, that when the *viper* brings forth, the young ones kill their dam; but this is contradicted by experience. She brings forth her young alive, but they are inclosed in little skins, that open on the third day. The poison of the *viper* is very dangerous; but its flesh is good in many distempers.

The *viper* is mentioned in several places of Scripture. Job says, xx. 16. רֹאשׁ פֶּתֶן, "The *viper's* tongue shall slay him:" the Hebrew *peten*, they say, is rather the asp, than the *viper*. Isaiah xxx. 6. speaks of the *viper*; where the Hebrew has נָחֶשׁ *ephee*. LXX. Ασπίδες. This is thought to be the true name of the *viper*. Bochart. *de Animal. P. 2. lib. iii. cap. 1.* The LXX. and Jerom translate *ephee* by *regulus*, or the basilisk. Comp. SERPENTS.

VIRGIN, *Virgo*; in Greek Πάρθενος, *Parthenos*; in Hebrew, מַלְּאָה, *Almah*. [Vide ALMAH, with the addition.] These words properly signify an unmarried woman, who has preserved the purity of her body; but some think, that by abuse, they were used to express a young woman, whether she had kept her *virginity*, or not; and the more precisely to express *virginity*, Scripture adds to the words maid or *virgin*,

"neither had any man known her." Gen. xxiv. 16. Numb. xxxi. 17, 18. Sometimes *virgin* signifies only a young woman: "Lament like a *virgin* [young woman] girded with sackcloth for the husband of her youth," Joel i. 8. In Proverbs xxx. 19. Solomon acknowledges the tokens of *virginity* to be very fallacious: *Quartum penitus ignoro - - - viam viri in adolescentia*: Heb. *in adolescentula*.

The Hebrew word *almah* signifies a person concealed; for young unmarried women lived in retired apartments, where men did not go. And young women, when walking out, were always veiled, and never appeared uncovered. When Amnon, son of David, had conceived a violent passion for Tamar, he could not so much as see her: "For she was a *virgin*, and Amnon thought it hard for him to do any thing to her." 2 Sam. xiii. 2. When Heliodorus came to Jerusalem, to take away the treasures of the temple, the most recluse *virgins* came out of their retirements; some appeared in the streets, some at their windows, others upon their walls. 2 Macc. iii. 19.

VIRGIN, often in Scripture, symbolizes a people, a city, a nation. The *virgin*, the daughter of Babylon, the *virgin*, the daughter of Sion, of Israel, of Egypt, of Sidon, &c. signifies the province, the land, the people, the city of Babylon, Sion, Israel, Egypt, Sidon, &c.—[Query, how far the proper term for *virgin*, *Almah*, is used to denote a city? and whether, after that city has been taken by an enemy?]

THE VIRGIN, by way of eminence, or excellence, is said of the *Holy Virgin Mary*, the mother of Jesus Christ; a *virgin* marked out by those words of Isaiah, vii. 14. "A *virgin* shall conceive and bear a son, and shall call his name Immanuel. Matt. i. 23.

The state of *virginity* was not honourable in the East. When the daughter of Jephthah was to be sacrificed by her father, Judg. x. 37, 38. she previously retired to bewail her *virginity* on the mountains. Sterility was a reproach in Israel: Isaiah, iv. 1. intending to shew the scarcity of men in Israel, says, that seven women should offer themselves in marriage to one man, and say to him, we shall be no charge to you; we will maintain ourselves in food and clothes; only take us for wives, and deliver us from the reproach of barrenness that we are now under. The same prophet comforts Jerusalem, saying, "Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. Isaiah liv. 4.

VIRTUE. This word is very equivocal. It is used,

1. For

1. For that *Virtue* which renders us acceptable both to God and man, and which answers to the Greek word *arete*.

2. For *Power*, *Valour*, and agrees with the Greek word *dynamis*.

3. For a *Miracle*, or a supernatural power.

4. For celestial powers or *virtues*. [Angels.]

I. VIRTUE, in the sense of a *moral virtue*, is rarely found in Scripture. I know no Hebrew word that answers to it in this sense; and even *arete*, by which the Greeks express *moral virtue*, is often put to signify *force*, or *strength*, in the New Testament. As 1 Pet. ii. 9. "That ye may shew forth the *virtues* [praises, Eng. Tr.] of him who hath called you."—The Greek word *aretas* plainly in this place signifies *power*: [rather, excellencies or wonders:] Also 2 Pet. i. 3. "Who hath called us to glory and *virtue*." But in the fifth verse, *virtus* is used for *virtue*: *Ministrate in fide vestra virtutem, in virtute autem scientiam*.

II. Nothing is more common in the Old and New Testament, than the word *virtue*, for power, valour, strength, army. This term answers to the Hebrew words, *און on*, *איל ail*, *גבורה geburah*, *חיל chail*, *כוach coach*, and to the Greek words *dynamis* and *arete*. So Ruth, iii. 11. "For all the people do know that thou art a *virtuous* woman." A woman of courage, a stout woman, [a woman of CHARACTER: i.e. of confirmed good manners]. And 2 Chron. ix. 5. Strength and *virtue*—power—are in your hands. Judith ii. 7. *Virtus Assyriorum*, the armies of the Assyrians, 1 Macc. i. 4. *Congregavit virtutem*, he assembled forces.

III. VIRTUE is put for *miracles*. Matt. vii. 22. *Nonne in nomine tuo virtutes multas fecimus?* Have we not wrought many wonders in thy name? And xiii. 58. *Non fecit ibi virtutes multas*; He did not many miracles. [It is used for *miraculous power*, Mark v. 30. Luke vi. 19. viii. 46. Jesus perceived that *virtue* was gone out of him!] And Acts xix. 11. *Virtutes non quaslibet faciebat Deus per manum Pauli*. [Special Miracles, Eng. Tr.]

IV. VIRTUE, VIRTUES, signifies the heavenly host, or powers: Rom. viii. 38. *Certus sum quia neque virtutes, neque instantia, neque futura --- neque creatura alia poterit nos separare a charitate Dei*. And Peter, 1 Epist. iii. 22. Jesus Christ ascending into heaven, has subjected to his majesty, the angels, powers, and *virtues*.

VISION, expresses the several ways by which God manifested himself to the patriarchs, the prophets, and ancient saints. He sent them prophetic angels; he appeared to them by night in dreams; he illuminated their minds; he spoke

to them by his voice; he sent them ecstasies, transported them beyond themselves, and shewed them things that eye had not seen, nor ear heard, nor the heart of man conceived. The Lord shews himself to Moses, and converses with him at the mouth of the cave. Jesus Christ manifested himself to his apostles, in his transfiguration upon Tabor; and on several occasions, after his resurrection. God appeared to Abraham; he shewed himself to Isaiah and to Ezekiel, in the splendour of his glory. All this, in Scripture-style is expressed by the name of *vision*.

The Lord appeared to Abraham in a *vision*, Gen. xv. 1, 5. and said to him, "Fear not, Abraham, I am thy shield, and thy exceeding great reward." This happened in the night, for "he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." The Lord also appeared to Jacob by night, and told him to go down into Egypt without fear, Gen. xli. 2. When Moses perceived the bush burning, yet not consumed, he said, "I will now turn aside, and see this great sight [*vision*] why the bush is not consumed." Exod. iii. 3. When Aaron and Miriam murmured against Moses, Numb. xii. 6, 7, 8. the Lord said, "Hear now my words: if there be a prophet among you, I, the Lord will make myself known unto him in a *vision*, and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house: with him will I speak, mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold." The false prophet Balaam, whose heart was perverted by covetousness, says of himself, that he had seen the *visions* of the Almighty. Numb. xxiv. 14, 16. In the time of the high-priest Eli, 1 Sam. iii. 1. "The word of the Lord was precious in these days, there was no open *vision*:" there was no acknowledged prophet. [This is a very remarkable passage: it signifies, literally, "the *vision* did not break forth." Such communications were not vouchsafed to any prophet then existing. It was decorous that the person so honoured, should be a man of confidence, of eminence, &c. &c.]

Visions are used for prophecies written by the prophets. *The visions of Obadiah*; of *Nahum*; of *Isaiah*, son of *Amos*, &c.

Vision often signifies the bare appearance of an object, or what is seen by the eyes. The Messiah will not judge according to appearance; not according to the sight of his eyes, Isa. xi. 3. Ezekiel describing the throne of God, says that the

the wheels upon which it moved, resembled the sea; Ezek. i. 16. And, chap. viii. 2. he says, that the majesty of God appeared to him *quasi visio electri*. St. John, Rev. iv. 3. says, that he saw about the Lord as it were a rainbow, of the colour of an emerald.

Vision sometimes stands for the vain prophecies of visionary people. The false prophets had only deceitful *visions*: lying *visions*; Jerem. xxiii. 16. Those that see *visions*, or the visionaries, shall be confounded. Mic. iii. 7.

In some passages *vision* stands for the spectres and phantoms, that sometimes appear and frighten the wicked. Moses seems to hint at dreadful *visions* of this nature seen by the Egyptians while their country was involved in darkness: Deut. iv. 34. *Horribiles visiones juxta omnia quæ fecit Dominus in Ægypto*. The book of Wisdom speaks plainly of them, chap. xvii. 9, 10. xviii. 19. *Visiones enim quæ illos turbaverunt, hæc præmonebant, ne inscii quare mala patiebantur perirent*. Eliphaz in Job, describes his fear, when a spirit spoke to him in the night. "In thoughts from the *visions* of the night, when deep sleep falleth upon men; fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice." Job iv. 13, &c. also vii. 14. Comp. SILENCE; and DREAMS *Add.* for the distinction between *Visions* and *Dreams*.

VISIT. The term *to visit*, is taken either, 1. in a good, or, 2. in an evil, sense.

1. God *visited* Sarah in his mercy, and gave her a son. Gen. xxi. 1. He *visited* the Israelites in Egypt, and sent Moses to deliver them. Exod. iii. 16. He *visited* Hannah, the mother of Samuel. 1 Sam. ii. 21. Lastly, he *visited* and redeemed his people by the coming of the Messiah. Luke i. 48.

2. He *visits* also in his wrath, and vengeance. He *visits* the iniquity of the fathers upon the children, to the third and fourth generation. Exod. xx. 5. Comp. FRAGS. No. CCCXL. He threatens to *visit* the iniquity of the worshippers of the golden calf, in the day of his vengeance, Exod. xxxii. 34. He says he will *visit* the land of *Canaan*, whose crimes are full. Lev. xviii. 25. Nothing is more frequent in the language of the prophets, than the verb *to visit*, in the sense of punishing, chastising, &c.

To visit, is also used to express taking a review of; for example, of an army, or of a flock: *Ego requiram oves meas, et visitabo eas, sicut visitat pastor gregem suum*. Ezek. xxxiv. 11, 12.

VOL. II. PART XXX. Edit. IV.

Zech. x. 3. "Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of Hosts hath *visited* his flock, the house of Judah." The author of Ecclesiasticus, xlix. 18. has used the term *to visit*, in a very extraordinary sense, when he says the bones of the patriarch Joseph have been *visited*, and prophesied after his death: *Ossa ipsius visitata sunt*. Joseph had foretold to his brethren, that the Lord would *visit* them after his death, Gen. l. 42. and he conjured them, that they should not leave his body behind them in Egypt, but carry it with them into the land of Canaan. This was performed by Moses: his bones were *visited*; they were taken out of his tomb; and they may be said in some sense to have prophesied, by verifying Joseph's prophecy. [rather, of which removal, deliverance, or *Exodus*, he had prophesied.]

Visitans speciem tuam non peccabis, says Job, v. 25. Some have understood this of the lawful use of marriage; but the Hebrew imports, you shall *visit*, you shall take a review of, you shall govern your dwelling, without offending. Eliphaz speaks of the conduct of a wise and prudent man.

To visit is also taken for *paying visits* of civility, friendship or duty; as when Jesse sent his son David to *visit* his brethren in the army, to know how they did. 1 Sam. xvii. 18. And when David went to *visit* his son Amnon, who was sick, 2 Sam. xiii. 6. and when Ahaziah, king of Judah, went to pay a *visit* to Jehoram, king of Israel. 2 Kings ix. 16. Or when Paul and Barnabas went to *visit* the churches they had planted. Acts xv. 36.

A *visit*, *visitation*, as well as the verb *to visit*, is sometimes taken for a *visit of mercy* from God, but oftener for a *visit of rigor and vengeance*: *day of visitation*, *year of visitation*, *time of visitation*, or simply *visitation*, generally signifies, the time of affliction, and vengeance. [of close INSPECTION.]

VITELLIUS. *Lucius Vitellius*, the censor, father of the emperor, *A. Vitellius*, was made governor of Syria, at the expiration of his consulate, A. D. 35, and the emperor Tiberius intrusted him with the management of affairs in the East, which were then very much embarrassed. The same year, or the year following, at farthest, he came to Jerusalem at the feast of the Passover, and was very magnificently entertained there. Joseph. *Antiq. lib. viii. cap. 6*. As an acknowledgment of this reception, he released the city from a tax on the fruits sold there. He also committed to the care of the Jews the high-priest's habit, with the pontifical ornaments,

3 A div. 2

which

which Herod and the Romans had kept till then in the Tower Antonia. He deposed Joseph Caiaphas from the high-priesthood, and put in his place Jonathan, son of Ananus; after which he returned to Antioch.

When the emperor Tiberius had ordered him to attack the Arabians, he marched to Ptolemais, intending to pass through Judea with his troops, on his way to Petra. But the chief of the Jews waited on him, and intreated him to take another route; because their law did not allow them to suffer strange gods in their country, and images, such as were upon the Roman ensigns. He complied, sent his army another way, and came himself to Jerusalem, accompanied only by a few friends, and Herod the Tetrarch. He there offered sacrifices, and took the priesthood from Jonathan, whom he had made high-priest but two years before, and gave it to Theophilus, the brother of Jonathan. He was again at Jerusalem, when he heard of the death of the emperor Tiberius; he then received the oath of fidelity from the Jews, in the name of the new emperor Caligula, for whom he offered solemn sacrifices. Philo, *Legat. p.* 1041.

In the foregoing year, A. D. 36. he had sent Pilate, the governor of Judea, to Rome, to justify himself to the emperor, for his violence against the Samaritans. Joseph. *Antiq. lib.* xviii. cap. 7. This is the sum of what we know concerning this *L. Vitellius*, governor of Syria, who acquired as much esteem in his province, for good government, as he deserved contempt at Rome, for servile flattery to Caius and Claudius. Tacit. *Annal. lib.* vi. cap. 33.

ULAI, *יְלַי*, *Ὀυλαί*, by the ancient Greek geographers named *ἐλαῖος*, *strength*, from *יָלַל* *ul*: otherwise, *fool*, *senseless*; from *יָלַל* *ovil*. The Hebrew is *יְלַל-יְלַל* *ubal-ulai*; but *Ubal* signifies *a river*, and *Ulai* is the name of that river. [According to Reland, *Diss. Miscell. P. i. p.* 47. it is composed of Arabic words signifying the *clayey stream*. It is probable this name should be sought for in the Persian language.]

ULAI, the river *Euleus* runs by the city Shushan in Persia. Daniel had a famous vision on the river *Ulai*, and at the gate of this river; *i. e.* the gate of this city towards the *Ulai*. Dan. viii. 2, 16.

ULAM, *יְלַמ*, *the porch, the court*; from *יְלַמ* *ulam*; otherwise, *their strength, or their folly*; from *יָלַל* *ul*, *strength*, or from *יָלַל* *avil*, *senseless*, and the pronoun *אֲמ*, *theirs*.

I: ULAM, son of Machir, and Maachah, and father of Bedan, of Benjamin. 1 Chron. vii. 16.

II. ULAM, son of Eshek, of Benjamin. 1 Chron. viii. 39.

III. ULAM. Eusebius says, in *Ὀυλαί*, that there is a village called *Ulamna*, twelve miles from Diocæsarea, east.

ULAM-AIS. The LXX. say that the ancient name of the city of Dan was *Ulamais*; but in the Hebrew it is *Ulam-laish*, which is to be translated *heretofore Laish*. The true ancient name of Dan was certainly *Laish*. Judges xviii. 29.

ULAM-US, or ULAM-LUZ: the LXX. have taken this for the ancient name of Bethel; but the Hebrew says, *Ulam-Luz*, Gen. xxviii. 19. *i. e.* *heretofore Luz*. Vide Jerom, in *Bethel*.

ULATHA, a city between Galilee and Trachonitis. Joseph. *Antiq. lib.* xv. cap. 13.

ULLA, *עֲלָא*, *elevation, or holocaust, or leaf*; from *עָלָה* *halah*: otherwise, *young child*; from *חָלָה* *halal*. [uniting, or yoke: as a child unites or yokes his parents more closely together. Comp. LEVI.]

ULLA, or OLLA, of Asher. He had three sons, Arab, Hamel, and Rezia. 1 Chron. vii. 39.

UMMAH, *חֲמָה*, *hidden, covered* [a covering, or shelter.] from *חָמָה* *hamam*: otherwise, *his people*; from *חָמָה* *ham*, *a people*, and the pronoun *הָ* *he, his*: otherwise, *with her*; from the preposition *עִם* *om*, *with*, and the pronoun *הָ* *he, her*. [perhaps a joining or union of inhabitants.] A city of Asher. Josh. xix. 30.

UNCTION. *Unctions* were very frequent among the Hebrews. They *anointed* and perfumed, from principles both of health and neatness. They *anointed* the hair, head, and beard. Psalm cxxxiii. 2. At their feasts, and rejoicings, they *anointed* the whole body; but sometimes only the head or the feet. John xii. 3. Luke vii. 37. Matt. vi. 17. The *anointing* of dead bodies was also practised, to preserve them from corruption. Mark xiv. 8. xvi. 1. Luke xxiii. 56. They *anointed* kings and high-priests at their inauguration. Exod. xxix. 29. Lev. iv. 3. Judg. ix. 8. 1 Sam. ix. 16. 1 Kings xix. 15, 16. They also *anointed* the sacred vessels of the tabernacle and temple, to consecrate them. Exod. xxx. 26, &c.

Unction, in general, signifies a particular sanctification; a designation to the service of God, to a holy and sacred use. For example, as Jacob went to Mesopotamia, he *anointed* with oil the stone upon which he had slept, and whereon God had favoured him with a vision. Gen. xxiii. 18. This *unction* was a kind of dedication of this stone, as an altar to the Lord. Some years afterwards he came to the same place, and consecrated this stone a-new, by a holy *unction*. Gen. xxxvi. 14. God appoints to Moses the manner of making the oil, or the perfumed ointment.

ment, which the priests and the vessels of the tabernacle were to be *anointed* with. It was composed of the most exquisite perfumes and balsams. He adds, "This shall be an holy *anointing* oil unto me, throughout your generations; upon man's flesh shall it not be poured; neither shall ye make any other like it, after the composition of it; it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." Exod. xxx. 23, &c. Ezekiel upbraids his people with having made a like perfume for their own use. chap. xxiii. 41. *Thymiana meum et unguentum meum posuisti super eam [mensam tuam.]*

The *unction* given to sacred persons, and to sacred ornaments, and utensils of the temple or the tabernacle, to the altars, and basins, removed them from ordinary and common use; separated them to an appropriate dignity, rendered them holy, sacred, and reverend. The *unction* received by Aaron and his sons, devolved on his whole race, which thereby became devoted to the service of the Lord, and consecrated to his worship. *Vide* Lev. viii. Exod. xxix. 7. Psalm cxxxiii. 2. The Rabbins think the holy oil was poured on the head of Aaron in the form of a X, or St. Andrew's cross; according to others, in the form of a caph, or 2. Many are of opinion, that of the ordinary priests, the sons of Aaron, the hands only were *anointed*. The Levites did not receive any *unction*.

These ceremonies were continued seven days. The Rabbins inform us, that while the ointment or perfume lasted, that was composed by Moses, they thus *anointed* all the high-priests that succeeded, for seven days. But when this perfume was exhausted, they contented themselves with installing the high-priest for seven days, in his sacred habit. Selden, *de Succession. in Pontif. lib. ii. cap. 9.* Cuncæus, *de Rep. Heb.* The former, therefore, were called *high-priests anointed*, Lev. iv. 3. v. 16. the latter were said to be *initiated in their habits*. They say, there was never made any new oil, after that of Moses was spent; which they think lasted to the captivity of Babylon. But the Christian fathers believe, that the *unction* of the high-priests, continued to the coming of the true *anointed*, the Messiah, Jesus Christ. Besides, Moses no where forbids to renew, or compose again, this ointment. It even appears that he intended it should be repeated as occasion required, by setting down its composition so punctually.

The *unction* of kings is not commanded by Moses; but we plainly see it practised in sacred history. Samuel gave *unction* to Saul, 1 Sam.

x. 1. "Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because the Lord hath *anointed* thee to be captain over his inheritance?" This *anointing* was renewed some time after at Gilgal, [1 Sam. xi. 15. Vulg. et Heb. *Fecerunt ibi Regem Saul.* LXX. et Joseph. *Unxit ibi Samuel Saulem in Regem.* Καὶ ἔχρισε Σαμὴλ ἐκεῖ τὸν Σαὺλ εἰς βασιλεία, &c.] when Saul had delivered Jabesh-Gilead from the violence of Nahash, king of the Ammonites. Samuel received orders from the Lord, to give the royal *unction* to young David: "Samuel took the horn of oil, and *anointed* him in the midst of his brethren," 1 Sam. xvi. 13. As his title to the crown was much disputed by the house of Saul, the *unction* was given him three times, reckoning this the first. He was afterwards consecrated at Hebron, by the tribe of Judah, after the death of Saul; 2 Sam. ii. 4. and lastly, at Hebron, by all Israel, after the death of Abner. 2 Sam. v. When Absalom rebelled against his father, he also caused himself to be *anointed* with the holy oil: Solomon also was *anointed* by the high-priest Zadok, and the prophet Nathan. 2 Sam. xix. 10. 1 Kings i. 39.

We do not find that the kings of Israel generally practised this ceremony. The prophet Elijah received an order from the Lord to give the royal *unction* to Hazael, importing his ruling over Syria; and to Jehu, son of Nimshi, for his reigning over Israel, 1 Kings, xix. 15, 16. Elijah did not execute this commission himself; but, his disciple Elisha performed it on the person of Jehu. He is the only king of Israel whose *unction* is expressly mentioned in Scripture. But among the kings of Judah, we find many instances, even down to the fall of this kingdom; especially when any difficulty occurred about the succession to the crown; as under Joash and under Jehoahaz, sons of Josiah, who was not the eldest son of this prince, 2 Kings xi. 12. After the return from the captivity, *unction* was no longer practised, on the kings; nor even on the priests, if the Jews may be believed.

Lastly, it is said in Scripture, (or it is implied) that the prophets were *anointed*: but we have no particulars of the manner. It is even doubted, whether they did receive any real *unction*. Elijah is sent to *anoint* Elisha; 1 Kings, xix. 16. "Elisha, the son of Shaphat of Abelmeholah, shalt thou *anoint* to be prophet in thy room:" but as to the execution of this command, Elijah does nothing to Elisha but throw his cloak over his shoulders. It is therefore very probable that the word *unction*, in this place, only imports a particular appointment, designation, or call, to the office of prophet.

The unction of Christ the Messiah, the *anointed* of the Lord, by excellence, was represented by all these now mentioned. It was foretold in Psalm xlv. 7. "Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath *anointed* thee with the oil of gladness, above thy fellows." And in Isaiah lxi. 1. "The Spirit of the Lord God is upon me, because the Lord hath *anointed* me," &c. And Dan. ix. 24. "Seventy weeks are determined upon thy people, and upon thy holy city . . . to seal up the vision and prophecy, and to *anoint* the Most Holy."

In the Christian dispensation we acknowledge the spiritual unction of Jesus Christ, the true *anointed* of the Father, Luke vi. 18. Acts iv. 27. x. 38. who hath *anointed* us by his grace, hath sealed us with his seal, and hath given us the pledge of the Holy Spirit, which dwells in our hearts. 2 Cor. i. 21.

[Our Lord was also *anointed*, personally; at least, some parts of his person, by repenting converts: but not, that we read of, by way of dignity, or to public honour. [*Vide* MESSIAH] But, especially at his baptism, when the Shekinah settled on him. Some ancient sects thought, that at this time the Christ, *i. e.* the *anointing*, was peculiarly communicated to him. Was not the *spitting in his face* by the soldiers a *mock unction*; as the crown of thorns, and the purple robe, were mock ensigns of royalty?]

St. Mark, vi. 13. informs us, that when the apostles were sent by Jesus Christ, to preach throughout Judea, they worked many miracles, they *anointed* the sick, and healed them in the name of the Lord. St. James gives directions that the sick among the faithful should send for the priests of the church, who shall pray for him and give him unction with oil, in the name of the Lord. He says, that prayer, accompanied with faith, shall heal the sick; that the Lord will comfort him, and if he have sinned, it shall be remitted to him. On this it is that the church [of Rome, *Concil. Trident. Sess. xiv. cap. 1, 2, 3, 4, de Sacram. Extremæ Uctionis.*] founds her *extreme unction*, acknowledges it as an institution of Jesus Christ, and receives it as one of her seven sacraments, to which the sanctifying grace is promised. [Forgetting that St. James directs this unction for the purpose of *restoring the sick to health, i. e.* for life: whereas the church of Rome employs it for the purpose of *dismissing the expiring soul: i. e.* for death. The custom of unction is common in the East, it is used *civilly*, as a part of personal elegance and dress; *medically*, as being beneficial in certain disorders, and even, say some, preventing the plague: and to this use of it St. James evidently

alludes. It is used also *officially*, as appears in the foregoing parts of this article.]

UNICORN, in Greek, *Monoceros*; in Latin, *Unicornis*; Hebrew, *Reem*, Numb. xxiii. 22. Deut. xxxiii. 17. Job xxxix. 9. Psalm xxix. 6. Isaiah xxxiv. 7. Profane authors have given such odd and extraordinary descriptions of this animal that they have brought it into question, whether there ever were true *unicorns*. Travellers are but little agreed in their descriptions of the *unicorn*. Marmol says, it is like a foal of two years old, except that it has a beard like a goat; and in the middle of its forehead a horn three feet long, smooth, white, and streaked with yellow. Jerome Lobo says, that in Ethiopia there is an animal called *Arvocharis*, which is extremely swift, has but one horn, and much resembles a roebuck. John Gabriel, a Portuguse, tells us, that in the kingdom of Damor he saw a *unicorn*, which had a beautiful white horn on his forehead, of the length of a foot and a half: the hair of his neck and of his tail was black and short. Vincent le Blanc relates, that he saw a *unicorn* in the palace of the king of Pegu. Its tongue was very long and rugged. Its head was rather like that of a stag than that of a horse. Louis de Bartheleme says, that at the Soldan's of Mecca, in Arabia, he saw two *unicorns*, which had been sent him as presents by a king of Ethiopia. They were as large as a colt thirty months old, of a dark colour, and had heads much like that of a deer, a horn of three fathoms [!! *feet*?] long, short manes, small legs, the feet cloven, and hoofs like a goat [*q. ANTELOPES*?] There are *sea-unicorns*, which should be called fishes, *Narwhal*: these furnish the *unicorns' horns* in the cabinets of the curious.

It follows plainly, either that the generality of such accounts of *unicorns* must be false; or that travellers have confounded several species of animals into one. We know that there are several kinds of animals in Ethiopia and the Indies, which have a single horn, some upon the nose, others upon the forehead, others upon the head. Dalechamp, in *Plin. lib. viii. xxi. lib. xi. cap. 46.* has observed as far as seven species of this sort. Cosmas Monach. the Egyptian, *tom. ii. Collect. SS. PP. p. 338.* has given us the description of a *Rhinoceros*, an animal well known in Ethiopia. M. Chardin, *Travels in Persia, tom. iii. p. 45.* saw a *rhinoceros* in Persia, which had a horn on his nose, nearly of the bigness and shape of a small sugar-loaf. The colour of this horn was a dark grey, as also the skin of the animal. The snout of the *rhinoceros* is round, turned downward. He has but four teeth, two above, and two below. His eyes

eyes are set very low, almost over against his lips. His tail is small, and made up of nine or ten joints. His whole hide, except his back and head, is covered with little knobs or protuberances. His feet are short and thick, having three toes, or stubbed hoofs before, and a *callus* behind.

Interpreters are not agreed that the Hebrew *Rheem* was either a unicorn, i. e. a *rhinoceros* or a *monoceros*. Some think it denotes the *Urus*, a kind of wild ox: others understand it of a deer, or the roe-buck; or the oryx, which is an Arabian kind of roe-buck, very large, of a white colour, and has very large horns. Aristotle says, the oryx has but one horn; but the Arabians, who call it *Rim*, say it has two horns. The *Rheem* was very wild; for God asks Job, xxxix. 9, 10. if he could tame the *Rheem*? if this creature would eat in his stables, like a domestic animal? and if he could put a yoke upon it? Moses, magnifying the strength of Joseph, Deut. xxxiii. 17. says, "his horns are like the horns of unicorns," or of the *Rheem*; and the Psalmist desires of God, Psalm xxii. 21. to preserve him from the mouth of the lion, and from the horn of the *Rheem*. Bochart, *de Animal Sacr.* P. 1. lib. iii. cap. 27.

The *rhinoceros* is much less than the elephant, but of extraordinary strength. [We have had several shewn as sights in London: but none so large as to give a just idea of the animal. The largest, and finest in Europe, was in the menagerie at Versailles; it was very tame; but to prevent accidents, its horn was cut off when I saw it, which deprived the animal of much of its natural characteristic appearance. It is now well known from the accounts of our travellers into Abyssinia, &c. It inhabits also India. Comp. RHINOCEROS; also FRAGMENTS, No. CXV. also in the NATURAL HISTORY, with the PLATES.]

UNNI, נני. Poor, or afflicted: or that answers: from עני. A musician, 1 Chron. xv. 18.

VOCATION. This term has been appropriated chiefly to denote the grace of our calling to the Christian faith and religion; a *vocation*, entirely gratuitous on the part of God, "who hath called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Jesus Christ." 2 Tim. i. 9. The chain and connection of graces that God vouchsafes to us, to effect our salvation, is expressed, Rom. viii. 30. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." It is our part, by the help of God, to make our calling sure,

by faith and piety. 2 Pet. i. 10. and to live in a manner suitable to that state to which we are called; 2 Thess. i. 11. for our Saviour tells us, that many are called, but few are chosen. Matt. xxii. 14. See CALL.

VOICE. The daughter of the voice, in Hebrew, *Bath-col*, was one way in which God was supposed to discover his will, after prophecy had ceased: but its use was casual and fortuitous: consequently not authentic.

By the word *voice* is understood, not only the voice of a man, or a beast, but all other sorts of sounds, noises, or cries. Thunder is often described as the *Voice of God*. Moses says, Exod. xx. 18. that all the people saw, or heard, the *voice* which was uttered from Sinai: i. e. the noise of the thunder.

Samuel says to Israel, 1 Sam. xii. 17. "Is it not wheat-harvest to-day? I will call unto the Lord, and he will send thunder [Heb. a voice,] and rain." Job says, xxxvii. 2, 3, &c. "Hear attentively the noise of his *voice*, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a *voice* roareth, he thundereth with the *voice* of his excellency, and he will not stay them when his *voice* is heard. God thundereth marvellously with his *voice*; great things doeth he, which we cannot comprehend." And the Psalmist xxix. 3. The *voice* of the Lord thundereth, &c. see the passage.

To hear the *voice* of any one, is to obey him. Psalm lxxxi. 13. "O that my people had hearkened unto me, and Israel had walked in my ways!" Exod. xv. 26. "If thou wilt diligently hearken to the *voice* of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes—I will put none of these diseases upon thee, which I have brought upon the Egyptians." But, on the contrary; "If thou wilt not hearken unto the *voice* of the Lord thy God, to observe to do all his commandments, and his statutes, which I command thee this day, then all these curses shall come upon thee, and overtake thee." Deut. xxviii. 15.

The mother of the seven brethren Maccabees spoke to them *patria voce*, i. e. in Hebrew or Syriac; for they were examined in Greek, 2 Macc. vii. 8, 21, &c.

St. Paul says, 1 Cor. xiv. 7, 8, 10. that there is nothing in the world but has its *voice*: instruments of music, the trumpet, the harp, &c.

The *voice* of the blood of Abel cried to the Lord from the earth, Gen. iv. 10. Judas Maccabeus intreated the Lord to have compassion on the holy city, and to hear the *voice* of the blood

blood that cried to him for vengeance, 1 Macc. viii. 3. Comp. Heb. xii. 24.

VOW, Votum; a promise made to God, of doing some good thing hereafter. The use of *vows* is observable throughout Scripture. Jacob, going into Mesopotamia, *vowed* to God the tenth of his estate, and promised to offer it, at Bethel, to the honour of God. Gen. xxviii. 22. Moses enacts several laws for the regulation and execution of *vows*. A man might devote himself, or his children to the Lord. Jephthah devoted his daughter; and some think he offered her in sacrifice, Judg. xi. 30, 31. Samuel was *vowed* and consecrated to the service of the Lord, and was really offered to him, to serve in the tabernacle. 1 Sam. i. 21, 22, &c. If a man or woman *vowed* themselves to the Lord, they were obliged to adhere strictly to his service, according to the conditions of the *vow*; but in some cases might be redeemed. A man from twenty years of age till sixty, gave fifty shekels of silver; and a woman gave thirty. From the age of five years to twenty, a man gave twenty shekels, and a woman ten: from a month old to five years, they gave for a boy five shekels, and for a girl three. A man of sixty years old, or upwards, gave fifteen shekels, and a woman of the same age gave ten. If the person were poor, and could not procure this sum, the priest imposed a ransom on him, according to his abilities, Lev. xxvii. 3.

If any one *vowed* an animal that was clean, he had not the liberty of redeeming it, or of exchanging it, but must sacrifice it to the Lord. If it were an unclean animal, such as was not lawful in sacrifice, the priest made a valuation of it, and the proprietor, if he desired to redeem it, added a fifth part to the value, by way of fine. They did the same, in proportion, when the thing *vowed* was a house or a field. They could not devote the first-born, because in their own nature they belonged to the Lord. Whatever was devoted by *anathema*, could not be redeemed, of whatever nature, or quality, it was; if an animal, it was put to death; and other things were devoted for ever to the Lord, Lev. xxvii. 28, 29. The consecration of Nazarites was a particular kind of *vow*; and had special rules. *Vide* NAZARITES.

The *vows* and promises of children were void, of course, except ratified by the express, or tacit consent of their parents, Numb. xxx. 1, 2, 3, &c.—Also the *vow* of a married woman, was of no validity; except confirmed by the express, or tacit, consent of her husband. But widows, or liberated wives, were bound by their *vows*, of whatever nature. Deut. xxiii. 21, 22. “When thou shalt *vow* a *vow* unto the Lord thy

God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to *vow*, it shall be no sin in thee.” See Eccl. v. 3, 4, &c.

Under the New Testament also we see *vows*. St. Paul had a *vow* of Nazariteship, when he left Cenchrea to go to Jerusalem, Acts xviii. 18. When arrived at Jerusalem, St. James, the apostle, and the brethren advised him to join four *Judaizing Christians*, who had a *vow* of *Nazariteship*, and to contribute to the charges of their purification in the temple. Acts xxi. 18, 19, &c. We have seen in all ages, a great number of Christian men and women, who have bound themselves by promises, either public, or particular, to the observation of evangelical precepts.

The *vows* of the Jews always included, or at least implied, a kind of imprecation against themselves, if they failed in the performance. Such *vows* were generally expressed in a distinct and plain manner, but the penalty was declared in a conditional or hypothetical manner. For example, Psalm xcv. 11. “I have sworn in my wrath, if they shall enter into my rest.” I have sworn they shall not enter, and I have said, —Let me be a liar,—or something else, not expressed,—if they do enter. And David *vows* to the Lord, to build him a temple, saying, “Surely I will not come [or if I come,] into the tabernacle of my house—until I find out a place for the Lord, an habitation for the mighty God of Jacob.” Where we observe, that he does not mention the penalty to which he becomes liable, should he fail of performing his *vow*: as if he had said, “Let God treat me with the utmost rigour, if I allow myself the least respite, till I have accomplished my design.”

Sometimes they expressed the penalty, or imprecation; but directed it against their enemies; or against brute beasts. For example, “So, and more also, do God, unto the enemies of David, if I leave any that pertain to him by the morning light, any that pierce against the wall.” He does not say, “may God treat me as a forsworn person, if I leave any one alive of the family of Nabal;” but,—may God do so to the enemies of David, if I leave so much as a dog alive. Generally, the Scripture expresses the imprecation by, *God do so to me—and more also*, &c. without specifying any particular penalty, or imprecation; whether it be that the person *vowing* did not express any, or that out of discretion he forbore to mention any, [or, that the penalty was so publicly known, being customary, that it was understood without being expressed.] See DEVOTING. and IMPRECATION.

At the time of our Saviour the Pharisees had strangely altered the law of *vows*, and oaths, by their subtilities. See CORBAN.

Leo of Modena writes concerning the practice of the modern Jews in relation to *vows*, *P. 2. cap. 4.*—"Vows are not much approved of among them; but when they are made, they ought to be performed. Yet a husband may acquit his wife, even though against her inclinations, of any *vow* about abstinence, to which she may have engaged herself: but this must be done within the first four and twenty hours that he has knowledge of it. A father also may annul the *vow* of his daughter, if she is unmarried, as is said, Numb. xxx. 4.

"They hold also, by a tradition, that a man or woman who makes an oath, or a *vow*, provided it be no prejudice to any third person, and that they have good reason to revoke it,—they maintain, I say, that such may be dispensed with for not performing it, by a Rabbi of authority, or by three other men, though of no distinction. He, therefore, that would be delivered from the obligation of his *vow*, represents his reasons to a Rabbi, or to three private persons, who, if they find them sufficient, may say three times, "be thou discharged from thy *vow*." And by this means he obtains his liberty.

UPHARSIN. See MENE, or TEKEL.

UPHAZ, *יפאז*, *Μοφὰς*, *gold of Phasis*, or *Pison*: the finest gold; from *יפאז* *paz*. [q. *Ai paz*, the golden island, or district?—as we say, the "Gold Coast," of Africa, W]

UPHAZ, or OPHAZ, or PHAZ. Cant. v. 11. Dan. x. 5. Jer. x. 9. The gold of *Uphaz* and of *Ophir* is the same. Probably this gold was brought from *Phasis* in Colchis, and sold, or exchanged, in some city in the country of *Ophir*. See OPHIR.

UR, *אור*, *Oup*, *fire, light*; from *אור*, *ur*, or *or*; otherwise, a *valley*.

UR, a city of Chaldea, the country of Terah, and of Abraham. Gen. xi. 28. God ordered Abraham to leave *Ur*, that he might bring him into the land of Canaan. As he was proceeding thither, with Terah his father, and Lot his nephew, at Haran, a city of Mesopotamia, Terah fell sick, and died. After paying the last duties to him, Abraham continued his journey. A. M. 2082, ante A. D. 1922.

The City of *Ur* was in Chaldea, as Scripture notices in more places than one; but its true situation is unknown. Some think it was *Camarina*, in Babylonia: others *Orcha*, or *Orchoe*, in Chaldea, according to Ptolemy and Strabo: others, *Ura*, or *Sura*, in Syria, on the Euphrates. Bochart and Grotius maintain that it is

Ura in Mesopotamia, two days' journey from Nisibis. Ammian, *lib. xxv. cap. 26*. It is observed, that Chaldea and Mesopotamia are often confounded, and it is said indifferently, that this city is in one or the other of those provinces.

As the word *Ur*, in Hebrew signifies *fire*, some have pretended, that when Moses says, God brought Abraham out of *Ur* of the Chaldees, he alluded to a *fire* into which the Chaldees had cast him. See ABRAHAM and TERAH. Jerom followed this opinion, when he translated Neh. ix. 7. "Thou broughtest Abraham out of the fire of the Chaldees," instead of, *out of Ur of the Chaldees*. But in his *Hebraical Questions*, he considers as a mere fable what the Jews relate of Abraham's pretended deliverance from the fire of the Chaldees. See FRAGMENTS, No. DXXXV.

It is thought the name *Ur*, *אור*, *fire*, was given to this city, because fire was the deity worshipped therein. Fire was the symbol of the sun; which luminary was adored throughout the East. They kept a sacred and perpetual fire, to his honour, in certain temples or enclosures, which were shut up on every side, but were not covered at the top. See CHAMANIM, PERSIANS, and Plate PLACE OF FIRE. For the mode of passing through, or over, fire, *vide* FRAGMENTS, No. LI. CXLIX. and for the general prevalence of the worship of fire, in Palestine, after the time of Abraham, *vide* the FRAGMENTS, No. CCLXXI. "On the name *ASH*."

Rufinus relates, *Hist. Eccles. lib. ii. cap. 26*. (See also Suidas, Article, *Canopus*,) that the Chaldeans heretofore carried their deity, fire, through all the provinces where they came, to combat the other gods worshipped therein; that which ever should obtain the superiority in this conflict, might be esteemed the chief god. The gods of brass, gold, silver, wood, and stone, were easily overcome by the fire, which every where obtained the victory. A priest of Canopus [of the Nile] in Egypt bethought himself of this stratagem. The Egyptians have certain earthen vessels with little holes on all sides, intended to filtrate the water of the Nile: he filled one of these vessels with water, and stopped up the holes with wax. He fastened a head to it, said to be the head of *Menelas*, and set it up as a god. The Chaldeans, to put the power of this god to the test, lighted a fire about it, that these two deities might contend with each other. But no sooner had the fire melted the wax that stopped up the holes of the pitcher, than the water gushing out, quenched the fire; by which ingenious device, the crafty priest, of Canopus completely triumphed.

URAI,

URAI, son of Bela, of Benjamin, 1 Chron. vii. 7. *Uzzi*, Eng. Tr.

URBANE, mentioned by St. Paul, Rom. xvi. 9. "Salute *Urbane*, our helper in Christ." The Greeks place him among the seventy disciples; and say, he was ordained bishop of Macedonia by St. Andrew; they keep his feast October 31. The Latins, October 30. We know nothing particular of him.

URL, אורל, *Oupel*, from *ur*, fire, light. Father of Bezaleel, of Judah, Exod. xxxi. 2.

URIAH, or URIJAH, אוריה, *the Lord is my light, or fire; or the light of the Lord; from אור ur, or or, fire, and יה jah, the Lord.*

URIAH, celebrated for his misfortune; a Hittite originally, and husband to Bathsheba. After Bathsheba had committed adultery with king David, she found herself with child by him, and gave him notice of it, that he might provide for her reputation. 2 Sam. xi. 5, 6. The king wrote to Joab, to send him *Uriah* the Hittite, then with his army; when he was come, David asked him news concerning military events, and bid him go home; *Uriah* quitted the royal presence, but did not go home, chusing rather to pass the night with the officers of the king's guard. David hearing of this asked him, why did you not go home to refresh yourself after your journey? *Uriah* answered, while the ark of the Lord, while Israel and Judah are under tents, and while my lord Joab and his servants are lying upon the ground, should I go to my house, to eat and drink, and sleep with my wife? David invited him this day to eat at his table, making him drink plentifully, yet he went as before, to sleep with the officers of the guard.

The day following David sent him back to the camp, with a letter to Joab, directing him, "Place *Uriah* in the front of the battle, and contrive to abandon him, that he may die by the hand of the enemy." Joab punctually executed these orders; *Uriah* was exposed to the besieged, and killed. When Bathsheba knew of the death of *Uriah*, she mourned for him; after which David took her to his own house. *Vide* FRAGMENTS, No. CXXIV.

The Rabbins justify David and Bathsheba, saying, it was a law in Israel, that when a man went to the wars, he left a bill of divorce with his wife, that she might freely marry whom she pleased in his absence: that Bathsheba took advantage of this liberty, and married David.—But why should they excuse a crime, which Scripture condemns in many places, and which David himself confessed, and bewailed with bitter tears? This happened A. M. 2969, ante A. D. 1035.

I. URIJAH, chief priest of the Jews under Ahaz, king of Judah. Ahaz going to Damascus, to meet Tiglath-Pilneser, king of Assyria, saw there an altar, the form of which pleased him so much, that he sent a model of it to the high-priest *Urijah*, with orders to set up such an one in the temple at Jerusalem: this *Urijah* too well performed. 2 Kings xvi. 10, 11, 12. Ahaz also ordered this high-priest to remove the brazen altar from before the Lord; and on this new altar to offer the morning and evening sacrifices, &c. reserving to himself to dispose of the great brazen altar, at his pleasure: *Urijah* obeyed the orders of this wicked king in every thing. A. M. 3264, ante A. D. 740. *Urijah* succeeded Zadok II. and was succeeded by Shallum.

II. URIJAH, a prophet of the Lord, son of Shemaiah of Kirjath-jearim. Jer. xxvi. 20, 21. He prophesied at the same time as Jeremiah, and declared the same things against Jerusalem and Judah. Jehoiakim, king of Judah, and his great men, resolved to secure him, and put him to death; but *Urijah* escaped into Egypt. Jehoiakim sent messengers after him, who brought him out of Egypt: he then put him to death by the sword, and ordered him to be buried dishonourably in the graves of the meanest of the people. A. M. 3395, ante A. D. 609. Comp. FRAGMENTS, No. DLXXVIII.

URIEL, אוריהל, *God is my light, or fire, the light of God; from אור or, or ur, fire, light, and אל el, God.*

I. URIEL. This name is given to an angel, which the Jews, and some Christians, take for an angel of light. In an apocryphal Jewish book, called *The Prayer of Joseph*, the patriarch Jacob is introduced in conversation with the angels *Uriel* and *Raphael*. The second book of Esdras speaks of *Uriel* as of a good angel. 2 Esd. iv. 36. *Uriel Archangelus*; also 2 Esd. v. 20. *sicut mandavit Uriel Angelus*; as does St. Ambrose, *de Fide*, lib. iii. cap. 3: *Non moritur Gabriel, non moritur Raphael, non moritur Uriel*. The Oriental liturgies, and the prayer-books of the Greeks, often mention the angel *Uriel*, or *Suriel*, as a good angel: *Honoremus Surielem quartum inter Angelos*, says the Coptic prayer-book; and in the Ethiopic edition of the New Testament is the picture of the angel *Uriel*, with this inscription, *St. Uriel, who was with Adam and Eve when they went out of Paradise*. He is also found in several ancient litanies; among others in those published by F. Mabillon. (*Analecta*, tom. ii.) which he names *Carolinian*, as being of the time of *Charlemagne*. Surius relates, that A. D. 1544, was discovered at Rome, in the tomb of the empress Mary

Mary, wife of the emperor Honorius, a plate of gold, on which were written, in Greek characters, the names of *Michael, Gabriel, Raphael, and Uriel*. [The name is very common on the tokens of the Basilidians, in Egypt; usually placed among the *Abrazas*: with many other names of spirits.]

M. Tiers, in his epistle dedicatory to F. Luke Dachery, before his treatise *De retinenda voce Paraclitus*, (Lyons, 1669,) maintains that *Uriel* is the name of an evil angel. He acknowledges that his name is invoked in the ritual of Chartres; but he says, he never recites the litanies in which his name is found, without being shocked at it. He shews that the councils and fathers never speak of more than three good angels, *Gabriel, Raphael, and Michael*; and that the second Roman council, A. D. 745, Art. 3. condemns a prayer that one *Adalbert* used, wherein he invoked the holy angels, *Uriel, Raguel, Tubuel, Michael, Inias, &c.* The fathers of this council maintain, tom. 6. *Concil. Labb.* p. 1561. that all the names now mentioned, excepting that of *Michael*, are not names of angels, but rather of dæmons; *Non enim nomina Angelorum, præter nomen Michaelis, sed nomina Dæmonum sunt*; and that the church acknowledges only *Michael, Gabriel, and Raphael*. However, it is proper to observe, that the intention of this council was to reject all new, and unusual, names of angels; which this man endeavoured to introduce into the church. But *Uriel* was no modern name; it had been long admitted, even among the Latins, as may be seen, lib. iv. cap. 33. n. 20. of William Durand, bishop of Mendes, who died 1296.

Some apocryphal books assure us, that from the beginning of the world, to the hundred and sixtieth year of Enoch, they did not reckon by years, but by weeks; and that it was the archangel *Uriel* which revealed to Enoch what were months, years, and the revolutions of the seasons, or of the heavenly bodies. *Vide Salmas. lib. de Annis Climactericis.*

II. **URIEL**, son of Tabash, and father of Uziah, a Levite, of the family of Kohath. 1 Chron. vi. 24. xv. 5, 11.

III. **URIEL**, of Gibeah; father of Michaiah, wife of king of Rehoboam, and mother of king Abijah. 2 Chron. xiii. 2.

URIM and **THUMMIM**: **אֲרִימִים וְתֻמִּימִים**, Exod. xxviii. 30. The literal signification of these two words is, according to the Hebrew, *Lights and Perfections*; or, *The shining and the perfect*. According to Jerom, *Doctrine and Judgment*: according to the LXX. *Δήλωσις καὶ Ἀλήθειαν*, *Declaration (or manifestation) and Truth*. Some

VOL. II. PART XXXI. Edit. IV.

think *Urim* and *Thummin* are only epithets, or explanations, of the stones on the breast-plate of the high-priest: as if it were said, "Thou shalt put therein stones that are *shining* and *perfect*." Others believe that these two words are rather *Egyptian* than Hebrew; and that the LXX. have given their true signification. Ecclesiasticus hints, chap. xlv. 12. (*Vulgate*) as if *manifestation and truth* were the qualities of the high-priest, who was clothed with the ephod: *virī sapientis iudicio et veritate præditi*. The same appears still more plainly, in Ezra, ii. 63. (*Vulgate*) *Donec surgeret sacerdos doctus atque perfectus*; where the Hebrew and our English translation, read, *Till there stood up a priest with Urim and with Thummin*.

But Josephus, *Antiq. lib. iii. cap. 8.* and after him several others, as well ancient as modern authors, maintain that the *Urim* and *Thummin* were the precious stones of the high-priest's breast-plate, which discovered the will of God by their extraordinary lustre, thereby predicting the issue of events to those who consulted them. For, when these stones gave no extraordinary lustre, it was concluded that God did not approve of the matter in question. Josephus adds that it was two hundred years, at the time of his writing, since these stones had left off shewing that lustre: so that this oracle had ceased about one hundred and ten years before Christ.

Others believe that the *Urim* and *Thummin* was something belonging to the breast-plate, but they are not agreed what it was; neither Moses, nor any other sacred writer, has distinctly expressed what it might be. Epiphanius, *tract. de 12 gemmis.* and Suidas, in Ἐφὸδ, think, that beside the twelve stones of the breast-plate, there was a diamond of extraordinary beauty; which by the liveliness of its lustre indicated to the high-priest whether the enterprize in hand were pleasing to God, or no. Procopius, Arias Montanus, and some others, place two stones therein, beside the twelve mentioned by Moses. But St. Austin, qu. 117. in *Exod.* does not approve of these additional stones; nor of that pretended miraculous splendour of these stones; since Scripture says nothing about it.

St. Cyril, *Exposit. in Symboli.* seems to say, that *manifestation and truth* were written on two precious stones, or on a plate of gold; which is an opinion pretty much followed, both by ancients and moderns. Others held, that the words *Urim* and *Thummin* were written in embroidery on the breast-plate, between the rows of the stones, or on two borders; one above, the other below the pectoral. Rabbi Solomon, followed in this by Eugubinus, believes that the

3 B div. 2.

name

name *Jehovah*, written on a plate of gold was the *Urim* and *Thummim*. Spencer, in his dissertation on these words, believes they were two little golden figures which gave responses, which were shut up in the pectoral as in a purse, and which answered with an articulate voice such questions as were put to them by the high-priest. He supports his opinion by the authority of Jerom and of Cedrenus among the ancients; and of some Rabbins; of Cornelius à Lapide, and of Louis de Dieu, among the moderns. Philo, *de vitâ Mos. lib. iii. et de Monarch. lib. ii.* seems to have had the same thought; he says, there were on the breast-plate two figures in embroidery, of great virtue, one of which represented *truth*, and the other *manifestation*. M. Le Clerc supposed, that *Urim* and *Thummim* were the names of some precious stones which composed a great collar, hanging down on the breast of the high-priest; which might be imitated from the Egyptians, among whom the chief officer of justice wore about his neck a figure of truth, engraved on precious stones, and hanging by a golden chain. Diodor. Sicul. *Biblioth. lib. ii. cap. 3. Ælian. Var. Hist. lib. xiv. cap. 34.* Peter della Valle, in a letter written from Cairo, says, that he saw in Egypt a very ancient mummy, with a great collar hanging on its breast, the end of which was a tablet of gold, whereon was a bird engraved.

[It is remarkable enough, that among the Egyptian antiquities delineated by M. Denon, is represented a king, who (it may be thought) is applying to a deity (an oracle?) for advice, no less than as an act of worship: He wears on his bosom two small images, suspended by strings hung round his neck. It is impossible to say with certainty what these import; but, if such an addition were among the Egyptian insignia at such times, it would render credible the notion, that the *Urim* and *Thummim* were no part of the pectoral itself, but, additions made to it, on such important occasions.]

It is not probable that Moses represented, either in relief, embroidery, or engraving, any figure of man, or animal; but, no ill consequence can follow from supposing, that he might represent some mysterious device, or hieroglyphic, such as the cherub.

There is a great diversity of opinions concerning the manner in which God was consulted by *Urim* and *Thummim*. See Spencer, *de Urim et Thummim. cap. 6. sect. 1, 2, 3, &c.* It is agreed, *first*, that this way of consultation was used only on affairs of very great importance. *Secondly*, that the high-priest was the only officiating minister in it; and that for this purpose,

he was clothed in all his pontifical habits; particularly, he was to wear his pectoral, to which the *Urim* and *Thummim* was affixed. And *thirdly*, say *Mishna in Joma, cap. 7. sect. 5.* Maimon. *in Cæle Hammikdasch, cap. 10.* that he was not allowed to perform this solemn consultation for a private person, but only for the king, for the president of the Sanhedrim, for the general of the army of Israel, or other chief of the nation. And even then, not on any affair of a private nature, but for the public welfare of church or state; for the common interest of the twelve tribes, whose names the high-priest wore on his pectoral. Abarbanel, *in Exod. xxviii. et in Deut. xxxiii.* Rab. Levi Ben Gerson, *et Maimon. ibid.*

When the *Urim* and *Thummim* was to be exercised, the high-priest put on his robes, and presented himself, not in the sanctuary, where he could enter but once a year, but in the holy place, before the curtain that parted the *sanctum* from the sanctuary. Maimon. *ibid. Jalkuth, fol. 248.* There, standing upright, and turning his face toward the ark of the covenant, on which the Divine presence rested, he proposed the matter for which he consulted. Behind him, in a direct line, at some distance, out of the *sanctum*, stood the person for whom he consulted, expecting with humility and reverence, the answer of the Lord. The Rabbins think, that the high-priest having then his eyes fixed on the stones of the pectoral, worn on his breast, he there read the answer of the Lord. The letters that raised themselves out of their places, and shone with more than ordinary lustre, were formed into the answer desired. For example; when David enquired of God, "Whether he should go up to one of the cities of Judah?" 2 Sam. ii. 1. it was answered him, *אלה אל* *alah*, "go up," i. e. the three letters, *y ain*, *lamed*, and *he*, rose by their splendor out of their places, as we may say, above the rest, to compose the answer. Maimon. *in Cæle Hammikdasch, cap. 10.* Zohar. *in Exod. Jalkuth. ex lib. Siphre. R. Bechai, in Deut. xxxiii. 8.* Ramban. *Alii.*

This notion is very old among the Jews, since Josephus, *Antiq. lib. iii. cap. 9.* and Philo, *de Monarchia, lib. ii.* understood it in this manner, and on their authority several of the ancient fathers have thus explained the responses by *Urim* and *Thummim*. Yet this presents difficulties. First, all the letters of the Hebrew alphabet were not found on the pectoral, four were wanting, *heh*, *teth*, *zade*, and *koph*. To supply these, the Rabbins pretend, that the names of Abraham, Isaac, and Jacob were also on the pectoral; still *teth* would be wanting.

Therefore

Therefore they say, this title also was there, *Col-elle-schitbe Israel*: see here all the tribes of Israel. But all this is advanced without proof, and against probability.

A second difficulty is, that if we admit all that the Hebrew doctors suggest in this affair, still it remains to be explained, by what rules the high-priest combined these letters? Suppose, for example, that any six of the letters should shine with more than ordinary lustre; how must the high-priest dispose them? which must be first, or last? It is answered, that in this circumstance he was always inspired, and filled with the spirit of prophecy; but if so, then the *Urim* and *Thummim* would have been unnecessary. For why must miracles be multiplied without occasion? The high-priest need only speak himself; and perhaps the whole effect of the *Urim* and *Thummim* was, to replenish him with an internal and supernatural light, which discovered future events to him, and revealed to him the will of God on what was enquired after.

Others think, with great probability, that God gave his answers in an articulate voice, heard from within the sanctuary, and from between the cherubim, over the ark of the propitiatory, called the *oracle*, Exod. xxv. 18, 20. xxxvii. 6. xl. 20. Lev. xvi. 2. *et passim*. When the Israelites made peace with the Gibeonites, they were blamed for not having *inquired at the mouth of the Lord*, which insinuates, that he had been used to make his voice heard, when he was consulted.

This method was probably observed in the army, and in the camp of Israel, as well as in the tabernacle, and in the temple. They took care to carry the ark of the covenant with them in their military expeditions; a tent was pitched for it, and it was consulted in the same manner as in the tabernacle. The ark was in the camp, with the two sons of the high-priest, Eli, when it was taken by the Philistines, 1 Sam. iv. 3, 5. v. 2. It was also in Joab's army before the city of Rabbah, 2 Sam. xi. 11. Saul had, doubtless, the ark along with him, 1 Sam. xiv. 18. when he said to Ahijah, Bring hither the ark of God; for the ark of God was at that time with the children of Israel.

But the Rabbins have other notions; they maintain that the ark of God was never removed out of the sanctuary; but only at that time so fatal to Israel, when the Philistines took it; that on all other occasions, where the ark is said to be in the army, it must be understood of a chest, wherein they kept the ephod, and pectoral, of the high-priest, whence they took them when they enquired of the Lord by *Urim* and

Thummim. Thus Moses sent Phinehas to war against Midian, who took with him the vessels of the sanctuary, and the sacred trumpets, Numb. xxxi. 6. that is, says Jonathan, son of Uziel, he put into his hands the *Urim* and *Thummim*, that he might consult the Lord on occasion. So when David says to Abiathar, 1 Sam. xxiii. 9. *Applica Ephod*; they also understand it of this chest, containing the holy ornaments; and the same what Uriah says of the ark of the Lord being under tents.

They add, that in such cases it was not the high-priest that went to the camp, or that consulted God in the army, but some other priest; who, that he might be qualified for this high function, received the holy unction as well as the high-priest, and was called, *The Anointed for the War*. Maimon. in *Cale Hammikdasch*. cap. 1. § 7. *et in Melachim*. cap. 7.

But all these particulars are very much to be suspected. We find no hint in Scripture of any such chest, or of an ark sent into the camp to be the depository of the high-priest's vestments; nor any trace of this pretended priest, anointed for the war, nor any prohibition of carrying the ark into the army. The ark was at Gilgal, when Saul sacrificed there, and commanded Ahijah to consult the Lord before his ark. For the sacred historian adds, the ark was there with the children of Israel, 1 Sam. xiii. 9. xiv. 18, 19. When David was forced to quit Jerusalem before the face of Absalom, the high-priest Zadok followed him with the ark; but David sent them back, 2 Sam. xv. 24. In the time of king Josiah, 2 Chron. xxxv. 3. the priests carried the ark from place to place; but this prince ordered, that it should be settled in the sanctuary, and not be removed any more.

Yet we must not pretend that it was absolutely necessary the ark should be present when God was consulted by *Urim* and *Thummim*. David, during his flight from Saul, consulted the Lord on three different occasions, though the ark was not in his little army: viz. twice at *Keilah*, and once at *Ziklag*, 1 Sam. xxiii. 2, 4. xxx. 8. I also think, that the ark was not with him when he consulted God a fourth time, after the death of Saul, to know whether he should abide in one of the cities of Judah? But the business is to know on these occasions, how the Lord was consulted by *Urim* and *Thummim*?

Scripture insinuates, that sometimes this was done in a hurry. Saul, seeing the camp of the Philistines in a tumult, and not knowing what Jonathan his son had done, says to the high-priest, *Applica arcam Dei*. 1 Sam. xiv. 18, 19, 20. And as the priest stretched out his hands,

probably to offer his petition, and to consult the Lord, Saul says to him, Let down your hand. And, without staying for an answer, they cried, To arms! and marched against the enemy. In all this there seems to be but little of preparation and ceremony, though the ark was at hand. But when it was not on the spot, probably the Lord was consulted in the king's domestic chapel, or in the most private part of his tent; and then the Lord made known his will to the priest, either by an articulate voice, or by some inward illumination, which enlightened the mind of the priest.

It remains to enquire, how long the custom of consulting God by *Urim* and *Thummim* subsisted. The Rabbins think, it continued no longer than under the tabernacle. They have a maxim, that the Holy Spirit spoke to Israel by *Urim* and *Thummim* under the tabernacle; under the first temple, by prophets; under the second temple, or after the captivity of Babylon, by the *Bath-col*, or daughter of the voice: meaning a voice from heaven, as at the baptism of Jesus Christ, Matt. iii. 17. and at his transfiguration, Matt. xvii. 5. 2 Pet. i. 17. But see BATH COL.

Spencer has adopted this opinion, and endeavours to support it by these two arguments. *First*, that the *Urim* and *Thummim* were a consequence of the divine government, or theocracy. While the Lord immediately governed his people, it was necessary there should always be means at hand to consult him. *Secondly*, that this method was established to consult God on affairs that concerned the common interest of the nation. But the theocracy ceased, when the kingdom became hereditary, in the person and family of Solomon: as the interests of the nation ceased to be common, after the division of Israel into two monarchies; and what seems to be conclusive is, that no traces of consulting the Lord by *Urim* and *Thummim*, appear from the building of the temple of Solomon, to its destruction; and after its destruction, all agree, that this was never restored.

USURY, *Usura*, or *Fenus*. A premium received for the loan of a sum of money, over and above the principal. It is said, Exod. xxii. 25, 26. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down." And Lev. xxv. 35, 36, 37. "If thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee. Take thou

no usury of him, or increase, but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." The Hebrew may be translated: "When your brother shall fall into poverty and misery, you shall support him; and as to the stranger or foreigner that shall be settled among you, you shall take no usury of him; you shall not lend him your money for usury, &c." So that this passage would contain two precepts: first, that a brother was to be maintained when in poverty; secondly, that even a stranger was to be relieved without paying usury.

And, Deut. xxiii. 19, 20. "Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it." In this place the Lord seems to tolerate usury towards strangers; i. e. the Canaanites, and other people devoted to subjection, but not toward such strangers against whom the Hebrews had no quarrel, and against whom the Lord had not denounced his judgments. To exact usury is here, according to St. Ambrose, *de Tobia. cap. 23.* an act of hostility; it was a kind of waging war with the Canaanites, and of ruining them by means of usury. Demand usury from him whom you may kill without a crime: *Cui enim jure inferuntur arma, huic legitime inducantur usurae.*—*Ab hoc usuram exige, quem non sit crimen occidere.* So that the true inference is, that God did indeed tolerate, but not approve the usury, which the Hebrews received from the Canaanites. He allowed thus much to the hardness of their hearts, because it could not be entirely prevented.

Jesus Christ, in his gospel, has revoked all such tolerations, which obtained under the old law. Luke vi. 30, 31, 32, 33. "Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. If ye lend to them of whom ye hope to receive, what thank have you? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again." These last words, *Mutuum date nihil inde sperantes*, may be explained three ways: 1. Lend even to the poorest, where there is no hope that he can be able ever to repay. 2. Lend, without expecting that the like kindness shall be returned to you. 3. Lend, without distrusting your neighbour; or, lend without distrusting Providence;

Providence; so that the fear of indigence should withhold you from doing good: but we think the genuine meaning to be the first. St. Austin, *Epist.* 153. would not determine, whether gain be unjust that is acquired by *usury*; and whether restitution ought not to be made in this case: *Quid dicam de usuris, quas etiam Leges et Judices reddi jubent? Hæc atque ejusmodi male utique possidentur, et vellem restituerentur; sed non est quo Judice repetantur.* Probably he speaks of secret *usury*. Nehemiah, v. 11. obliges the Jews, after their return from the captivity, to restore to their brethren what they had extorted from them. "Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses; also the hundredth part of the money, and of the corn, the wine, and the oil that ye exact of them." The Hebrew says, *restore, or make restitution.* But it is needless to enlarge:—*Usury* is condemned by all laws, natural, divine, or human. Vide FRAGMENTS, Nos. XLVI. LXXIX.

UTHAI, *וְתַי*, 'OoSi, *my time*; from *וְתַי* *heth*: otherwise *my iniquity*; from *וְתַי* *hiveth*, to *pervert*, and the pronoun *i*, *my*. Son of Ammihud of Judah, 1 Chron. ix. 14.

VULGATE. This title is given to that *Latin* translation of the bible which was declared authentic by the council of Trent, *Sess. iv. cap. 2.* "The holy council taking it into their consideration, that the church of God would receive no small advantage, if, of the several *Latin* editions at this day to be seen, it were known which ought to be admitted as authentic; it orders, declares, and determines, that the ancient and common edition, which has been approved by the church by a long use for so many ages, ought to be held as authentic; that it ought to be received as authentic in the public lessons, disputations, preaching, and theological explications; and will not allow that any shall be so bold as to reject it on any pretence whatever." The council does not intend to compare the *Vulgate* with the originals, for that was not the question; but with the other *Latin* versions then in vogue, many of which were very suspicious. It is therefore unreasonable, that adversaries [Protestants] should accuse the council with having preferred the *Vulgate* to the Originals. Salmero, *Proleg.* 3. who assisted at this council, and Pallavicini, who wrote the history of it, both assure us, that the council had no other intention, than to declare that the *Vulgate* was the only *Latin* version it approved, and held as authentic; as containing nothing contrary to sound faith, or to good morals.

We cannot assign either the time, or the au-

thor, of this ancient *Latin* version; but we are persuaded, that it is only since the establishment of Christianity that the Scriptures were translated into *Latin*. We have no knowledge that the Jews ever rendered any of their sacred writings into *Latin*, although they were numerous in Rome and Italy. But the Christians signalized their zeal very early, and with a spirit of emulation, in spreading the truth through the world, by a great variety of translations of Scripture. Great numbers applied themselves to this, as we are told by Augustin, *de Doctr. Christ. lib. ii. cap. 11. n. 16. Qui Scripturas ex Hebræa Lingua in Græcum verterunt, numerari possunt: Latini autem Interpretes nullo modo.* No sooner did any man apprehend, that he had some talent at translating, but he endeavoured to translate the first Greek copy that came into his hands; *Ut enim cuique primis fidei temporibus in manus venit Codex Græcus, et aliquantulum facultatis sibi utriusque Linguae habere videbatur, ausus est interpretari.*

Hence proceeded a multiplicity of *Latin* versions of the Bible, and the little agreement they had with each other. This made Jerom, *præfat. in Josue.* assert, that there were almost as many different translations as books: *Cùm apud Latinos tot sint exemplaria ferè quot Codices, et unusquisque pro arbitrio suo vel addiderit, vel subtraxerit quod ei visum est.* But among these ancient versions, there was one of greater authority, and more generally received than the others. This was known to antiquity by the name of the *Italic Version*, the *Vulgar*, or the *Vulgate*: and was called the *Ancient*, after Jerom had formed a new one from the Hebrew. The former was a translation from the Greek, and it had the greatest credit among the *Latin* editions, because it adhered closer to the letter of the original, and was the most perspicuous as to sense: *Verborum tenacior cum perspicuitate sententiæ.* Greg. Mag. *Præfat. in Moral. in Job.*

Although intelligent persons readily allowed the necessity of a new translation, which should be faithful and accurate, and which might stand in stead of all others; yet they continued to the end of the fourth century, or to the beginning of the fifth, without accomplishing this matter. And when Jerom began a *Latin* translation immediately from the Hebrew, he met with great opposition, even from persons who meant well, but who apprehended the authority of the *Septuagint* would suffer by it, whom several looked on as divinely inspired; and they feared it might give offence to those who were accustomed to the ancient version, to see a new one differing from it. The good father first made some trials,

trials, to reform, if he could, the *Latin* versions made from the Greek; he twice attempted to restore the Psalter; he also bestowed some labour on several other books of the bible, the *Proverbs*, *Ecclesiastes*, the *Canticles*, *Job*, and *Chronicles*, (see the second *Prolegomena* of the new edition of St. Jerom,) but his endeavours met with little success; the old usage still prevailed. At last he yielded to the solicitations of many of his friends, who desired him to undertake an entire *Latin* version of the bible, from the Hebrew. *Jerom. Præfat. in Paralip. Item, Præfat. in Job. Esdr. Josue.*

At first he translated the books of Samuel and the Kings, at the request of Paula and Eustochius: then he translated the book of Job, which he seems to have intended for Marcella, a Roman lady: thirdly, the greater and the lesser prophets, and some time after, Ezra. Fourthly, he translated the Psalms from the Hebrew, and gave them to Sophronius to put into Greek. Fifthly, at the instances of Heliodorus and Chromatius, he translated the three books of Solomon; the *Proverbs*, *Ecclesiastes*, and *Canticles*. Sixthly, he undertook the translation of the Pentateuch, at the request of his friend Desiderius; but he could not finish this work till after several interruptions, because of its great length. Seventhly, at the intreaty of Eustochius, he completed the version of Joshua, Judges, Ruth, and Esther. Lastly, he translated the *Chronicles*, at the request of Chromatius.

It is impossible to shew exactly the time at which each of these works was performed; but we know—that A. D. 392, the books of Samuel and Kings, Job, the greater and smaller prophets, the Psalms, and the books of Solomon, were already translated:—that the books of Esdras and Genesis were translated into *Latin* between A. D. 392 and 394. He could not finish the rest of the Pentateuch, *i. e.* Exodus, Leviticus, Numbers and Deuteronomy, till A. D. 404, or 405, (*i. e.* after the death of Paula, A. D. 404.) See Jerom's preface to Joshua, and the *Prolegomena* to the new edition of St. Jerom. After this year he translated Joshua, Judges, and Ruth. He did not finish the translation of the *Chronicles* till A. D. 396, as may be collected from his letters and prefaces. He did not undertake the Apocryphal books; such as Wisdom, *Ecclesiasticus*, *Maccabees*, *Baruch*, the letter of Jeremiah, the additions to Esther and Daniel, which are however in the ancient *Vulgate*. Even the Psalter, as sung at this day, is almost entirely of the ancient *Italic*: St. Jerom's version of it from the Hebrew is not in our bibles. Our *Vulgate* of the Psalter is not the ancient *Latin*

version, reformed from the Greek by Jerom, but a mixture of the ancient *Italic*, with the emendations of Jerom.

Jerom translated also the New Testament from the Greek, at the request of pope Damasius. *Præfat. in quatuor Evangel.* Before his translation, there was so little agreement among the *Latin* copies, that there were almost as many different versions as books: *Tot enim sunt exemplaria penè quot sunt codices.* But to avoid giving offence to those who had been accustomed to the ancient *Vulgate*, he endeavoured, as much as possible, to retain the old forms of expression that were already in the text: *Ita calamo temperavimus, ut his tantùm quæ sensum videbantur mutare correctis, reliqua pateremur manere ut fuerant.* This did not a little contribute to render his translation popular throughout the whole *Latin* church, to the exclusion of the old *Italic*, which is not to be found any where complete, that we know of, and of which there only remain some parts in old manuscripts, or some fragments, in the writings of the fathers before Jerom. [But, latterly, several considerable portions of this version have been recovered by the researches of the learned, as Bianchini, Sabbatier, and others: the continued diligence of biblical antiquaries, with the spirit now active in the examination of ancient MSS. may justify the expectation of recovering this original version entirely. An entire and unadulterated copy of this version would be little less valuable than the LXX. its original.]

The progress of his new translation was so rapid, that this father could no sooner publish a book than it was dispersed through the cities and provinces. Rufinus, the rival of Jerom, could not see this without uneasiness, and he reproaches him with it. *Invectiva in Hieron. lib. ii.* Lucinus, the Spaniard, a person zealously affected to the Holy Scriptures, in A. D. 394, sent to Bethlehem six transcribers, to write out the versions, and all other works of Jerom. St. Augustin was at first not very favourable to the version of Jerom; but afterwards he had so great an esteem for it, that from it he composed his *Speculum*, or Looking-glass, which is a collection of passages of Scripture, for the use of unlearned believers. Philip, the priest, who was contemporary with Jerom, in his commentary on Job, has wholly followed the version of Jerom. Gregory the Great has almost always done the same in his *Morals* on Job, though he says, that in his time the *Roman* church used indifferently the ancient *Italic* version, or the new one from the Hebrew. Isidore of Seville, *de Officiis Eccles. lib. i.* who lived

about A. D. 680, says, without exception, that all the churches followed the version of Jerom: *Cujus Editione omnes ecclesie usquequaque utuntur.* Hugo Victor affirms, *de sacris Scripturis, cap. 9.* that the *Latin* church made a decree, by which it ordained, that for time to come no other version should be used. We know nothing of this decree; and it is very possible that no such ever was made; but the constant use and practice of the church is equivalent to the strongest decree.

The ancient *Vulgate*, in use before that of Jerom, although composed at a time when the *Latin* tongue was in its greatest purity, was, however, very barbarous, as may be sufficiently proved by what remains of it. The first interpreters made it much less their care to express themselves purely and elegantly, than plainly and intelligibly, so as to be understood by the most ignorant, and to render the Greek text of Scripture faithfully, and literally into *Latin*. Jerom's style is much purer, though without any affectation of ornament. He studied much more to translate perspicuously, than to write fine *Latin*:—and in the main, it may be said, that his translation is excellent, though not without faults. The learned even among the Protestants have commended the *Vulgate*, and have preferred it before any other *Latin* translation. Ludovicus de Dieu acknowledges, that the ancient *Latin* translator was a very learned man. He has his faults, and his barbarisms, says he; but I cannot help admiring his fidelity and judgment, even in places where he is most barbarous. When Grotius gives his reasons for choosing the *Vulgate*, on which to compose his notes on the Scriptures, he has these remarkable words: *I have always much esteemed the author of the Vulgate, not only because he delivers no opinion contrary to faith, but also because he abounds with erudition.* Grot. *Prefat. in Annotat. in Vet. Testament.* Fagius looks on those as shameless, and half-learned, who speak ill of this translation: *Prefat. ad Col-lat. translat. Vet. Testament.*

When the council of Trent. Sess. 4. gave orders, that *the Scriptures should be printed as soon as might be, and as correctly as possible, particularly according to the ancient edition of the Vulgate*, Pope Sixtus V. made it his care to procure a perfect edition of the *Latin Vulgate*, which might serve as a model to all future editions, for the use of the catholic church. He appointed many learned divines to this work, who laboured in it with great application. His edition was finished A. D. 1589, but was not published till 1590. But this was found very imperfect; therefore Pope Clement VIII. pro-

cured another edition in 1592, which has been taken as the model for all printed since. Yet we are not to imagine that this edition is exempt from faults. Cardinal Bellarmine, who with other divines attended the correction of it, acknowledges, in his letter to Lucas of Bruges, that it contains various faults, which the correctors did not remove. *Scias velim Biblia vulgata non esse à nobis accuratissime castigata; multa enim de industria justis de causis pertransivimus.*

[The VULGATE, being a translation made from the original Hebrew, by one who had not only considerable qualifications for it, himself, but, who enjoyed advantages not possessed by western translators, deserves special attention. Jerom derived assistance from the famous school of Jewish doctors at Tiberias. He resided in the Holy Land; he had traversed the country in various directions; he had seen the principal places mentioned in Sacred History; he knew their natural history, their animals, plants, and localities; he was familiar with the manners and customs of the country; with the idioms and turns of expression admitted by the natives, &c. &c. all these were inappreciable advantages. The disadvantages which operated against Jerom were—*haste*: his translation of the three books of Solomon he calls "*the works of three days.*" No facility of writing can justify such dispatch. Can we wonder, that he changes proper names into appellatives, and appellatives into proper names?—that he makes improper divisions of colons and periods?—that he sometimes translates excessively closely, while at others he almost paraphrases? A second disadvantage was, too great confidence in his Jewish guides. Though his knowledge of Hebrew was, certainly, considerable, it was not perfect: he might be superior to most—perhaps to all Christian fathers of his day; yet many moderns have surpassed him in this, and these discover in him too much deference to Rabbinical authority, instead of drawing from less questionable sources of information. And perhaps, a still remaining desire to stand well in the opinion of his Christian friends and readers, must be allowed for, as a third, and not an inconsiderable, disadvantage. He was not, strictly speaking, perfectly independent. He wished not to deviate *too far* from what was current. He outlived the storm raised against him; but, at first he could not but feel it. We are, nevertheless, under the greatest obligations to his labours; and though they cannot hold the place of the originals, they have produced a version of secondary use and value. But, the *Vulgate* as now extant, is not exactly what

what Jerom left it. In some places the western churches still retained much of the *Old Italic*; even whole books; in other places, corrections of various kinds were annexed to it. Towards the end of the eighth century, it was revised by the Saxon Alkwin, at the desire of Charlemagne: and, subsequently, by other editors. The first printed editions are faulty. The Complutensian copy is much better; but the best is that of Robert Stephens, 1540. Other editions, of later times, have collected many various readings. The reader has seen the repeated exertions made under papal authority, with their acknowledged demerits, in the foregoing part of this article.

It may be worth while to add, that when the emigrant French clergy, who fled to England to save their lives from the fury of the revolution in France, were somewhat settled in England, the University of Oxford printed two thousand copies of the *Vulgate* version of the New Testament, to be distributed *gratis* among them: and two thousand more were printed for the same purpose at the expence of the Marquis of Buckingham: on this occasion arose a controversy, for and against the authority of the *Vulgate*; the general opinion of well-informed persons seemed to be, that, considered as a version, the *Vulgate* was not to be rejected; but then its authority should be restricted to that due to a version only.

The avidity with which this present was received by the French clergy, was sufficient to justify a much more serious charge against the church of Rome, viz. that even this version, which she patronizes, is little known, and consequently less studied and understood, even by the priests of her communion: most of whom have never seen it, otherwise than mutilated in their breviaries, and very few of whom have considered and investigated it, as those ought to do who have the charge of instructing others. What a man does not understand himself, he cannot possibly explain to any inquirer. May this absence of information never again be truly charged on the clergy of the Romish church, or of any other church!]

VULTURE, a bird of prey, declared unclean by Moses, Lev. xi. 14. Deut. xiv. 13. We are told that *vultures* feed on human flesh; whence they were reckoned among the ancient birds of ill omen. Yet it is certain that the Romans were of another opinion. The Indians, Persians, and ancient Spaniards, exposed dead bodies to be eaten by *vultures*:

Tellure, ut perhibent, is mos antiquus Iberi,
Exanima obsecans consumat corpora Vultur.
SILIVS ITAL. lib. xiii.

In hieroglyphics it is said, the *vulture* signified pity, and sharpness of sight, and was consecrated to Juno.

Moses calls it *דַּאִיַּא* *Daia*, or *דַּאִיַּא* *Daah*; but interpreters are not agreed that this signifies a *Vulture*. Bochart distinguishes between *Aia* and *Daia*, maintaining that the former signifies a merlin, and the other a *vulture*. Others think that *Daah*, or *Daia*, signifies a *kite*; and *Aia* a *vulture*, or a raven. *Daah* is translated eagle, Jer. xlviii. 40. xlix. 22; and *Daia* a kite, Isaiah xxxiv. 15. *Vulg.* The LXX. and Jerom render the Hebrew word, Job xxviii. 7. *וַיְהִי הַיֵּט* (*Γυψ. Vul. Vultur.*) by a *vulture*, which rather signifies a bird in general. *Vide BIRD.*

UZ, *וֹז*, *Us*, (*Vulgate*) *counsel*; [*very prudent. Eng. Wise?*] or *wood*, from *וֹז* *hetz*: according to the Syriac, *to fix, to fasten to. [fixed.]*

UZ, *וֹז*, or *Hus*, the eldest son of Aram, and grandson of Shem. It is thought he peopled *Trachonitis*, a province beyond Jordan, having *Arabia Deserta* east, and *Batanea* west. This opinion is proposed by Jerom and Josephus. The ancients inform us, that *Uz* founded the city of Damascus. The Hebrews call by the name of *Uz* the country about Damascus, which the Arabians call *Gaut* or *Gauta*. *Uz* might also be placed about the sources of the river Tigris. Diodorus Siculus, Strabo, and Pliny, place thereabouts a people called *Uxii* or *Oxii*.

Moses says nothing of the genealogy of *Uz*, or of his posterity. But the Arabians tell us, that *Uz*, or *Hus*, had *Ad* for a son, who was father of a people called *Adites*, in *Arabia Felix*. These people falling into idolatry, God was provoked at their obstinacy, and destroyed them. *Vide* HEBER, and d'Herbelot, *Bibliotheca Orientalis*, p. 460. also, JETHRO.

Josephus, *Antiq. lib. i. cap. 7.* and Jerom, *Quaest. Heb. in Genes.* think, that *Uz* the son of Aram, founded the city of Damascus; and that his descendants settled in the *Trachonitis*, which is near the plain of Damascus. Bochart is of opinion, that the *Husites* peopled the valley between Libanus and Antilibanus, called by the Arabians, *Algauta*, i. e. the country of *Gaut*, or of *Hus*.

LAND OF UZ. Eusebius and Jerom assure us, that according to the tradition of the people of Palestine, and around it, the city of *Astaroth-Carnaim* was the place of Job's habitation. But *Astaroth-Carnaim* was beyond Jordan, between Mahanaim and Esdrai, on the Jabbok. Others suppose he lived in the city of Bozra, the capital of Idumea; and Job's mother is thought to have been of this city. Others think him to have dwelt at the famous city of *Emah*, or *Hamah*, which

which is often mentioned in Scripture: it was in Syria, on the Orontes. Others believe he lived at *Hama*, which is thought to be *Apamea*, in the same country, and on the same river. All this is on the supposition, that Job was a descendant of Uz the son of Aram.

As it is our opinion that Job may very well be the *Jobab* mentioned Gen. xxxvi. 33, 34. and 1 Chron. i. 43, 44. we also think the country of Job was the city of Dinhabah, which Scripture assigns for *Jobab's* dwelling place. But Dinhabah or *Denabah*, according to Eusebius and Jerom, was in the country of Moab, between Areopolis and Heshbon. Ptolemy places a city of this name in the *Palmyrene*.

UZAI, *אזאי*, now: [*hasty?*] from *אז* *az*: or *this*; from *אז* *o*, or, and the pronoun *אז* *za*, *this*. Father of Palal. Neh. iii. 25.

UZAL, *אזל*, *אִלְזָל*, *that travels, that approaches*: from *אזל* *azel*: otherwise *to sail*: otherwise *to distil, to drop*. [*Progression? i.e. addition to the family*. Gen. x. 27. 1 Chron. i. 21.]

UZAL, sixth son of Joktan. He is commonly placed in *Arabia Felix*. In the book of *Juchasim* we find mention of *Uzal*, the capital city of the kingdom of Aljemen, or Sabas. From *Uzal* the Latins have formed *Auzar*, and call *Myrrha Auzaritis*, a kind of myrrh that comes from this country. Pliny, *lib. xii. cap. 6*.

UZZAH, *אזח*, [for *אזח*, *strong*] *strength*; from *אזח* *hazaz*: otherwise, *goat*, or *kid*; from *אזח* *hez*.

UZZAH, Aza, or Oza, son of Abinadab, 2 Sam. vi. A. M. 2956, ante A. D. 1045. A Levite, who with his brother Ahio, conducted the new cart, on which the ark of the covenant was brought from Kirjathjearim to Jerusalem. When they were come to Nachon's threshing floor, or *the floor that was prepared*, (see NACHON.) *Uzzah* stretched out his hand to support the ark of God, which seemed to him in danger of falling, because of the stumbling of the oxen. (The Hebrew is, *וַיִּשְׁמַע הַבָּקָר*, *Quoniam calcitrabant boves*, 2 Sam. vi. 7. *Bos lascivius inclinaverat eam*. 1 Chron. xiii. 9. The force of the Hebrew word is unknown.) The anger of the Lord smote *Uzzah*, because of his rashness and ignorance; and he died on the place.

Opinions are much divided about the occasion of the death of *Uzzah*. Some think the Lord put him to death, because he touched the ark irreverently; not shewing sufficient respect to it. Others, that the Lord was provoked by his distrust on this occasion, in attempting to hold up the ark; as if God were not able to preserve

VOL. II. PART XXXI. Edit. IV.

it without his assistance. But the true cause is sufficiently explained by David himself, when he says, because there were no priests to carry the ark, 1 Chron. xv. 13. *Vide Joseph. Antiq. lib. vii. cap. 4. Theodoret. qu. 19. in 2 Sam. Uzzah*, who was not of the race of Aaron, was so rash as to handle it, and was (it is presumed) the adviser of carrying it in a cart, instead of having it carried on the shoulders of the priests.

ADDITION.

As the history of the death of *Uzzah*, being related very succinctly, is liable to be misunderstood, it may be proper to notice,

1. That the law, Exod. xxv. 14. ordered that the ark should be carried on the shoulders of Levites, whereas, in this instance, it was drawn by oxen, on a cart, 1. as if this carriage by beasts were good enough for it: 2. it was hereby assimilated to the processions of the heathen, who drew their gods about in carriages: 3. if it had been borne by Levites, would *Uzzah* have been one to bear it?—did he think this too much trouble? the distance too great, &c.

2. That the ark ought to have been enveloped, —wholly concealed, by the priests, before the Levites approached it; whereas, 1. no priest attended this procession: 2. was it carried openly, exposed to view? as it was by the Philistines, 1 Sam. vi. 13—19. *Uzzah* being a Levite, ought to have known these rules, and being the principal in conducting the procession, and, as may be supposed, the elder brother, *Uzzah* was principally guilty; Ahio being subordinate to him.

3. It is likely, that the oxen drew it safely while in a straight road, but when they came to turn into the threshing floor, that was prepared, one or both of them became restiff, and refused to go in, started aside [*stumbled* is the usual idea of the word,] which provoking *Uzzah*, put him off his guard.

But the words appear to be capable of another rendering; literally—*And they came to the threshing floor prepared; and Uzzah put forth his hand to the ark of God, and seized it*, laid hold of it strongly, held it back, *וַיִּשְׁמַע הַבָּקָר* *INSOMUCH THAT*—to such a degree that—one of the oxen stumbled, or started—and the Lord smote *Uzzah* UPON *וַיִּשְׁמַע הַבָּקָר* *THIS RASHNESS*; and he died on the spot *וַיִּשְׁמַע הַבָּקָר* *WITH i. e. as close as possible, adjoining to [by] the ark*.

This history then may stand thus: *Uzzah* was so intent on preventing the oxen from drawing the cart any further than the entrance of the floor prepared to receive it, that he pulled, with all his might, against the oxen, which were

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going

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going on, one of them slipped, and the whole weight of the cart, or rather of the ark, falling on *Uzzah*, he was crushed on the spot. In this view of the story *Uzzah* may be said to have been the cause of his own death. This shews also, 1. how Ahio, though equally blameable of not covering, or not bearing the ark, might escape any disaster. 2. It gives the reason of the *prepared floor* being mentioned, the occurrence happening at the entrance of it; and 3. it agrees with the name given by David to the place, "the BREACH of *Uzzah*," i. e. the place where *Uzzah* was broken,—PRESSED OUT—crushed to death.

Observe, had the ark been carried on the shoulders of Levites, as it ought to have been, such a fatal event could not have happened; as they could have heard and obeyed orders to regulate their march, to turn, to stop, &c. so that greater respect to the ark, had been greater security to its attendants. This is perfectly agreeable to what David afterwards observes, 1 Chron. xv. 13. "The Lord made a breach upon us formerly, because we sought him not after a due order," &c. The order of the words is strongly in favour of this sense of the particle כִּי, rendered *insomuch*, as is its frequent import; instead of *for*, as in our translation.

UZZEN-SHERAH, עֶזְרַן שְׂרָה, *ear of the flesh*, or *of the parent*, &c. from עֶזְרַן *ozen*, an ear, and שְׂרָה *sheor*, *flesh*, or *parent*: or *the ear of him that remains*; from *sheor*, or *shaar*, accord-

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ing to different readings: otherwise, *balances of the flesh*, &c. from מִזְנֵי מוֹזְנַיִם *moznaïm*, and *sheor*, *flesh*. [Provision—q. Jointure—of Sherah?]

UZZEN-SHERAH, or OZEN-SARA, a city of Ephraim, built by Sherah, daughter of Beriah, and grand-daughter of Ephraim. 1 Chron. vii. 22, 23, 24.

UZZI, עֲזִי, *my strength*, or *my kid*; from *hazaz*, or *hez*. See UZZAH.

UZZI, AZZI, UZI, or OZI, son of Bukki, the sixth high-priest of the Jews, of the race of Eleazar. Eli was his successor, of the race of Ithamar. It is not known how long *Uzzi* held the priesthood, but Eli entered on this office A. M. 2828, ante A. D. 1156.

UZZIAH, עֲזִיָּה, 'עֲזִיָּה, *strength of the Lord*; from עֲזִי *hazaz*, *strength*: otherwise, *the kid of the Lord*, from עֲזִי *hez*, a *kid*, and יָהּ *jah*, the Lord.

I. UZZIAH, or OZIAS, or AZARIAH, king of Judah. Vide AZARIAH.

II. UZZIAH, son of Uriel, and father of Shaul, a Levite, of the family of Kohath. 1 Chron. vi. 24.

UZZIEL, עֲזִיֵּל, *strength of God*; from עֲזִי *hazaz*: or *kid of God*; from עֲזִי *hez*, a *kid*, and אֵל *el*, God.

UZZIEL, or OZIEL, son of Kohath, a Levite, and chief of a family. Numb. iii. 27.

[*.* It is probable, that all these names implying *strength*, include a reference to the power, or protection, of the Lord.]

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[WAGES, reward for service performed; such reward was anciently taken in kind. Vide FRAGMENTS, Nos. LXXXV. CCCIII. The *wages* of the hireling were to be paid punctually in the evening; "it shall not abide with thee all night," Lev. xix. 13. Vide Mal. iii. 5. The *wages*, the reward, the deserved retribution of sin is death. Rom. vi. 23.]

[WAGGONS. The form and construction of the ancient *waggons* of Egypt, Gen. xiv. 19, 27. differed from *chariots*. They somewhat resembled our carts drawn by two horses abreast.]

[WALK, WALKING. This word, in Hebrew, signifies, not merely to proceed or advance, step by step, steadily, but to proceed with increased

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velocity: it signifies to swell out louder a musical note or voice—a *crescendo*, as musicians term it: and so, generally, to augment a moderate pace till it acquires rapidity. Under this idea examine Isaiah xl. 31. "the youths shall faint and grow weary, the young men shall utterly fail of their power, but they who wait on the Lord shall renew strength; shall mount up with wings as eagles; they shall run and not be weary, they shall walk—shall increase their swiftness—augment their velocity—and not faint." The passage requires the admission of some idea to this effect, since *walking* after running, is an *anticlimax*, and therefore could not be the poetical prophet's meaning.

To

To *walk*, signifies the conduct of life, the general course of a party, his deportment, demeanour, &c. To worship God truly, is to *walk* before the Lord; Enoch *walked* with God, maintained and increased in piety towards him; so did Noab: God promises to *walk* with his people, and his people desire his influence, that they may *walk* in his statutes.

The phrase is used of the tongue, which *walketh* through the earth: i. e. whose cavillings, censures, revilings, &c. roam without controul, without respect of persons, or things. The pestilence is said to *walk* in darkness; spreading its ravages by night as well as by day. God is said to *walk* on the wings of the wind; and the heart of man to *walk* after detestable things. Blessed is he who *walketh* not in the counsel of the ungodly.

To *walk* in darkness, 1 John i. 6, 7. is to be misled by error: to *walk* in the light is to be well informed; to *walk* by faith is to expect the things promised or threatened, and to maintain a conduct accordingly; to *walk* after the flesh is to gratify fleshly appetites; to *walk* after the spirit, is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually minded, which is life and peace.]

WALL. The Lord tells the prophet Jeremiah, i. 18. xv. 20. that he will make him as a *wall* of brass, to withstand the house of Israel. St. Paul, Acts xxiii. 3. calls the high-priest Ananias a *whited wall*, intending to expose his hypocrisy. He says, Eph. ii. 14. that Jesus Christ, by his death, broke down the *partition-wall* that separated us from God, or, rather, the *wall* that separated Jew and Gentile; so that these two people, when converted, may make but one. [Vide the *low wall* in the Temple, FRAGMENTS, No. CCXL.]

Anciently they hung up their bucklers on the *walls* of cities, [or towers, Cant. iv. 4.] from whence, on any alarm, they were taken down. Hence Isaiah says, xxii. 6. *Parietem nudavit clypeis*.

WAR. When the Hebrews drew out their armies, and went to *war* against their enemies, and battle was at hand, the high-priest, at the head of the army, spoke to the people in this manner: Hear, O Israel, and be not in fear of your enemies; for the Lord your God fights for you, &c. Deut. xx.

The Lord commanded, Deut. xx. 10. that when the Israelites intended to besiege a city, they should previously offer it conditions of peace; which, if accepted, they were to save the lives of the inhabitants, and to satisfy themselves with having subdued them. But if it re-

fused to open its gates, then they might besiege it, and having taken it, put all the males to death. He ordered also, that in long sieges, and where machines were employed, they should spare the fruit-trees, and restrict themselves to cutting down wild and useless trees, for carrying on their works.

The Hebrews were formerly one of the most warlike nations in the world. The books that relate their *wars* are neither flattering authors, nor ignorant, but inspired by the spirit of truth and wisdom. Their warriors were not fabulous heroes, but, commonly, wise and valiant generals, raised up by God, to *fight the battles of the Lord*; such were Joshua, Gideon, Jephthah, Samson, David, the Maccabees, &c.

Their *wars* were not undertaken on slight occasions, nor performed with a handful of people. Under Joshua the affair was no less than the conquest of a country, allotted by God to Israel, from several powerful nations, who were devoted to an *anathema*; to vindicate an offended Deity, and human nature, debased by wicked and corrupt people of different nations, which had filled up the measure of their iniquities. Under the Judges, the purpose was to assert their liberty, by shaking off the yoke of powerful kings, who kept them in subjection. Under Saul, and David, to these motives were added that of subduing such provinces, as God had promised to his people.

In the later times of the kingdoms of Israel and Judah, we find their kings bearing the shock of the greatest powers of Asia, the kings of Assyria and Chaldea, Shalmaneser, Sennacherib, Esar-Haddon, and Nebuchadnezzar, who made the whole East to tremble. Under the Maccabees, the business was with a handful of men, to oppose the whole power of the kings of Syria, to uphold the religion of their fathers, and to free themselves from the despotism which designed to subvert both their religion and liberty. In the last times of their nation, with what courage, with what intrepidity, and constancy, did they sustain the war against the Romans, then masters of the world? Comp. FRAGMENTS, No. CCI. and PLATE, ARCH of TITUS.

In the beginning, under Moses and Joshua, they were all soldiers, and men bearing arms. They came out of Egypt in number 600,000 fighting men. [Comp. FRAGS. No. DCCXVII.] When Joshua entered Canaan, he fought sometimes with detachments, and sometimes with his whole army. To signalize his omnipotence, and to humble the pride of man, God often gave victory to very small armies. For example, under Gideon, when he ordered that general to dis-

miss the greater part of his army, and only to keep with him three hundred men, with which he defeated an innumerable multitude of Midianites and Amalekites.

If we would see examples of numerous armies, Abijah, king of Judah, with *four hundred thousand* men, made *war* against Jeroboam, king of Israel, who had *eight hundred thousand*; of whom there were *five hundred thousand* slain in one battle: [these numbers, however, may have a cypher too much.] 2 Chron. xiii. 3, 17. Pekah, son of Remaliah king of Israel, in one day killed *one hundred and twenty thousand* men of Judah. 2 Chron. xxviii. 6. Asa, king of Judah, having an army of *six hundred thousand* men, was attacked by Zerah, king of Cush, who had an army of a *million* of men. Zerah was entirely routed by the troops of Asa, 2 Chron. xiv. 9, 13. The standing forces of David and Solomon were more than *three hundred thousand men*. 1 Chron. xxvii. Jehoshaphat, king of Judah, had *eleven hundred and sixty thousand men* of war, not including the garrisons in his fortified places. 2 Chron. xvii. 14, 19. [But Comp. FRAGMENTS, Nos. DCCXV. *et seq.*]

We may distinguish two kinds of *wars* among the Hebrews. Some were of obligation, being expressly commanded by the Lord; others were free and voluntary. The first were, for example, against the Amalekites, and the [intrusive] Canaanites, nations devoted to an *anathema*. The others were to avenge injuries, insults, or offences against the nation. Such was that against the city of Gibeah, and against the tribe of Benjamin: and such was that of David against the Ammonites, whose king had affronted his ambassadors. Or to maintain and defend their allies, as that of Joshua against the kings of the Canaanites, to protect Gibeon. Lastly, whatever causes are usually thought to authorize a nation, or a prince, to make war against another, obtained likewise among the Hebrews. The laws of Moses suppose that Israel might make *war*, and might oppose enemies.

The first law of *war* is, that it should be declared to the enemy, and that reparation should be demanded, for the wrong supposed to have been suffered, before the enemy is attacked. Deut. xx. 10, 11, &c.

DECLARATION OF WAR. We have several examples of defiance, challenge, or declaration of *war*; and complaints of those who were attacked, without having had *war* formally declared. When the Ammonites by surprise attacked the Israelites beyond Jordan, Jephthah sent to enquire of them, "What hast thou to do with me, that thou art come against

me, to fight in my land?" &c. Judg. xi. 12. When the Philistines entered the territory of Judah, to avenge themselves for the fire that Samson had put to their corn, the men of Judah came out to enquire of them, "Why are ye come up against us?" Judg. xv. 10. &c. They answered, they had no quarrel against any but Samson, who had destroyed their fields. The men of Judah promised to deliver up the guilty person, and the Philistines retired.

Amaziah, king of Judah, puffed up with some advantages he had obtained over the Edomites, sent a challenge to Joash, king of Israel, saying, "Come let us look one another in the face." 2 Kings xiv. 8, 9, 10. The king of Israel, without giving himself any disquiet about it, sent him a parable in answer: Amaziah would not hearken to his advice, but Judah was beaten. Benhadad, king of Syria, came with his army before Samaria, and sent to declare *war* against Ahab, king of Israel, saying, "Thy silver and thy gold is mine; thy wives also, and thy children, even the goodliest are mine." 1 Kings xx. 1, 3. Ahab at first submitted, but Benhadad becoming more arrogant, Ahab determined to resist him, and Benhadad failed of his purpose.

When a *war* was resolved on, all the people capable of bearing arms were assembled, or only part of them, according to the exigence of the case, and the necessity and importance of the enterprize: for it does not appear, that before the reign of David there were any regular troops in Israel. A general rendezvous was appointed, and a review was made of the people by tribes, and by families. When Saul, at the beginning of his reign, was informed of the cruel proposal made by the Ammonites to Jabesh-Gilead, he cut in pieces the oxen belonging to his plough-team, and sent dis severed members through the country, saying, "Whosoever cometh not forth after Saul and Samuel, to the relief of Jabesh-Gilead, so shall it be done unto his oxen." 1 Sam. xi. 7. —after this he marched to meet the enemy. When the children of Israel had heard of the crime committed by the inhabitants of Gibeah, against the wife of the Levite of Bethlehem, Judg. xx. 8. they resolved not to return to their houses till they had adequately punished it. They consulted the Lord, who appointed the tribe of Judah to lead the enterprize. They chose ten men out of every hundred, to bring provisions to the army; after which they proceeded to action.

In ancient times, those who went to *war* commonly carried their own provisions with them; hence these *wars* were generally of short continuance, because it was hardly possible to sustain a large

a large body of troops long, with such provisions as each carried with him. When David, Jesse's younger son, stayed behind to look after his father's flocks, while his elder brothers accompanied Saul in the army, Jesse sent David with provisions to his brothers. 1 Sam. xvii. 13. We suppose that this way of making *war* prevailed under Joshua, the Judges, Saul, David at the beginning of his reign, the kings of Judah and Israel, successors to Rehoboam and Jeroboam; also, under the Maccabees, till the time of Simon Maccabeus, prince and high-priest of the Jews, who kept soldiers in pay. See 1 Macc. xiv. 32. Every one also provided his own arms. The kings of the Hebrews did not begin to form magazines of warlike implements till David.

The kings went to *war* in person, and in the earlier times they fought on foot; we do not read of horses, either for the general, or for the officers, under the Judges, Saul, or David. After this time they were not so scarce; and it appears that the kings of Judah and Israel headed their armies, riding in chariots. See CHARIOTS; also FRAGS. Nos. DCLXXV. *et seq.*

The officers of *war* among the Hebrews were, 1. The generalissimo of the armies, or the military prince,—such as *Abner* under Saul,—*Joab* under David, and—*Benaiah* under Solomon. 2. The princes of the tribes, or the princes of the fathers, or of the families of Israel, who were at the head of their tribes. 3. Princes of a thousand, or tribunes, captains of a hundred, heads of fifty men, thirdsmen, (in Hebrew *shalishim*,) whose functions are unknown: also decurions, or chiefs of ten men. 4. *Shopherim*, scribes or writers, a kind of commissaries, who kept the muster-roll of the troops; and, 5. *Shoterim*, or inspectors, who had authority to command the troops under their inspection.

WASHING, purification. See BAPTISM.

WASHING OF FEET. The Orientals used to wash the feet of strangers, who came off a journey, because they commonly walked with their legs bare, and their feet were defended by sandals only. So Abraham washed the feet of the three angels. Gen. xviii. 4. They washed the feet of Eliezer, and those who accompanied him, at the house of Laban, Gen. xxiv. 32. likewise those of Joseph's brethren, when they came into Egypt. Gen. xliii. 24. This office was commonly performed by servants and slaves. Abigail answers David, who sought her in marriage, that she should think it an honour to wash the feet of the king's servants. 1 Sam. xxv. 41. Our Saviour washed his apostles' feet, to set them an example of a perfect humility.

John xiii. 3, 6. When St. Paul recommends hospitality; he would have a widow, assisted by the church, to be one who had washed the feet of saints. 1 Tim. v. 10. In a moral sense, to wash the feet, signifies, to purify from earthly and carnal affections.

Our Saviour, after his last supper, gave his last lesson of humility, by washing his disciples' feet. John xiii. 5, 6. "Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head."

This threatening of our Saviour to Peter, *If I wash thee not, thou hast no part with me*, gave occasion to several of the ancients to believe, that the washing of feet had something of the nature of baptism. St. Ambrose, *de Myst. cap. 6.* testifies, that in his time they washed the feet of those who were newly baptized, at their coming out of the holy font:—*Ideo planta abluitur, ut hæreditaria peccata tollantur: nostra enim propria per baptismum relaxantur.* He says on Psalm xlviii. *Alia est iniquitas nostra, alia calcanei nostri. Unde Dominus discipulis pedes lavit, ut lavaret venena serpentis:*—But, he adds, that what is cleansed by the washing of feet, is rather concupiscence, or inclination to sin, than sin itself. St. Austin quotes pretty nearly the same thing, from a work of St. Ambrose on *Isaiah*, which is now lost.

The custom of washing the feet of persons newly baptized was not peculiar to the church of Milan; it was observed in other places of Italy, in Gaul, in Spain, and in Africa. Some of the ancients have given it the name of a sacrament: St. Bernard and Ernardus, abbot of Bonneval were of this opinion. Gerard, bishop of Toul, A. D. 994, every day washed the feet of a certain number of poor men; *Credens, ut est vera fides, criminum sordes abluere, uti multoties sanctum audiebat Præsulem certissime prædicare.*

On Good Friday the Syrians celebrate the festival of washing of feet. The Greeks perform the sacred *Niptere*, or holy washing: and in the Latin church this ceremony is practised. The bishops, the abbots, and princes in many places, practise it in person. The council of Elvire, seeing the abuse that some persons made of it, by putting a confidence in it for remission of sins, suppressed it in Spain.

TO WASH THE HANDS. The Hebrews frequently washed their hands, see Mark vii. 3, 4. "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition

tradition of the elders. And when they come from the market, except they *wash*, they eat not." The Greek text might signify, that they *washed their hands* from the elbow to the ends of their fingers. *Vide FRAGS. No. XXXII.* Elisha poured water on the hands of Elijah, 2 Kings iii. 11. Pilate *washed his hands* as a protest of his innocency, in the unjust sentence forced from him against Jesus Christ. Matt. xxvii. 24.

Children were *washed* immediately after their birth. Ezek. xvi. 4. They also *washed* the dead, [immediately, as Christ, and] as Tabitha. Acts ix. 37. They *washed* their clothes when they would purify them from uncleanness, or prepare themselves for a particular sanctity. External *washings* were symbols of that internal purity and cleanness which God requires of those who approach to holy things, and those who serve him.

To wash one's feet *in butter*, Job xxix. 6. to wash one's clothes *in wine*, Gen. xlix. 11. to wash one's feet *in the blood* of the wicked, Psalm lviii. 10. are figurative and hyperbolical expressions; to signify great abundance of butter, of wine, of vengeance, &c.

WASHING-BALLS, *Smigma*. When Susanna went to bathe, she sent her maids to fetch *oleum et smigmata*, essence, soap, wash-balls, such compositions as women used, and still use, to perfume themselves, &c. *Vide Psalms lx. 8. cviii. 9. also FRAGMENTS, No. DCLIX.*

[WATCH. This word is taken, 1. for a period of time; 2. for the duty of watchfulness. *Watchman* is taken for 1. a military centinel; 2. for a person who proclaims the passage of time; 3. for a guard of a city. *Vide FRAGS. Nos. CCLXIII. CCLXIV.*]

WATCHERS. Sometimes this name is given to angels: Dan. iv. 10, 14. עִיר וְקָדִישׁ. A *watchman* and a holy one came down from heaven; *Vigil et sanctus de cælo descendit.*—And a little afterwards, *sententia vigilum decretum est.* The Chaldee עִיר *hir*, or *Ir*, translated *watcher*, according to Jerom, might give origin to *Iris*, the messenger of the gods. The Chaldeans conceived of these angels or *watchers*, as of a company of judges, who determined the fate of men. This appears from Dan. iv. 17. "This matter is by the decree of the *watchers*, and the demand by the word of the holy ones:"—the holy ones and *watchers*, are the same in these passages. The LXX. in Lam. iv. 14. Ἐπαλεύσιν οἱ ἑγρεγοροὶ αὐτῆς, read *hirim*, the *watchers*, instead of *hivirim*, the *blind*; as we now have it. The apocryphal book of Enoch often speaks of the *egregori*, or *watchers*; and

the Syrians owned an order of angels in heaven, which they called *egregori*. It was these *watchers* who espoused the daughters of men. Gen. vi. 2. Comp. FRAGMENTS, No. DII.

WATERS OF JEALOUSY. See ADULTERY.

This mode of trial or proof, described by Moses in so exact and circumstantial a manner, is one of the most extraordinary things that can be imagined, and could not be practised without a constant and perpetual miracle. It cannot be doubted, but that the wiser men of the nation must have disapproved of this custom, and that Moses allowed it to the Jews only because of the hardness of their hearts; having probably been used to see such kinds of trials among the Egyptians, or other nations, and fearing worse, or greater violence, if this had not been permitted. *Vide FRAGMENTS, No. CXIX.*

It is plain, that the people of the East have long had a custom, of making those undergo several kinds of trial, whom they suspected of crimes, the discovery of which could not be effected in the usual way. The most common of these proofs are those by red-hot iron, and by boiling water. They are very frequent at this time in China. When a man is accused of a capital crime, he is asked, whether he is willing to undergo either of these trials? If he submits, they put upon his hand seven leaves from a certain tree, and upon those leaves they clap a red-hot iron. He holds it there for a certain time, and then throws it on the ground. They immediately put his hand into a leather pouch, which they seal with the seal of the magistrate. At the end of three days, if the hand is found to be sound and well, he is declared innocent, and his accuser is condemned to pay a mark of gold to the use of the prince. The trial by water is performed by throwing a ring into a kettle of boiling water: If the person accused can take it out from thence with his hand, without suffering any harm, he is pronounced innocent. *A Voyage to China, in the Ninth Age*, page 37. notes, page 159. Comp. *Asiat. Research. vol. iv.*

This way of proof was not unknown to Sophocles, *Vide Antigone. ver. 274.* and it was long used among Christians in Europe. Ducange *Lexic. Ferrum candens. Juret. in Not. ad Yvon. Carnut. Baluz. in Not. ad Capitular.* They even pretended to make it pass for a harmless and a religious rite; and we find masses and prayers said on these occasions. The Indians continue this practice. The Caffres oblige those who are suspected of any capital crime to swallow poison, to lick a hot iron, or to drink boiling water in which certain bitter herbs have been infused. The Negroes of Loango and of Guinea,

Guinea, the Siamese and other Indians have the same superstition, and are thoroughly persuaded that these trials do no harm to any that are innocent.

WATER of the Feet: Urine. Isaiah xxxvi. 12. *Ut bibant urinam pedum suorum.*

WATERS often stand for *posterity*. Isaiah xlviii. 1. "Which are come forth out of the *waters of Judah*." Numb. xxiv. 7. "He shall pour the *water* out of his buckets, and his seed shall be in many *waters*." Prov. v. 15, 16. "Drink *waters* out of thine own cistern, and running *waters* out of thine own well. Let thy fountains be dispersed abroad, and rivers of *waters* in the streets."

WATERS of Merom. Vide MEROM.

WATERS. *Great waters*, in the language of the prophets, often denote a vast multitude of people. Rev. xvii. 15. "The *waters* which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

WATERS of the Abyss. *Waters of the sea*, of rivers, streams concealed within the bowels of the earth; called also *waters of the deep*, to distinguish them from the *waters of heaven*; the clouds, the rain, the dew, which are called *upper waters*, separated from the lower by the firmament; i. e. the air, or heaven. Gen. i. 6, 7. vii. 11. Exod. xv. 5. Deut. viii. 7. xxxiii. 13. Isai li. 10, &c. Scripture says, the Lord has the abysses in his treasury; he has given them limits and boundaries, which they cannot pass.

WATERS of Contradiction. Numb. xx. 2, 3, &c. Moses tells us, that when the Israelites came to Kadesh, and were in want of *water*, they raised a sedition against him and his brother Aaron, who entered the tabernacle, and prostrating themselves, cried to the Lord. The Lord said to Moses, "Take thy rod, and call the people together, thou and thy brother Aaron, and speak to the rock before you, and it shall give you drink."

Moses therefore took his rod, and assembled the people before the rock, and said to them, "Hear, O ye rebels and infidels! Shall we be able to draw you *water* out of this rock?" Then Moses lifted up his hand, and striking the rock twice with his rod, there came forth *water* in abundance, so that all the people, and all their cattle, drank their fill. At this time the Lord said to Moses and Aaron, "Because you have not believed me, and because you have not sanctified me before the children of Israel, you shall not bring this people into the land that I have promised them." These were the *waters of contradiction*, where the children of Israel murmured against the Lord, and where he was

sanctified in the midst of them. Instead of *waters of contradiction*, the Hebrew reads מַרִּיבָה, *waters of Meribah, waters of quarrelling*, of contention, of murmuring of the people against Moses and against God. [of Strife, Eng. Tr.]

It is enquired, in what consisted the sin of Moses on this occasion, which was so displeasing to God, that he deprived him of the honour of introducing his people into the Land of Promise. The Psalmist tells us, that Moses was soured, vexed, or troubled, at these murmurs of the people, and expressed some distrust by his words. Psal. cv. 32, 33. *Irritaverunt eum ad aquas contradictionis, et vexatus est Moyses propter eos, et distinxit labiis suis*: he erred with his lips. He shewed some doubt in the promises of the Lord. God had absolutely promised him, that he should bring *water* out of the rock; Moses made some scruple to believe it: *Shall we be able to draw water out of this rock?* He struck the rock twice; whereas God had only bid him speak to it. He was afraid, that on this occasion, God being provoked with his people, should refuse to fulfil his promises. *Anima eorum variavit in me*, says the prophet Zechariah; their soul was fluctuating, wavering, and irresolute. Zech. xi. 8.

They did not *sanctify the Lord*, they did not pay that honour due to him, by a strict, punctual, and faithful obedience to his words. They did not *sanctify him before the people*: they gave the people occasion to conceive too low an idea of the power and goodness of God; they did an injury, in some measure, to his power, by shewing so little confidence in it. Lastly, *the Lord was sanctified in them*; he caused his justice and his majesty to shine out upon them; he taught his people, in their instance, and by the punishment inflicted on them, in what manner he would be served and obeyed. And, indeed nothing is better adapted to strike awe and terror, and to shew us how far God is jealous of his glory, than the punishment of Moses and Aaron, in an affair that to us appears of but small importance.

WATERS of MARAH. See MARAH.

Faithful Waters, Isaiah xxxiii. 16. *Waters* that never fail, *spring-waters* that corrupt not; opposed to *lying waters*, Jer. xv. 18. [Sure waters, Eng. Tr.]

LIVING WATERS, *spring waters*, running *waters*, streams, in opposition to *waters* that stagnate in a cistern, or in a lake, which are dead *waters*.

As in Scripture, bread is put for all sorts of food, or solid nourishment, so *water* is used for all sorts of drink. The Moabites and Ammonites

ites are reproached for not meeting the Israelites with bread and water, i. e. with proper refreshments. Deut. xxiii. 4. Nabal says, insulting David's messengers, "Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" 1 Sam. xxv. 11. Jeroboam's false prophet tells the prophet of the Lord, 1 Kings xiii. 18. "An angel spake unto me by the word of the Lord, saying, Bring him back with thee into thy house, that he may eat bread and drink water."

Strange waters, stolen waters, Prov. ix. 17. denote unlawful pleasure with strange women. The Israelites are reproached with having forsaken the fountain of *living water*, to quench their thirst at broken cisterns; Jer. ii. 13. i. e. with having quitted the worship of God for that of false and abominable deities.

WATERS sometimes denote afflictions and misfortunes: Lam. iii. 54. So the Psalmist, "Save me, O God, for the waters are come in unto my soul." Psal. lxix. 1. See Psal. cxxiv. 4, 5. cxvii. 16.

Also *waters* sometimes stand for tears and moisture: "O that my head were waters, and mine eyes fountains of tears. Jer. ix. 1. And *Per cuncta genua fluent aquæ*, Ezek. vii. 17. xxi. 7.

[WAVE-OFFERING, was distinguished from the *heave-offering*, in that it was *waved* to the right hand and to the left hand, by the party who offered it, as taught by the priest, before the Lord, at the time it was offered; whereas the *heave-offering* was lifted up on high, and then let down again. Why this particular action was appointed, may rather be conjectured than determined. We read of the *wave-breast*, Numb. vi. 26. the *wave-shoulder*, Lev. vii. 30. viii. 29. ix. 21. x. 15. the *wave-sheaf*, Lev. xxiii. 12. The jealousy-offering also was *waved*, Numb. v. 25. a whole lamb was *waved*. Lev. xiv. 21.]

WAY, or PATH, *Via*. [The Jewish lawyers determined that a private way was in breadth four cubits; a public way was sixteen cubits. Peah, cap. 2. hal. i. Comp. Matt. vii. 13.] This word is also taken

1. In a moral sense, for conduct. *Make your path straight*. The paths of the wicked are crooked. The Lord knows the way of the just, &c.

2. For the laws of the Lord. To follow the ways of the Lord, to forsake the ways of the Lord: Lord, guide me in thy paths, &c.

3. For custom, manners, course of life.—*All flesh had corrupted his way upon the earth*. The way of all flesh, the custom of all nations, the manner of all the earth, the ways of the children of Adam.

4. For the conduct of the Lord in respect of us. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah lv. 8, 9. "The Lord possessed me in the beginning of his way, before his works of old." Prov. viii. 22. "The meek will he teach his way." Psal. xxv. 9.

5. We find, throughout Scripture, these kinds of expression; the way of peace, of justice, of iniquity, of truth, of darkness, &c.; they need no explanation.

6. To go the way of all the earth, is put to signify dying and the grave. Josh. xxiii. 14.

A hard way expresses the way of sinners, a life of impiety: Judg. ii. 19. In the book of Wisdom the wicked complain, that they have pursued difficult ways, rugged, painful, chap. v. 7. Comp. Eccls. xxxii. 25. In a contrary sense, the ways of God, the ways of piety, are often described as strait, narrow, difficult to find, and to walk in. *Propter verba labiorum tuorum ego custodivi vias duras*: Psal. xvii. 4. I have guided myself with the same circumspection as a man that walks over precipices. And Jesus Christ, Matt. vii. 14. "Strait is the gate, and narrow is the way, that leadeth unto life; and few there be who find it."

The way of life. The Psalmist says, xvi. 11. "Thou wilt shew me the path of life." Thou hast taught me to know thy will, and thy commandments, which give life: to the keeping of which thou hast annexed the promise of long life; of eternal life. Jesus Christ, by his resurrection, was shewn, and hath shewed us, the way of life, of eternal life, a way before unknown to any man whatever. The Wise Man, Prov. vi. 23. says, metaphorically, The commandments of God, his laws, are a shining light; and the reproofs of a wise man are the way of life. They lead us to life, to a long and happy [a spiritual and divine] life. The Old Testament is full of such promises; but the enlightened saints raised their hopes and contemplations to a life far above this. See Prov. x. 17.

Way is taken for all the means by which a thing is done, or by which it happens to us. Job says, xxxviii. 19, 24, 25. "Where is the way where light dwelleth?" the way that leads to its palace. "Who hath divided a water-course for the over-flowing of water, or a way for the lightning and thunder?" The Wise Man acknowledges, Prov. xxx. 19, 20. that among things which appear difficult to him, are the way of an eagle in the air, the way of a serpent on the earth, the way of a ship at sea, and the way of

a man in his youth: *Via viri in adolescentula*: [with a maid. Eng. Tr. *Vide ALMAN.*] And Ecclesiasticus, xi. 5. saith, You know not the way of the wind. [Comp. John iii. 8.]

In certain passages it is said, God turns us from his ways: "Thou hast made us to err from thy way; thou hast hardened our hearts that we should not fear thee." Isaiah lxiii. 17. And the Psalmist says, xliii. 17. "Thou hast turned aside our paths from thy way," &c. But these expressions only intend that God suffers the enormities of men, which he might hinder, if the laws of his justice and mercy required it, and if men, by their depravity and hardness of heart, did not repel his grace and mercy. God does not harden the sinner by promoting his wickedness, but by restraining his own omnipotent mercy.

The Pharisees tell Jesus Christ by their disciples, Matt. xxii. 16. "Master, we know that thou art true, and teachest the way of God in truth:" i. e. the true principles of religion, without accepting any man's person. "Prepare the way of the Lord," Mark, i. 3. dispose your hearts and minds to receive the Messiah; and to hear the words of life. Our Saviour says, that he is "the way, the truth, and the life," John xiv. 6. He teaches the way to heaven; he is the absolute pattern of perfection; he is the essential truth, and the fountain of truth; he is the life of the soul. [He is the way, in the same sense as he is the door—to heaven and glory.]

St. Paul departed from Jerusalem with a resolution of seizing all such as should make profession of *this way*: i. e. Christianity; Acts ix. 2. The way of truth is blasphemed by heretics, says St. Peter, 2 Epist. ii. 2. The truths of the Christian religion are corrupted by false teachers. "They have gone in the way of Cain," they have followed his example. Jude ver. 2.

WEDDING. See MARRIAGE.

WEEK. The Hebrews had three sorts of weeks:—

1. *Weeks of days*, reckoned from one sabbath to another.

2. *Weeks of years*, reckoned from one sabbatical year to another; and consisting of seven years.

3. *Weeks of seven times seven years*, or of forty-nine years; reckoned from one jubilee to another. This may be seen in the Constitutions of Moses, and in the practice of the Jews.

WEEKS OF DANIEL. It is agreed, that the famous *seventy weeks* of Daniel are *weeks of years*, and not of days. But some have taken them for seventy years; Origen, tract. 29. in Matt. so

VOL. II. PART XXXI. Edit. IV.

that the *seventy weeks* would contain four thousand nine hundred years. Some Rabbins make them of forty-nine years, or from one jubilee to another; so that they would make three thousand four hundred and thirty years. Others make them to consist of an hundred years: so that the *seventy weeks* would contain seven thousand years. But the generality of interpreters suppose them to consist of seven lunar, or Hebrew, years; and by this reckoning, the *seventy weeks* make four hundred and ninety years. *Vide Dan. ix. 24—27.*

There are many different hypotheses concerning the beginning and end of Daniel's *seventy weeks*; even among Christian writers, who believe this prophecy marks the time of the birth, and death, of our Saviour Jesus Christ. Some begin them from the first year of Darius the Mede, which is the time of Daniel's prophecy, and conclude them at the profanation of the temple, under the persecution of Antiochus Epiphanes. 1 Macc. i. 17. Joseph. *Antiq. lib. x. cap. ult.* Sixt. Senens. *Bibl. lib. viii. Est. in Dan.* Marsham, *Can. Egypt. Sacul. 18.* Harduin, *de 70. hebdomad. Daniel.* Others begin them from the first year of Cyrus at Babylon, and end them at the destruction of the temple by the Romans. Clem. Alex. *Stromat. lib. i. Quidam apud Euseb. Demonst. lib. viii. Alii.* Others fix their beginning at the first year of Darius the Mede, in which this revelation was made to Daniel; and their end at the birth of Jesus Christ. Julius Africanus (*lib. v. Temporum, apud Hieron. in Dan. ix.*) began the *seventy weeks* at the second year of Artaxerxes, who allowed Nehemiah's visit to Judea, with commission to rebuild the walls of Jerusalem, Nch. i. 1. ii. 5. and he terminated them at the death of the Messiah; which happened (according to him) in the fifteenth year of Tiberius. This hypothesis, or system, seems to be the most rational of any proposed by the ancients, and is adhered to by commentators in general.

The ancient Jews, as Jerom reports, in *Dan. ix.* began the *seventy weeks* of Daniel, at Darius the Mede, and ended them at the destruction of Jerusalem. The eight remaining weeks they determined at the utter dispersion of the Jews under the emperor Adrian. The modern Jews are not agreed among themselves; they fear the demonstration from this prophecy, that the Messiah is already come, and that their expectation of him is hopeless. Some pronounce a curse against those who compute the time; saying, it is in vain to expect the Messiah, who came long ago. Others believe he is not come, but that he would have

3 D div. 2

come

come a great while ago, if the sins of the Jews had not prevented him. Others place the beginning of the *seventy weeks* at the destruction of the first temple, by Nebuchadnezzar, and their end at the destruction of the second temple by Titus. Between these two events they reckon but four hundred and ninety years; which is a proof of their great ignorance in chronology. They believe the desolation of Jerusalem is to continue till the war of Gog and Magog, who are to be destroyed by the Messiah. Thus it is understood by Jarchi and Abrabanel, with the chief of the Rabbins.

The system of Julius Africanus is adopted, some small particulars excepted, by the greater part of interpreters and chronologists, whether Romanists, or Protestants. This places the first year of the *seventy weeks* at the twentieth year of Artaxerxes Longimanus; who commissioned Nehemiah to rebuild the walls of Jerusalem. From thence to the last week, that in which Jesus, the Messiah, was put to death, are reckoned *seventy weeks*, or four hundred and ninety lunar years.

There are some variations in the calculation of these years; but the greatest difference does not exceed nine or ten years. Petavius, in his twelfth book *De doctrina Temporum*, reconciles all these differences, by shewing, that the words of Daniel, *from the going forth of the word to rebuild Jerusalem*, ought to be understood of the complete execution of the order to rebuild Jerusalem, which was performed by Nehemiah. He shews also, that the twentieth year of Artaxerxes, Neh. i. 1. ought to be explained, not of the twentieth year of the reign of Artaxerxes alone, but of his twentieth year, from the time when his father associated him in the kingdom; ten years before his death. These ten years deducted from the number that elapsed between the decree of Artaxerxes in favour of Nehemiah, and the death of Jesus Christ, deliver chronologers out of their perplexities, and dispel the difficulties that arise from the ten supernumerary years.

This prophet adds, that after the death of Christ, "the people that had renounced him should be no more—that the temple should be destroyed by the foreign prince and people,—that this war should be attended by the abomination of desolation." This clearly foretels the dissolution of the covenant between God and the incredulous and murdering Jews; the destruction of Jerusalem and the temple; with the dispersion of the Jewish nation, by the Romans. The abomination of desolation, expresses the ruin, the razing, the profanation of the temple;

and the Roman eagles set up in the holy place. "During this last week the covenant shall be confirmed with many." Jesus Christ died in the middle of the seventieth week, and by his death was the covenant sealed and confirmed to many; i. e. to those who believed on him. "In the midst of the week the oblations and sacrifices should cease." Not that they really ceased at the very moment of our Saviour's death, but from that time they were abrogated.

"The abomination of desolation shall be seen in the temple, and this desolation shall continue to the end." The destruction of the temple, its rites, and priesthood, did not happen till [nearly] forty years after our Saviour's death; but it was determined, and in some manner begun, from the moment of his death. The destruction of the Jews was suspended for some years, to give them time to return to God by repentance. After this last calamity their nation could never recover itself again. "This desolation shall continue to the end." Yet so that there always will be Jews, dispersed all the world over, to bear testimony to the truth of the Scriptures and prophecies, and as a monument of God's vengeance on an ungrateful and incredulous nation. Comp. FRAGS. No. DLXXIV.

WEeping. The ancient Hebrews *wept*, and shewed their trouble openly, in mourning and affliction. They were not of opinion, that courage and greatness of soul consist in seeming insensible under adversity, or in restraining tears. They indulged those natural movements, and were not ashamed to testify their grief by *weeping*. The heroes in Homer do the same. It was even looked on as a great misfortune to one not to be bewailed at his funeral. Job, xxvii. 15. says of the wicked man, "His widows shall not *weep*." And the Psalmist, lxxviii. 64. speaking of the death of Hophni and Phinehas, says, "Their priests fell by the sword, and their widows made no lamentation." God forbids Ezekiel, chap. xxiv. 16. to *weep*, or to express any sorrow for the death of his wife; to shew that the Jews should be reduced to so great misfortunes, that they should not have liberty [or inclination] even to bewail themselves.

Weeping men and weeping women. The ancient Hebrews hired men and women to *weep* at funerals. So says Jeremiah, ix. 17, 18. "Thus saith the Lord of Hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come. And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Sion."

And,

And, Amos v. 16. "Wailing shall be in all streets, and they shall say in all the high-ways, Alas! Alas! And they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing." The *weeping men and women* of Israel sung the Lamentations that Jeremiah composed on the death of the pious king Josiah, 2 Chron. xxxv. 25. The Jewish doctors teach that at the burying of the mother of a family, the husband must have at least two players on instruments, besides a hired *weeping woman*. *Talmud. tit. Cetuboth. cap. 4.*

It appears by Luke vii. 32. that when any one met a funeral procession, it was expected he should mingle his tears and mournful songs with those who bewailed. "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not *wept*." Jesus, son of Sirach, insinuates, Eccclus. xii. 5. that the company attending the corpse, and the *weeper*, took a circuit round the place. "Man shall go to the house of his eternity, or the grave, [his long home,] and the mourners shall go about the place." And the prophet Zechariah, describing a famous mourning, says, that the families shall go separately in troops to make their lamentation, the men on one side, and the women on the other, &c. The prophets had a custom, after having proclaimed the calamities of a nation or country, to compose a song of mourning, as it were, proper to be sung by the *weeping men and women* on the day when the event came to pass. See Jer. ix. 10, 18, 20. Ezek. xxvi. 17. xxvii. 2. xxxii. 2.

The vale of *Tears*, Psalm lxxxiv. 7. in the moral sense, signifies this world, which, to good men, presents only an occasion of grief and *tears*, because of the disorders that prevail herein, of the continual dangers to which we are exposed, and the absence of those eternal good things which we ought to long after. But in the literal sense, this valley of *tears*, or, according to the Hebrew, of *Bocha*, or *Bochim*, was not far from Jerusalem, and was remarkable for its barrenness and dryness. The Psalmist says therefore, "Blessed is the man whose strength is in thee, in whose heart are the ways of them, who, passing through the valley of *Baca*, or *tears*, make it a well, the rain also filleth the pools." *Vide FRAGMENTS, Nos. CLXIX. CCCIV.*

The place of *Tears*, Judges ii. 5. This is the same as that just mentioned; which is noticed 2 Sam. v. 23. under the name of the place of mulberry-trees, in Hebrew, *Bochim*.

The bread of affliction, or of *Tears*, Psalm lxxx. 5. "And, my tears have served me for

food day and night," Psalm xlii. 3. These expressions admirably represent the temper of a soul overwhelmed with trouble; and which, being sensible of the outrages committed against God, is in a manner fed with *tears*, and finds a kind of comfort in them.

The prophet Isaiah, xvi. 9. speaking of the troubles of Moab, says, *אֲרִיךְ דְּמַעְתִּי חֶשְׁבֹן וְאֵלְעָלָה*, "I will water thee with my *tears*, O Heshbon and Elealeh." Literally, I will make thee drunk with my *tears*; I foretel that you shall be drunk with *tears*. *My tears*, is the *tears* I foretel to you. *I will make you drunk*, I declare to you, that you shall be drunken. I imagine here, that the prophet plays on the words; and instead of *Medeba*, a city of Moab, near to Heshbon and Elealeh, he has purposely put *Dimeath*, which signifies *tears*, and has some affinity with *Medeba*. I shall intoxicate *Dimeath*, the city of *tears*, as also Heshbon and Elealeh.

Malachi, ii. 13. upbraids the Jews with having covered the altar of the Lord with *tears*. You are the cause that my altar is bathed in the *tears* of your wives, whom you have put away without just reason. You have in some measure drowned it with *tears*, and made it resound with cries and weeping. "Covering the altar of the Lord with *tears*, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant."

WEIGHTS. The Hebrews weighed all the gold and silver they used in trade. The general word to denote a *weight* is *a stone*: Deut. xxv. 13, 15. "Thou shalt not have in thy bag divers *weights*;" Heb. *a stone and a stone*. This forbids two different *weights*; one too heavy, to buy with; the other too light, to sell with; but thou shalt have only *one stone of perfection and justice, i. e. one true weight*. "Divers *weights* and divers measures are alike abomination to the Lord." Prov. xx. 10. God condemns fraud and injustice in traffic. The *shekel*, the half *shekel*, the *talent*, are not only denominations of monies, of certain values, in gold and silver, but also of certain *weights*. When Moses expresses the drugs to compose the perfume for the golden altar, he says that they were to take the *weight* of five hundred *shekels* of myrrh, &c. Exod. xxx. 23. 2 Sam. xiv. 26. it is said of Absalom's hair, that it *weighed* two hundred *shekels*. The same may be observed of the word *talent*, in

Hebrew, *kikkar*; it is used to express a considerable weight [or value.]

WEIGHT of the Sanctuary, or Weight of the Temple. Moses speaks of this weight, Exod. xxx. 13, 24. Lev. v. 5. Numb. iii. 50. vii. 19. xviii. 16, &c. when there was occasion to express a just, public, and determinate weight. Several learned men have pretended, that the weight of the Sanctuary was heavier than the common weight; others, on the contrary, think that the common weights were heavier than those of the sanctuary. They are farther divided about the value and weight of the two shekels, and about the distinction between the shekel of the Sanctuary, and the public shekel; or the shekel of the king, and the common shekel. 2 Sam. xiv. 26. *Ducentis sicutis pondere publico.* Heb. *pondere regis.* Some think the weights of the sanctuary, and the king's weight, are put by way of opposition to the weight of foreign nations, as the Egyptians, the Canaanites, the Syrians. Others, that the king's weight means the Babylonian weight; and the weight of the sanctuary the Jewish weight: that till the captivity of Babylon there was no variety among the weights of the Jews; that the only passage which mentions the king's weight was either written or corrected, since the captivity. *Vide* TALENT, and MONEY.

Our best critics maintain, that the distinction of the weight of the sanctuary, and the public weight, is but imaginary, the only difference being, that the standards were preserved in the temple, or the town-house, and those of merchants and citizens were derived from thence. This seems to us to have the greater certainty. We see by 1 Chron. xxiii. 29. that there was a priest in the temple, who had the weights and measures under his care. Moses appoints, that all things valued by their price in silver, should be rated by the weight of the sanctuary. Lev. xxvii. 25. He mentions no difference between this shekel of twenty *oboli*, or twenty *gerahs*, and the common shekel. Ezekiel, xlv. 12. speaking of the ordinary weights and measures used in traffic among the Jews, says, that the shekel weighed twenty *oboli*, or *gerahs*:—it was therefore equal to the weight of the sanctuary. Neither Josephus, nor Philo, nor Jerom, nor any ancient author, speaks of this pretended distinction between the weights of the temple, and those in common use.

Besides, the custom of preserving the standards of weights and measures in temples is not peculiar to the Hebrews. The Egyptians, as Clement Alexandrinus informs us, had an officer in the college of priests, whose business it was

to examine all sorts of measures, and to take care of the originals. The Romans had the same custom. Fannius, *de Amphora*;

Amphora fit cubitis, quam ne violare liceret, Sacrare Jovi Tarpeo in monte Quirites.

The emperor Justinian, *Novell.* 128. *cap.* 15. decreed, that standards of weights and measures should be kept in Christian churches.

WEIGHT, or BURDEN, onus, Hebrew, *מַשָּׂא* *massa*, is commonly used in the prophets for a disastrous prophecy. The burden of Babylon, the burden of Nineveh, of Moab, of Egypt. The Jews asking Jeremiah, captiously, What is the burden of the Lord? He answered them, You are that burden; you are, as it were, insupportable to the Lord; he will throw you on the ground, and break you to pieces, and you shall become the reproach of the people. Jer. xxiii. 33—40.

The burden of the desert of the sea, Isaiah, xxi. 1. A calamitous prophecy against Babylon, which stood on the Euphrates, and was watered as by a sea; and which, from being great and populous, as it then was, would soon be reduced to a solitude. Comp. FRAGS. on BABYLON.

The burden of the valley of vision, Isaiah, xxii. 1. A dreadful vision against Jerusalem, called, by way of irony, *The Valley of Vision*, though it stood on an eminence. It is called of *Vision*, or of *Moriah*, because it is thought that on Mount Moriah, Abraham was about to sacrifice Isaac. *Vide* VISION.

The burden of the beasts of the south, Isaiah xxx. 6. The prophecy in which we find these words plainly respects Judea. But we cannot perceive on what account this inscription is found in this place. It may easily happen, that copiers supplied it; for it seems to make no sense with the context, but, on the contrary, interrupts and suspends it. One may thus read the text of Isaiah, *ver.* 4, 5. The Jews sent their ambassadors as far as Tanis and Hanes; but they were confounded when they saw that these people were not in a condition to assist them. (*The burden of the beasts of the south.*) They went, I say, "into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent; they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them." [q. a marginal note, crept into the text?]

The stone of weight, or burden, mentioned Zechariah xii. 3. "In that day will I make Jerusalem a burdensome stone for all people. All that

that *burden* themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Those that would lift it shall be hurt [strain themselves] by it. All nations around Jerusalem tried their strength against it; the Assyrians, the Chaldeans, the Persians, the Egyptians, &c. but all these had been hurt by the Jews. They have taken the city, it is true, but they paid dear for their victory by their losses. Jerom, on Zach. xii. observes, that in the cities and villages of Palestine, there was an old custom, which continued even to his time, to have great and heavy round *stones*, which the young people lifted up as high as they could, by way of exercise, and to try their strength. He assures us moreover, that in the citadel at Athens, near the statue of Minerva, he had seen an iron ball of very great *weight*, and which he could not move but with difficulty, with which they heretofore used to try the strength of the *Athleta*, that their powers might be known, and that they might not be too unequally matched. Many think that the *stone of Zeheleth*, 1 Kings i. 9. was one of these *stones of burden*; and Ecclesiasticus, vi. 21. alludes to this custom, when he says, "She will lie upon him as a mighty *stone* of trial, and he will cast her from him ere it be long."

The weight, or burden of the day, Matt. xx. 12. expresses the labour and toil of the day, during many hours, especially the meridian heat.

A weight of glory, of which St. Paul speaks, 2 Cor. iv. 17. is opposed to the lightness of the evils of this life. The troubles we endure are really of no more *weight* than a feather, or of no *weight* at all, if compared to the *weight* or intenseness of that glory, which shall be hereafter a compensation for them. [Beside this, the apostle alludes to the double meaning of the Hebrew word *chabod*, which signifies not only *weight*, but glory: Glory, i.e. splendour, is in this world the lightest thing in nature; but in the other world it may be real, at once substantial and radiant; *q. a weight of glory*.]

WELL, or SPRING. There is frequent mention of *wells* in Scripture, and under this name *fountains* are generally included, whose sources issue out of the ground, and bubble up as from the bottom of a *well*. Such is the *well* spoken of by the spouse, Cant. iv. 15. *A fountain of gardens, a well of living waters, and streams from Lebanon*. About a league from Tyre is shewn a *well* of living water, which they pretend to be that alluded to by the spouse. *Jacob's well*, was near Shechem, or Sychar, and is called the *fountain of Jacob*. John iv. 6. Here our Saviour had a conversation with the woman

of Samaria. Afterwards a church was built over this fountain: and Jerom notices it in his letter called, *The Epitaph of Paula*. Antoninus Martyr saw it afterwards in the sixth century, Adamnanus in the seventh, and Villibaldus in the eighth. Reland, *Palestin. lib. iii.*

Heretofore, in the plain or vale of *Siddim*, or *Sodom*, i.e. the plain now possessed by the lake of Sodom, there were great numbers of *slime-pits*, or *wells of bitumen*; whence they procured pitch and bitumen, which is still found in the salt waters of the lake Asphaltites. Gen. xiv. 10.

Moses speaks of the *well* called *Beer-lahai-roi*, or the "*well of the living and seeing*," between Kadesh and Bered, which the angel shewed to Hagar in the wilderness, to quench the drought of her son Ishmael, who was in great danger of dying with thirst. Gen. xvi. 14. In that country, where water is very scarce, they conceal their *wells* by covering their mouths with a stone, and that stone with sand, that strangers may not use them. Sometimes there is great quarrelling and fighting among the shepherds, and the country people, on account of a *well*. See in Genesis xxvi. 15, 20, 21, 32. the contests between the people of Abimelech, king of Gerar, and those of Isaac.

At Askalon they shew travellers certain *wells*, of an admirable structure, which they pretend were constructed by Abraham and Isaac. Origen, *contra Cels. lib. iii.* Euseb. *ad vocem Φεαρ*. Antonin. Martyr. *Itinerar. Vide Reland, Palestin. lib. iii. p. 589.*

The Hebrews call a *well* כּוּם, *beer*; whence this word is often compounded with proper names: as—*Beer-sheba*, *Beeroth-bene-jaakan*, *Beeroth*, *Beerah*, &c.

Those who have seen the *wells* in the deserts of Arabia, say, that these *wells*, or basins, are nearly of the same form. *Relation of the Caravans*, printed at Nancy. They are dug into the rock, their mouths are about eighteen palms, or six feet in diameter, and they are from nineteen to twenty feet in depth. Some have affirmed that they use the compass to discover them; because in this country there are neither cities nor high-ways, nor other landmarks by which they may be found, without correct and constant acquaintance with them. So that none but the native Arabs of the country, or those that have been long slaves there, can know them. They generally go to them in the night-time, because of the danger of being met by the Arabs; and besides, they must fill their vessels in haste, for fear of who may come after them, with whom they would be obliged to contend for it. The water of these *wells* is very clear,

clear, and so cool that they dare not drink it alone. They mingle wine with it; but it is soon warm in a climate so hot as this is. It is observed, that it grows sour when carried out of these deserts, and when they enter Egypt or India; but recovers itself again when brought back into its own climate. Sometimes the Arabians, out of malice, fill up the wells, by throwing sand into them; and sometimes they destroy the springs, or infect the waters, by throwing carrion into them, to hinder the caravans from their supplies of water. *Vide* FRAGMENTS, Nos. LXX. CXII. CXVII.

Our travellers speak with great admiration of Joseph's well, which is still to be seen at Cairo. [But it is the work of Joseph Saladin, the Mahomedan Sovereign; not of the patriarch Joseph.]

[WEST, in Judea, was toward the great sea, or *Mediterranean*; in other words, to a person looking east it was *behind* him: and when the cardinal points of the heavens are referred to, it is under a supposition that a spectator directs his face toward the *rising sun*.]

WHALE, the greatest of fishes known. Pliny, *lib. xxxii. cap. 1.* says, that *whales* have been seen of six hundred foot long, and three hundred and sixty foot thick. And Solinus, *cap. 52.* writes that there have been seen some of eight hundred foot long. Others have said, that the *whale* could swallow up a ship with its rigging. Dionys. Perieget. *ver. 603.* Priscian. Festus Avienus,

Protenus hæc ipsas absorbent fauce carinas,
Involvuntque simul mox monstra natantia nantes.

But these are fables, and extravagant exaggerations. Father Tetre says, that in more than twelve thousand leagues that he had sailed, he never saw any that seemed above fifty or sixty foot long. We are assured, however, that in America there are some so large, that they measure ninety or a hundred foot from head to tail. And it is acknowledged, that the *whales* in the North Seas are larger than those on the coast of Guinea, or in the Mediterranean. [And might be much larger formerly; before the harpoon cut them off long before the natural term of their life.]

In Scripture there is often mention made of the *cetus*, or *whale*. But the Hebrew תנינ, *thannim*, translated *whale*, includes all large fishes, whether of rivers, or of the sea. The *leviathan*, Job xl. 20. by which several interpreters understand the *whale*, rather signifies the crocodile. Lastly, the fish that swallowed Jonah was probably the *carcharias*, great shark,

or sea dog. See FISH, and FRAGMENTS, Nos. CXLV. CXLVI. CCXVII. See also PLATES, TANNIM.

The *whale* brings forth her young alive, as other perfect animals: one, or two at most; which she nourishes by the breast, with great affection. [Therefore, is not a true fish.]

Whales have generally no teeth, but only strainers, or whiskers, in the mouth, of about a span in breadth, and fourteen or fifteen feet long, which end in fringes; these at top are set in the palate, and ranged according to their different magnitudes.—These extend or contract the cheeks of the creature, which are sometimes so large, that they are able to contain the little *whales* newly born, when it blows a storm, as Olaus pretends.

They are nourished by a froth which they suck from the sea; and by some little marine animals, as the sea-flea, the sea-spider, anchovies, [?] seaweed [*the medusa*, Lin.] Yet some species have teeth; and in their bellies have been found thirty or forty cod-fish.

[WHEAT, is a kind of corn well-known. It has been justly observed by the ancients as well as moderns, that as this is the principal and most valuable kind of grain for the service of man, so it will produce in almost any part of the world: it grows well, not only in temperate climates, but in hot and in cold climates also; and in places where it is not native, but is introduced and cultivated by fresh settlers, it succeeds as well as where it has been long domesticated: *Wheat* sown in America, north or south, produces as large crops as in Europe. I do not presume to say to what extent this property of *wheat* might enter into our Lord's comparison of himself to this grain; but the "much fruit" of the simile should not be restrained to that age, or to that country, wherein our Lord was native; nor to this age, or this country, but is common to the world at large.

It is understood, also, that there is a peculiar propriety in the description of a grain of wheat as *dying*, i. e. being wholly exhausted, when in the ground, in order to its future fertility. In whatever manner other grains fructify, a grain of *wheat*, it is said, is dissolved into a kind of pulp, without which dissolution of itself, which may very properly be called *dying*, "it brings forth no fruit."]

WHEEL. Scripture frequently mentions, 1. the *wheels* of chariots of war; 2. of chariots used in threshing corn; and 3. the *wheels* of the chariot of the Lord, which appeared to Ezekiel; and to Daniel: these were of a wonderful magnitude, beauty and splendor. Ezekiel says,

says, that they were living and animated; full of eyes, or inlaid with precious stones and jewels, that glistened like eyes, and *wheel within wheel*: whether the *wheels* are to be conceived of as one within another, as a smaller within a larger; or, that both were of the same dimensions, crossing at right angles, making a *wheel* that might move every way. See CHERUBIM and FRAGMENTS, No. CLII.

The violence and precipitation of the wicked is represented in Scripture under the idea of a *wheel* that turns with great impetuosity. Psalm lxxxiii. 13. 1 Sam. xxv. 29. When the Psalmist describes the destruction of Pharaoh and his army, at their passage into the Red Sea, he says, that the arrows of the Lord, or his lightning, were darted forth, and that the voice of his thunder broke out, to overthrow the *wheels* of the Egyptians.

Solomon, describing enigmatically the effects of old age, says, *The wheel shall be broken at the cistern*. Eccl. xii. 6. This may be understood of the natural passage of the urine, and the organ of generation, which then loseth its strength. [Rather of the action of the heart and blood.] St. James says, iii. 6. *Vulg.* that the tongue sets on fire the *wheel*, or course, of nature, or of life. Our life may be justly compared to a *wheel*, because of its inconstancy and volubility: and the tongue creates abundance of sin and misery in this mutable life.

WHEEL, POTTER'S. Jer. xviii. 13. See POTTER'S WHEELS.

WICKED. *Malus, Malignus*. The *wicked one* taken absolutely, is generally put for the devil: deliver us from the *wicked* [evil] one. Matt. vi. 13. "Then cometh the *wicked one*, and catcheth away that which was sown in his heart." Matt. xiii. 19. The *wicked*, in the plural, signifies perverse and sinful men. The evil day, Ephes. vi. 13. is the day of temptation, or trial; the day in which one is most in danger of doing evil. The *evil eye*, signifies jealousy, envy, or sordid niggardliness, being opposed to liberality and charity. [The *evil eye* is perhaps, a grudging, or malign aspect; but, certainly, in the East, they believe the eye to have great powers of striking the party looked on; and perhaps the phrase alludes to this:—a mischievous—malignant—injurious—direction of the eye,—*q. Ex-shot*: as our poets speak, "darting malignant fires."] An evil name, *beati eritis cum egerint nomen vestrum tanquam malum*, &c. Happy are ye when they shall speak evil of you, and your reputation shall be ill-treated on my account.

WIDOW. Among the Hebrews, even be-

fore the law, a *widow* who had no child by her husband, was to marry the brother of her deceased spouse, in order to raise up a child who might inherit his goods, and perpetuate his name and family. See LEVIRATE. We find the practice of this custom before the law, in the person of Tamar, who married successively Er and Onan, sons of Judah, and who was likewise to have married Shelah, the third son of this patriarch, after the two former were dead without issue. Gen. xxxviii. 6—11. Vide FRAGMENTS, No. CXXX.

The law that appoints these marriages is Deut. xxv. 5, &c.

Two motives prevailed to the enacting of this law. The first was, the continuation of estates in the same family; the other was to perpetuate a man's name in Israel. It was deemed a great misfortune for a man to die without an heir, or to see his inheritance pass into another family. They had but little regard to the indecency there might seem to be, in making a brother-in-law to marry a sister-in-law; though this in any other case was prohibited. Probably they might consider a marriage as not consummated when there was no procreation of children. This law was not confined to brothers-in-law only, but was extended to more distant relations of the same line; as we see in the example of Ruth, who married Boaz after her rejection by a nearer kinsman.

WIDOWHOOD, as well as barrenness, was a kind of shame and reproach in Israel. Isaiah, liv. 4. says, "Thou shalt forget the shame of thy youth, *passed in celibacy and barrenness*, and shalt not remember the reproach of thy *widowhood* any more." It was presumed, that a woman of merit and reputation might have found a husband, either in the family of her deceased husband, if he died childless; or in some other family, if he had left children. It is true, indeed, that a *widow* was commended, who, from affection to her first husband, declined a second marriage, and continued in mourning and *widowhood*, as was the case of Judith.

It was thought the greatest misfortune that could happen to a man, to die, and not be bewailed by his *widow*, *i. e.* without receiving the solemn honours of sepulture, of which the tears and praises of the *widow* made a chief part. The *wicked* and his children shall die, says Job, "and their *widows* shall not mourn for them." chap. xxvii. 15. The Psalmist, speaking of the lamentable death of Hophni and Phineas, observes, as a great disaster, that they were not bewailed by their *widows*. Psalm lxxviii. 64.

Vidua

Viduae eorum non plorabantur, or rather *non plorabant*, according to the Hebrew.

God frequently recommends to his people to be very careful in relieving the *widow* and orphan. *Ezech. xxi. 22. Deut. x. 18. xiv. 29. et passim.* St. Paul would have us honour *widows*, that are *widows* indeed, and desolate; 1 Tim. v. 3, &c. i. e. the bishop should have a great regard for them, and supply them in their necessity; for this is often signified by the verb *to honour*. God forbids his high-priest to marry a woman who is either a *widow*, or divorced. Lev. xxi. 14.

Formerly there were *widows* in the Christian church, who, because of their poverty, were placed on the list of persons to be provided for at the expence of the church. There were others, who had certain employments in the church; as, to visit sick women, to assist women at baptism, and to do several things which decency would not permit to the other sex. St. Paul did not allow any woman to be chosen into this number, unless she were threescore years old at least. 1 Tim. v. 9. Such must have been married but once; must produce sufficient testimony of their good works; must have given good education to their children; must have exercised hospitality; washed the feet of the saints; and bestowed succour on the miserable and afflicted. He forbids that young *widows* should be admitted among these, [or, at least, among such as were on the church-list for maintenance.]

[It is remarkable, that Ignatius, in his epistle to the Smyrneans, salutes the *virgins* who are called *widows*; whence it should seem that unmarried women bore office of some kind in the church. They are thought to be deaconesses by Vossius and Cotelerius; which, however, seems to be contrary to the directions of the apostle to Timothy and Titus, who expects the deaconesses to be married women, or such as had been married.]

Scripture proposes several examples of real *widows*, who lived in the practice of piety, in retirement, and humiliation. Such were Judith, Tabitha, Anna, daughter of Phanuel, the mother of the seven Maccabees, the *widow* of Sarepta, who entertained and fed Elijah, &c. Jesus Christ reproves the Pharisees, because under pretence of long prayers, they devoured *widows'* houses; either abusing their simplicity and credulity, or flattering their passions, and fomenting their weak superstitions, [or, being entrusted with their worldly affairs, through the confidence unhappily placed in the external devotion of these sectaries.]

[WIFE, vide WOMAN, HUSBAND, WIDOW.]

[WILDERNESS, vide DESART.]

WILL. Beside the common acceptation of this word, to signify that faculty of *willing*, with which we are endued; i. e. of choosing, desiring, and loving; the word *will* is taken,

1. For the absolute and immutable *will* of God, which nothing can withstand: "For who hath resisted his *will*?" Rom. ix. 19. Gen. i. 19, 20. Isai. xlv. 10.

2. For a *will* not absolute and immutable: as when Jesus Christ desired that the cup of his passion might pass from him, if such had been the *will* of God. Matt. xxvi. 39. It is not the *will* of God that the wicked should perish. Ezek. xviii. 23. "Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should turn from his ways, and live?" But if he determine to perish, and refuse to be converted, God is not obliged to interpose, and to hinder him from perishing, against his *will*.

Will is often taken for a *will of sign or token*. It is the *will* of God that all men should love and obey him, since this he has commanded; yet certain it is, that small is the number of those who discharge these duties. We must therefore affirm, that his *will*, in respect of those who do not love and obey him, is a mere *will of token*, distinct from that which is called the *will of favour*: the first is analogous to a general *will*, the other to a special *will*.

4. *Will* is taken for love, approbation, and complacency: Malac. i. 10. *Non est mihi voluntas in vobis*,—"I have no pleasure in you." Also, "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called *Hephzi-bah*:"—*sed vocaberis voluntas mea in ea*. [My delight is in her.] Isaiah lxii. 4.

5. *Will* is put for the proper *will* of man: Isaiah lviii. 3. "Wherefore have we fasted, say they, and thou seest not?" Because it was in compliance to your own *will* and pleasure: *Ecce in die jejunii vestri invenitur voluntas vestra*. And Jesus, son of Sirach, says, "Go not after thy lusts, but refrain thyself from thine appetites:"—*a voluntate tua avertere*. Eccles. xviii. 30. Simeon and Levi, to gratify their own *will*, their revenge, and cruelty, "in their *self-will* they digged down a wall." Gen. xlix. 6.

6. *To do the will of God* is put for keeping his law, submitting to his orders, &c. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will of my Father*, which is in heaven." Matt. xii. 51. And, xii. 50. "Whoever shall do

do the will of my Father, which is in heaven, the same is my brother, and sister, and mother."

WILLINGLY, VOLUNTARY. *Voluntarius* is generally put for one who *willingly* undertakes to do a thing, i. e. of his own mere motion, prompted by his personal zeal for the glory of God. Exod. xxxv. 5. Let every one offer *voluntarily*, and with a cheerful mind, what he intends to offer to God. And Psalm cxix. 108. The vows which I have made *willingly*; or, the praises which I give thee, from the mere motion of my own heart. Amos, iv. 5. speaks of *Vocate voluntarias oblationes*: the alms collected by sound of trumpet, the *voluntary* offerings, the pacific sacrifices which were to be offered to the Lord. St. Paul says, the churches of Macedonia were liberal [*willing*] beyond their ability. 2 Cor. viii. 3. He says also, the Lord loveth a cheerful giver. 2 Cor. ix. 7.

The Psalmist says, Psalm lxviii. 9. *Pluviam voluntariam segregatis, Deus, hereditati tue*: thou hast appointed for thy people a free, a liberal, an abundant rain. Psalm liv. 6. *Voluntarie sacrificabo tibi*: I will offer thee a thanksgiving, a pacific, a *free-will* sacrifice. See Lev. iii. St. Paul, Heb. x. 26. says, "If we sin *willingly*—there remains no other sacrifice for sin." In the old law, sacrifices for the expiation of offences committed against the ceremonies of the law, were repeated as often as those offences were acknowledged. But, under the new law, those who fall *voluntarily* and wilfully into great crimes, are not to expect that Jesus Christ will come to die for them again: he died but once, and is not to die any more, [neither is there to be any succeeding mediator.] Those who fall into great crimes, it is true, may always hope for pardon, or may return and repent; but this remedy and this return are not easy. By those *voluntary* crimes mentioned by St. Paul, many understand final impenitence, hardness of heart, despair, or the sin against the Holy Ghost.

WILLOW, Salix, a very common tree: it grows in marshy places; the leaf of it is very like that of the olive. God, speaking of the feast of tabernacles, commands the Hebrews to take branches of the handsomest trees, particularly of the *willows of the brook*, and to bear them in their hands before the Lord, as a token of rejoicing. Lev. xxiii. 40. Heb. עֲרֵב תִּלְיָה, *salices torrentis*. *Ita interp. passim*. LXX. ἑτέρας καὶ ἄγνου κλάδους ἐκ χειμάρρου. *Willows, and branches of the agnus castus*.

WIND, Ventus, often *Spiritus*; and in some passages of Scripture opinions are divided, whether it signifies the *aërial wind*, or the Holy Spirit. For example, Gen. i. 2. "The spirit

of God moved on the water." Some understand this of the Holy Spirit, others of a violent *wind*. And Isaiah xl. 7. The grass is dried up, because the *spirit of the Lord* hath blown upon it. But, commonly the tenor of the discourse will distinguish whether *spiritus* intends the Holy Spirit, the *aërial wind*, or the soul by which mankind are animated. See SOUL, SPIRIT.

The Hebrews, as well as we, acknowledge four principal *winds*. Ezek. xlii. 16, 17, 18. (1.) The *East wind*, רֵיחַ הַקִּדְמוֹת, *kadim*; (2.) the *North wind*, רֵיחַ הַצָּפוֹן, *tzaphon*; (3.) the *South wind*, רֵיחַ הַדָּרוֹם, *darom*; and (4.) the *West wind*, or that from the *Mediterranean sea*, רֵיחַ הַיָּם, *hajam*.

Jerom often translates *kadim*, which is the East-wind, by *ventus oriens*, a burning wind. Gen. xli. 27. Exod. x. 13. (LXX. Νότος.) The South-wind is extremely scorching in Egypt, as well as the East-wind.

The North-wind was cold, as appears from Eccus. xliii. 22. *Frigidus ventus aquilo flavit, et gelavit crystallus*. Solomon says, in his Proverbs, xxv. 23. רֵיחַ צָפוֹן תְּחַלֵּל גֶּשֶׁם, that this *wind* disperses the clouds and the rain; but other interpreters translate, it produces rain.

The *wind Typhonicus*, mentioned by St. Luke, Acts xxvii. 14. blows between the east and north. *Euroaquilo*, or *Euroclydon*, a squall, is a very dangerous *wind*, of the nature of a whirlwind, which falls suddenly on ships, makes them roll about, and sometimes sinks them. See Pliny, lib. ii. cap. 48. See EUROCLYDON.

WING, Ala. By the name *wing*, the Hebrews understand not only the *wings* of birds, but also the lappet, skirt, or flap of a garment, the extremity of a country, the *wings* of an army;—figuratively and metaphorically, protection, or defence. God says, that he has borne his people on the *wings* of eagles, Exod. xxi. 4. See also Deut. xxxii. 11. i. e. he had brought them out of Egypt, as an eagle carries its young ones under their *wings*. The prophet begs of God to protect them under his *wings*. Psalm xvii. 8. He says, that the children of men put their trust in the protection of his *wings*. Psalm xxxvi. 7. Ruth desires Boaz to stretch the *wing* of his garment over her. *Expande pallium tuum*, Heb. *alam tuam*. Ruth iii. 9. "In thy skirts [Heb. *wings*] is found the blood of the souls of the poor innocents." Jer. ii. 34. Isaiah, speaking of the army of the kings of Israel and Syria, who were coming against Judah, says, "The stretching out of his *wings* shall fill the breadth of thy land, O Immanuel." Isaiah viii. 8. The same prophet calls the *sistra* of the Egyptians *cymbalum alarum*, probably because

because of the rings that played in the holes of the *sistrum*; Isaiah xlii. 1. but *vide* FRAGMENTS, No. CCCXXII. [In modern language, we speak of the *wing* of a house, the *wing* of an army, &c. &c.]

He calls the utmost part of a country, the *wing* of the land, Isaiah xxiv. 16. We have heard the praises of the just from the extremity of the earth; *à finibus terræ*; Heb. *ab alis terræ*. See Job xxxviii. 13. In Malachi, iv. 2. the name of *wings* is given to the sun-beams: or, rather, the sun is represented as having *wings*, because of the great rapidity of its course. Profane authors ascribe *wings* to the animals that draw the chariot of Apollo; and to Mithras, who is the sun. Hosea, iv. 19. speaking of the wind, describes it as having *wings*; as does the Psalmist, —he (God) walketh on the *wings* of the wind.

WINE. Several of the ancients were of opinion, that *wine* [*i.e.* the fermented liquor of grapes,] was not in use before the deluge, and that Noah was the first who introduced it. If *wine*, say they, had been known before the flood, Abel would have made an offering of it to the Lord; and Noah would have been on his guard against the effects of drinking it. Others maintain, that it is much more probable the first men should have had the use of *wine*; which is a liquor so generally useful and agreeable that it could not be unknown even to Adam. Jesus Christ tells us that the first men were surprised by the deluge while they were eating and *drinking*, which is commonly understood of such as drink *wine*. We may say, that though Noah knew the intoxicating quality of *wine*, yet he might think, that the quantity he drank of it was not capable of causing drunkenness.

Hardly any sacrifices were made to the Lord, but they were accompanied by libations of *wine*. See Exod. xxix. 40. Numb. xv. 5, 7. *Vide* VINES and GRAPE.

There were many excellent vineyards in Palestine. Jacob says of his son Judah, "He washed his garments in *wine*, and his clothes in the blood of grapes." Gen. xlix. 11. The use of *wine* was forbid to the priests during the time they were in the tabernacle, employed in the service of the altar. Lev. x. 9. This liquor was also forbid to the Nazarites, Numb. vi. 3. and whenever *wine* was forbid, all other intoxicating liquors were understood to be forbidden also. The Rechabites observed a strict abstinence from *wine*, in pursuance of the commands received from their father Rechab. Jer. xxxv.

In the style of the sacred penmen, *wine*, or the cup in which it is contained, often represents the anger of God: "Thou hast made us drink

the *wine* of astonishment." Psalm lx. 3. "In the hand of the Lord there is a cup, and the *wine* is red; it is full of mixture, and he poureth out of the same. But the dregs thereof all the wicked shall wring them out and drink them. Psalm lxxv. 8. The Lord says to Jeremiah, xxv. 15. "Take the *wine-cup* of this fury at my hand, and cause all the nations to whom I send thee to drink it."

Wine was administered medically to such as were sinking in trouble and sorrow, Prov. xxi. 4, 5, 6. "Give strong drink unto him that is ready to perish, and *wine* to those that be of heavy hearts." The Rabbins tell us, *Tract. Sanhedr.* that it was customary to give *wine* and strong liquors to criminals condemned to die, at their execution, to stupify them, to abate their fear and lull the sense of their pain. There were certain charitable women at Jerusalem, they say, who used to mix certain drugs with *wine*, to make it stronger, and more effectual in diminishing the sense of pain. It is thought a mixture of this kind was offered to Jesus Christ to drink, before he was fastened to the cross. Mark xv. 23. "And they gave him to drink, *wine* mingled with myrrh; but he received it not." [Opiates of various kinds were probably known and administered among the ancients.]

We read in the Evangelists of three drinks offered to our Saviour at his passion: St. Matthew says, xxvii. 33. that when they came to Calvary, they offered him *wine mixed with gall*; but when he had tasted it, he would not drink it. St. Mark says, xv. 22. that they offered him *wine mixed with myrrh*; but he would not drink it. St. Matthew says, xxvii. 48. that Jesus being upon the cross, a soldier filling a sponge with *vinegar*, put it on the end of a reed, and raised it to his mouth. *Vide* VINEGAR. This is entirely different from the former. The business is, to reconcile Matthew and Mark, and to determine whether the *wine mingled with gall*, mentioned by Matthew, be the same as the *wine mixed with myrrh* of Mark.

The text of Matthew, xxvii. 33. "Ὁξος μετὰ χολῆς μεμιγμένον, [*Syr. Origen. Jerom.*] in several Greek copies, intimates, that they offered our Saviour *vinegar* mingled with gall. But many excellent manuscripts, as well as the Vulgate, read *wine*, with Mark, also many of the ancients, both Greeks and Latins.

To reconcile these Evangelists, some have advanced, that Matthew having wrote that *wine mixed with gall*, was offered to our Saviour;—Mark intended to express the bitterness of the gall by the word *myrrh*, which is a very bitter ingredient. Others have thought, that Matthew,

writing

writing in Hebrew, [Syriac,] used the word *rosch*, which signifies *poison*, *bitterness*; and that Mark, meaning to specify the sort of bitterness, rendered it *myrrh*; which the Greek interpreter of Matthew translated *gall*, thinking this was the bitterness intended by his original.

[Michaelis was of this opinion; but, it has its difficulties; notwithstanding which the probability is, that both writers intend the same potion, though described under terms somewhat different. It is very likely that the cause of that difference was some duplicity of import in the language of the country, whether verbal, or written.]

Some have conceived that these were two potions offered our Saviour at different times; that the devout women who attended on him offered him *myrrhed wine*, to diminish his sense of pain, whereas that of the soldiers was *wine mingled with gall*. [q. was the first potion particularly prepared by friends, the second common to ordinary criminals? See *WINE of the condemned*.]

Many think, that *myrrh* had almost the same effect in *wine* as incense; that it stupified the patient, caused a kind of intoxication, and counteracted the sense of pain. They gave to elephants *wine* in which incense had been mixed, to inebriate them, and take away their horror at shedding blood; says the Third Book of Maccabees. Apuleius, *Metam. lib. viii.* says, that a person had fortified himself against the violence of blows by taking a potion of myrrh: also *lib. x. Sed obfirmatur myrrhæ præsumptione, nullis verberibus ac ne ipsi quidem succubuit igni. Vide GALL.*

WINE of Helbon. בִּין חֶלְבֹן. Ezekiel, xxvii. 18. speaks of a kind of excellent *wine*, sold at the fairs of Tyre: he calls it *fat wine*. Heb. *Wine of Helbon*. This *wine* was well known to the ancients, under the name of *Chalibonium vinum*. It was made at Damascus; the Persians had planted vineyards there on purpose, says Posidonius, quoted by Athenæus, *Dipnosoph. lib. i. Vide Strab. lib. xv. Plutarch, de Fortun. Alexand.* This author says, that the kings of Persia used no other *wine* for their common drink.

WINE of Libanus. Hosea, xiv. 7. speaks of this *wine*: "The scent thereof shall be as the *wine of Libanon*." The *wines* of those sides of mount *Libanus* that had a good aspect were heretofore much esteemed. They commend that of *Biblos*; and even to this day the *wines* of *Libanus* are in repute. But some think, that *wine of Libanus* may signify a sweet-scented *wine*, *wine* in which perfumes are mixed, or drugs to exalt its flavour. Odoriferous *wines* were not unknown to the Hebrews. In Cant. viii. 2.

mention is made of a medicated *wine*, *Vinum conditum*, *wine* mixed with perfumes, [spiced. Eng. Tr.] Wisdom, ii. 7. notices a precious sort of *wine*, which probably was perfumed. "Let us fill ourselves with costly *wine* and ointments." *Nectar* was also a *wine* of the same nature. The Hebrew word נֶקְטָר *Nectar* signifies *Suffiri*, *suavi odore perfundi*; to be perfumed.

The *wines* of *Palestine* being heady, were usually qualified with water, that they might be drank without inconvenience. Prov. ix. 2, 5. "She hath mingled her *wine*, she hath also furnished her table. Come, eat of my bread, and drink of the *wine* which I have mingled." And Psalm lxxv. 8. "In the hand of the Lord there is a cup,—it is full of mixture." The priests of Bel said to the king of Babylon, Bel. 11. "Sir, do you mingle the *wine* yourself, and set the meat upon the altar of Bel." Rev. xviii. 6. "In the cup of the whore, mingle as much again as she has mingled for others." Fulgentius says, in the second book of Mythologies, that the *wine* of Sarepta, a city of Phœnicia, was so strong, that the greatest drinkers could hardly drink above a pint of it.

[I think it likely that this *mingling of wine* is rather two kinds of *wine* mingled together, to improve their flavour; as rough with smooth, over sweet *wine* with other of a weaker relish, &c. Those who "sat long over *wine*," were too good judges to admit of water as an improvement. The cup of *mixture*, Rev. xviii. possibly, means some of the lees—to be drank off to the very dregs: as they did not keep their *wine* bottled, but in larger quantities, so when they drew it off, some *mixture* might accompany the clear liquor:—but, rather a potation mingled with drugs, i. e. *aphrodisiacs*, exciting to the purposes of this mystical harlot. Comp. FRAGMENTS, Nos. DCLXIX. et seq.]

WINE of Astonishment, Psalm lx. 3. יִין תִּרְעֵלָה, may represent the cup of God's anger, with which he inebriates the wicked; or, rather, according to the Hebrew, the cup of the *wine* of affliction, impregnated with its lees: it might also be translated, *wine of trembling*, that produces death, that poisons, that stupifies, Psalm lxxv. 8. The LXX. translate it, *wine that stings inwardly*, that causes affliction, or compunction: Aquila—*wine of stupefaction*: Symmachus, *wine of agitation*, or disturbance.

WINE of the Palm-tree, (Vulgate, *Sicera*, Deut. xiv. 26, et passim.) is made of the sap of the palm-tree. It is common in the East.

WINE of Libation, Deut. xxxii. 38. Esth. xiv. 17. was the most excellent *wine*, poured on the victims in the temple of the Lord. Or,

pure wine, because in libations they used no mixture.

The wicked eat the bread of impiety, and drink the wine of iniquity, Prov. iv. 17. they are maintained by ill-gotten goods; or, they abuse the good things that God gives them; they offend him by their abuse of the comforts of life.

WINE of Uprightness, Cant. i. 4. **יין טהור**, vii. 9. Prov. xxiii. 30. good wine, true and excellent wine, [NEAT wine; but vide the FRAGS. on SOLOMON'S SONG, Nos. CCCXXVIII. also VINDICATION.] Jerom has translated the Hebrew by *Vinum quod ingreditur blandè*, instead of *Vinum rectitudinem*, as the text. Horace has well expressed this thought,

generosum et lene requiro,
Quod curas abigat, quod cum spe divite manet
In venas animumque meum.

HORAT. lib. i. Ep. 15.

A feast of wine is that in which wine abounds. See Eccles. xxxi. 41. xxxii. 7. xlix. 2. Or, a festival of solemnity, a banquet of invitation: for usually they drank no wine at their ordinary meals. See Isaiah xxii. 13. xxiv. 9, 11.

Hosea ix. 2. *Vinum mentietur eis*; their wine shall fail them, their vines shall delude their expectations, shall not produce any wine.

WINE of the condemned, Amos ii. 8. may be understood of the wine given to condemned criminals; as above on Proverbs xxxi. 6. and the Evangelists. Diodorus Siculus, lib. i. p. 62. speaks of a wine in Egypt, to dispel sorrow and to appease anger. Homer says, that in Egypt Helen learned the composition of *Nepenthe*, which effects forgetfulness of evils. But another interpretation may be commodiously given to this passage of Amos, **יין שווא**, LXX. *Oïvon êk sukoφavtîwv*, wine earned by their slanders; they drink the wine, they make themselves merry, at the expence of those whom they had unjustly condemned. The Chaldee, the wine of rapine, [of fines, mulcts, penalties, obtained by false accusation.]

New WINE, which is not to be put into old bottles, Matt. ix. 17. Mark ii. 22. Luke v. 37. the Holy Ghost, with which the apostles were to be replenished after our Saviour's ascension. Vide FRAGMENTS, No. LVIII. BOTTLE.

WISDOM, *Sapientia*; in Greek **Σοφία**, *Sophia*; Hebr. **חכמה**, *Chachemah*. The Jews understand in a greater latitude the words *wise* and *wisdom*, than either the Greeks or Latins. With them,

1. WISDOM signifies *understanding*, or the knowledge of things supernatural and divine. It occurs in this sense in the Psalms, &c. This

wisdom Solomon entreated of God with so much earnestness; and God granted it to him with so much liberality. [SACRED UNDERSTANDING.]

2. WISDOM expresses *quickness of invention*, and dexterity in the execution of works, which require not so much strength of body, as exertion of mind. God told Moses, that he had filled Bezaleel and Aholiab with *wisdom* and understanding, and knowledge, to invent and perform several sorts of work for the tabernacle. Exod. xxviii. 3. xxxi. 3. [INGENUITY.]

3. WISDOM is used for craft, *cunning*, and stratagem; whether good or evil. It is said, Exod. i. 10. that Pharaoh dealt *wisely* with the Israelites, when he oppressed them in Egypt. It is observed, 2 Sam. xiii. 3. of Jonadab, the friend of Ammon, and nephew of David, that he was very *wise*, i. e. very subtle and crafty. And Job says, v. 13. that God "taketh the *wise* in their own craftiness." And Solomon, Prov. xiv. 8. "the *wisdom* of the prudent is to understand his way." [SUBTLETY.]

4. WISDOM is taken for doctrine, *learning*, and experience. Job xii. 2, 12. "With the ancient is *wisdom*, and in length of days understanding; with him is *wisdom* and strength, he hath counsel and understanding." Job xv. 2. "Should a wise man utter vain knowledge, and fill his belly with the east wind?"—or, shall he explain the cause and origin of it? Job xxxviii. 37. "Who can number the clouds in *wisdom*?" And Psalm lviii. 5. the deaf adder "will not hearken to the voice of the charmer, charming never so *wisely*." Pharaoh set Joseph over all his house, to teach his senators wisdom. cv. 22. [SAGACITY.]

5. WISDOM is sometimes taken in Scripture to denote the talents of magicians, enchanters, fortune-tellers, sooth-sayers, and interpreters of dreams. [SCIENCE.]

6. WISDOM is put for the *Eternal Wisdom*, the Word, the Son of God. Prov. iii. 9. By *wisdom* God established the heavens and founded the earth; this *wisdom* the Lord possessed "from everlasting, from the beginning, or ever the earth was." Prov. viii. 22, 23. It existed before God created any thing, and was present with the Creator at his production of sensible beings. It was established over all the creation, &c. See also Wisdom, vii. 22, 26. viii. xvii. 12, 26. ix. 1, 2. xviii. 15. and Ecclesiasticus xxiv. 5, 6, 7, &c. where are magnificent commendations, not only of *wisdom*, as a virtue, but also as the Word, the only Son of God, before all worlds.

7. WISDOM of the flesh, *wisdom* of this world, human *wisdom*, are spoken of by St. Paul, as opposed to true *wisdom*, to the *wisdom* of Jesus Christ,

Christ, to the wisdom of the Spirit. 1 Cor. i. 19, 20, 21. ii. And St. James, iii. 14, 15, &c. speaks of an earthly wisdom, sensual and devilish, opposed to "the wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." It dissembles not, is not harsh, &c.

WISDOM, *Book of*, or, as the Greeks read Σοφία Σολομωντος, the *Wisdom of Solomon*, is quoted by some of the ancients under the Greek name *Panaretos*; *q.* a collection or treasury, of all virtue, or instructions to bring us to virtue. The principal purpose of the author is, to instruct kings, the great, the judges of the earth. To incline them the more effectually to the study of wisdom, he assumes the name of Solomon, and proposes him as their pattern: he shews them the methods of attaining wisdom, and proves that the means are not out of their reach. He threatens the wicked with the judgments of God, shews their despair in another life at seeing the happiness of the just: proves the advantages men obtain by wisdom; and gives the character not only of wisdom as a virtue, but also of the eternal and uncreated wisdom. We find noble and great conceptions of the Deity in this book.

The original of this work is in Greek; and it does not appear that it was ever extant in Hebrew, notwithstanding what some have thought. We find none of those *Hebraisms*, or *Barbarisms*, which are hardly avoidable in translating from Hebrew. The author wrote Greek very well: he had read Plato and the Greek poets. He even borrows expressions peculiar to the Greek poets, as *Ambrosia*, chap. xix. 20. *Gr.* the river of forgetfulness, or *Lethe*, chap. vii. 13. the kingdom of *Pluto*, or *Hades*, chap. i. 14, &c. His style abounds with epithets, is swelling, poetical, obscure, and figurative. The Jewish authors had some knowledge of him, and have quoted him; but what they cite is taken out of the Greek. He always quotes Scripture according to the LXX. even when they depart from the Hebrew; which is a proof that this book was written originally in Greek.

The *Latin* translation that we have of this book is not of Jerom. It is the ancient *Vulgate*, used by the church at the beginning, and made from the Greek long before Jerom, who acknowledges that he did not meddle with the translation of this work. *Præf. in Lib. Salom.* The translator is very ancient, and keeps very close to the text. But though he lived in an age wherein the *Latin* tongue was in its purity, yet he often introduces words that are not used by

the best authors in his sense. So he puts *honestas* for riches, *honestus* for a rich man; *respectus*, or *visitatio*, for the punishment of God on wicked men; *supervacuitas*, for vanity, or vain-glory; *animalia supervacua*, for dangerous, or noxious animals, &c.

The author of this book is unknown. Some ascribe it to Solomon, and imagine that he wrote it in Hebrew, and that it was afterwards translated into Greek; that the original being lost, the Greek has since supplied the place of the original. They observe, that in this work Solomon shews himself, if not more clearly, at least as conspicuously, as in any of his works, that are not disputed; that it is not unworthy of this wise prince; that the fathers often quoted it under his name; and that in the title it bears the name of Solomon. But if this book really belongs to this prince, how comes it that the Jews never admitted it as canonical? How comes it not to be found in the Hebrew?—that no one has ever seen it in this language?—that the translator says nothing of such a fact, and that the style shews no tokens of this pretended original? See Jerom, in *Prolog. Galeatus*.

St. Austin once thought, that the book of *Wisdom*, and that of *Ecclesiasticus*, were by the same author; but he soon discovered his mistake: he does not declare his judgment concerning the author of the *Book of Wisdom*, but acknowledges, that learned men were of opinion it is not Solomon's; nor is it probable that it can belong to Jesus, son of Sirach, the author of *Ecclesiasticus*. Jerom says, that some of the ancients imputed it to Philo the Jew: *nonnulli scriptorum veterum hunc esse Judæi Philonis affirmant*. These words have afforded matter of dispute: Some have thought that Philo the Jew of Alexandria, whose works are extant, and who lived under the emperor Caius, was the author of the *Book of Wisdom*. Lyran. in *Sap. Galatin. de Arcan. Cath. Fid. lib. i. cap. 4.* Ludov. Vives, in *Aug. de Civit. Dei, lib. xvii. cap. 20.* Others look on this opinion as an error. Jacob. Faber. Vien. *Ep. apud Lorin. in Sap. Præf. cap. 2.* Others pretend, that the Philo mentioned by Jerom is more ancient than the Alexandrian Jew. Driedo de *Eccles. Dogm. lib. i. cap. 4.* Michael Medina de *recta in decem fide, lib. vi. cap. 12.* Genebr. ad *An. 3860.* Melch. Canus de *locis Theol. lib. i. cap. 11.*

And indeed we hear of three writers named *Philo*. The first (they say) lived under Ptolemy Philadelphus. The second is *Philo* of Biblos, cited by Eusebius and by Josephus. The third is *Philo* the Jew, who lived in the time of the emperor Caius. The first *Philo* is obscure, no author

author has mentioned him. The second was a Pagan, who wrote the history of Phœnicia in Greek. *Philo* the Jew is well known. The *Book of Wisdom* could not be composed by the first, because, probably he never existed: nor by the second, because he was a Heathen: nor by the third, who was not so much as a Christian, though he lived in the time of Christianity. Besides, the style of *Philo* and that of this writer are very different. Lastly, we know none of the fathers, either before Jerom, or since, who have ascribed this work to *Philo*; nor does Jerom himself ascribe it to him.

Grotius, *Præf. de Sapient.* suggests that this book was wrote by some Jew, (as he thinks) in Hebrew, after the time of Esdras, and before the pontificate of the high-priest Simon. He thinks for this reason it was placed before Ecclesiasticus. It was traslated, he says, by some Christian author, who understood Greek well enough, but who took great license in his translation, not confining himself to the words of his original: he adds some strokes, and some sentiments, derived from Christianity. Hence it mentions the universal judgment, the happiness of the righteous, and the punishment of the wicked, in a manner more distinct and express than we find generally in the books of the ancient Hebrews. An hypothesis so singular required the confirmation of reasons and arguments.

Cornelius à Lapede believes this book to have been written in Greek by a Jewish author (after the captivity of Babylon, and about the time of Ptolemy Philadelphus, king of Egypt,) whom he even suspects might be one of the seventy interpreters; for Aristæus relates, that this prince proposed to each of these interpreters some question concerning good government. This book, being an instruction for princes, might have been written on this occasion. He adds, that the opinion which ascribes it to *Philo*, might easily have originated in the following equivocal terms:—Solomon had two names, *Solomon* and *Jedidiah*; the latter signifies, *Friend of God*; in Greek *Philo* or *Philos*, signifies a friend. The Rabbins, when they quote *Philo*, call him *Jedidiah*. It was imagined, that because the title of this book was *The Wisdom of Philo*, that this signified *Philo* the Jew, whereas it stood for *Solomon*. This conjecture may be regarded as ingenious.

The Jews never acknowledged the book of *Wisdom* as canonical: several of the fathers and churches rejected it from their canon. Athanas. in *Synopsi*. Epiphani. de *Ponderib. et Mensur.* Jerom, *Prolog. Galeato*, et in *Zach.* viii. cap. 11.

et in *Ep.* 115. Origen, in *Psalm.* li. Melito, *Ep. ad Onesim.* Euseb. *Hist. Eccles. lib.* iv. cap. 28. Gregor. Nazianz. Cyrill. Hierotol. *Laodicæne Synod.* Athanas. *Ep. Festali Damascen. lib.* iv. cap. 18. de *Fide orthodoxa*, &c. Lyras. in *Sapient.* and Cajetan, in *Esther, ad finem*, did not admit it as indisputably canonical. But others of the ancient Fathers owned it, and quoted it as Holy Scripture. The sacred authors of the New Testament have alluded to it. The councils of Carthage, A. D. 397; of Sardis, A. D. 347; of Constantinople, A. D. 692; of Toledo, A. D. 675; of Florence, A. D. 1438; and, lastly, that of Trent, Sess. IV. received it into the list of canonical books.

The book of *Wisdom* is ascribed by the Musulmans to their *Locman*. They tell us this famous writer was not a *Nabi*, or prophet, but only a *Hakim*, or wise man. The author of *Wisdom* often puts *The Word of God*, for God himself; and I doubt not but that St. John the Evangelist had him in view. *Philo* has used it in the same sense, which might easily have given rise to the suspicion that *Philo* was the author of the book of *Wisdom*. Vide FRAGMENTS, No. IX. Comp. No. DCXIII. et seq.

[WITCH, of Endor, see PYTHONESS.]

[WITCHCRAFT, INCHANTMENTS, CONJURORS. There were, (and are still) in the East, many kinds of practices, whereby an insight into futurity was attempted to be obtained by those who used them. Moses prohibited the profession of them, and Saul slew those who studied them. In the gospel history we find mention of some "who used curious arts." There is no doubt but that the distinctions of these arts are expressed in Scripture, and probably they are allied to what Niebuhr tells us are now current in Arabia.]

WITNESS, one who bears testimony to any thing: thus it is said,—you are a witness—a faithful witness—a false witness—God is witness, &c.

Witness, in Greek *Μάρτυς* or *Μάρτυρ*, *Martyr* or *Martyr*, signifies one who gives testimony to the truth, though at the expence of his blood, his life, his estate, &c. Jesus Christ is the faithful witness, Rev. i. 5. the Martyr of truth and justice. God promises to give to his two witnesses (which some think to be *Enoch* and *Elijah*) the spirit of prophecy, Rev. xi. 3. after which (says he) they shall be put to death. See TESTIMONY.

The law appoints, that two or three witnesses should be credited in matters of judicature; but not one witness only: Deut. xvii. 6, 7. When any one was condemned to die, the witnesses were

were the first to begin the execution. They threw the first stone, for example, if the party were to be stoned. The law condemned a *false witness* to the same punishment as that he would have subjected his neighbour to, Deut. xix. 16, 17, 18, 19. Jeremiah calls God a judge, and *witness*; chap. xxvii. 23. i. e. He does not stay for any one to accuse the wicked to him; he has no need of the testimony, or accusation, of men, to know the demerit of the guilty: he accuses them himself, he punishes them, he condemns them; he knows all their misdemeanors by his wisdom, his justice, his infinite penetration, &c.

Isaiah, lv. 4. gives the name of *witness* to the Messiah: "Behold, I have given him for a *witness* to the people, a leader and commander to the people." God sent him to give testimony to the truth, and to bring men into the ways of justice and salvation. Hosea, xi. 12. says, that when Ephraim deceived the Lord, and forsook his worship for that of the golden calf, Judah walked with his God as a faithful *witness*." The Jews tell us, that the tribe of Judah signalized its fidelity and courage, by entering first into the Red Sea; while the other tribes hesitated, and durst not venture, though Moses assured them of the protection and assistance of God. This action of Judah God intended to recompence, by settling the royal power in this tribe. *Apud Hieron. in Osee* xii. Malachi, iii. 5. threatens perjured persons, calumniators, adulterers, and other wicked men with the vengeance of the Lord, and says, the Lord shall be a ready [*swift*] *witness* against them: he is both *witness* and judge, as observed before. This is explained of the coming of the Messiah, or of the last judgment. Jesus Christ was *witness* and judge against the hardened and incredulous Jews. See John xvi. 8.

The Prophets are the *witnesses* of our belief; they *witness* the truth of our religion. St. Paul, Heb. xii. 1. calls them a cloud of *witnesses*. The Apostles are still further *witnesses* of the coming, the mission, and the doctrine of Christ. If Jesus Christ is not risen, says St. Paul, then are we false *witnesses*. 1 Cor. xv. 15. We are *witnesses*, says St. Peter, Acts x. 39, 41. of all that Jesus did in Judea: he chose a small number of persons to be *witnesses* to him: and when the Apostles thought fit to put another in the place of Judas, Acts i. 32. they selected one who had been a *witness* of the resurrection along with themselves.

[WOE, is used in our translation where a somewhat softer expression would be at least equally proper: "Woe to such an one!" is in

our language, a threat, an imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person: but this is not always the meaning affixed to this word in Scripture. We have the expression, "*Woe is me,*" i. e. *alas, for my sufferings!* and "*Woe to the women with child, and those who give suck,*" &c. i. e. *Alas, for their redoubled sufferings, in times of distress!* It is also more agreeable to the gentle character of the compassionate Jesus, to consider him as *lamenting* the sufferings of any, whether person, or city, &c. than as *imprecating*, or even as *denouncing* them; since his character of judge formed no part of his mission. If, then, we should read, "*Alas, for thee Chorazin! Alas, for thee Bethsaida!*" we should do no injustice to the general sentiments of the place, or to the character of the person speaking. This, however, is not the sense in which *woe* is always to be taken; as when we read "*woe to those who build houses by unrighteousness, and cities by blood:*" *woe to those who are "rebellious against God,"* &c. &c. in numerous passages, especially of the Old Testament. The import of this word, then, is in some degree qualified by the application of it: where it is directed against transgression, crime, or any enormity, it may be taken as a threatening, a malediction; but, in the words of our Lord, and where the subject is suffering under misfortunes, though not extremely wicked, a kind of lamentatory application of it should seem to be most proper.]

WOLF, *Lupus*; in Greek Λύκος, *Lycos*; in Hebrew זאב, *Zeeb*. A wild creature, very well known. The Scripture notices these remarkable things respecting the *wolf*:

1. It lives upon rapine. 2. Is violent, cruel, and bloody. 3. Voracious and greedy. 4. Seeks its prey by night. 5. Is very sharp-sighted. 6. Is the great enemy of sheep. That Benjamin shall ravine as a *wolf*. Gen. xlix. 27. False teachers are *wolves* in sheep's clothing. Persecutors of the church, and false pastors, are also ravenous *wolves*.

The prophets speak of *evening wolves*. Jeremiah, v. 6. "A *wolf* of the evening shall spoil them." And Habakkuk, i. 8. "Their horses are more fierce than the *evening wolves*." And Zephaniah, iii. 3. "Her judges are *evening wolves*." Jerom on Habakkuk observes, that towards *evening wolves* are more dangerous, as being more hungry. Instead of *wolves of the evening*, the LXX. translate, *wolves of Arabia*; because the Hebrew word *Arab* [אֲרָב *Oreb*,] signifies both the evening and *Arabia*. *Wolves* indeed are common in *Arabia*, but they have nothing

nothing peculiar in that country; so that there can be no reason to prefer this translation.

The Chaldean interpreters explain—Benjamin shall ravine as a *wolf*, of the altar of burnt-offerings at Jerusalem, which stood in the tribe of Benjamin. Others refer it to that violent seizure by the sons of Benjamin, of the young women that came to the tabernacle at Shiloh. Judg. xxi. 21. Others refer it to Mordecai, or to Saul, who were of the tribe of Benjamin. Others explain it of St. Paul, who was also of this tribe; and this interpretation has commonly prevailed among Christian interpreters. Tertull. *contr. Marcion. lib. v. cap. 1.* Ambros. *de Benedic. Patriarch. cap. 12.* Jeron. in *Isai. lib. iv. et in Osee, lib. ii.* Augustin. &c.

The *wolf* is a fierce creature, abiding in forests, ravenous, greedy, crafty, of exquisite quickness of smell: his head is something square, his hair inclined to grey. It is commonly said, that what makes him so voracious is, that he has but one very large, short gut, in which his food stays but a little time. But this is a popular mistake: his guts are as long as those of other animals; or as a dog's, being himself a kind of wild dog. Dogs carried from Europe into New Spain have degenerated into *wolves*.

Isaiah, xi. 6. lxxv. 25. describing the tranquil reign of the Messiah, says, "The *wolf* shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them." Our Saviour, Matt. x. 16. says, that he sends his apostles as sheep among *wolves*. Luke. x. 3. And, indeed, both Jews and Pagans, like ravenous and voracious *wolves*, persecuted and slew almost all the apostles and disciples of our Saviour. But at last these same *wolves* themselves became converts, and docile as lambs: St. Paul, one of the most eager persecutors of the church, was afterwards one of its most zealous defenders.

WOMB. The fruit of the *womb* is children: Gen. xxx. 2. and the Psalmist, cxxvii. 3. describes children as the blessing of marriage. Psal. cxxxii. 11. I will give you a son of your own to inherit your throne. Psal. xxii. 10. Lord, thou art my God from my mother's *womb*.

WOMAN. The Lord having created all animals in pairs, male and female, and having brought them to Adam, in his review of them he could not discover any one like himself, or created as a fit companion for him. Gen. ii. 20. Hereupon it is thought he supplicated God to give him a companion and assistant, as he had done to the animals. God therefore cast him into a profound sleep, and while he was sleep-

ing, took a rib from his side, of which he formed *woman*. When Adam awoke, he perceived her, and said, "This is bone of my bone, and flesh of my flesh; she shall be called *Woman*, because she was taken out of man." Wherefore a man shall forsake father and mother, and be united to his wife; and they two shall be but one flesh; or, they shall be but one in two different bodies, because of the production of children, which are derived from both.

Some writers have fancied, that Adam was created of both sexes; because it is said "in the image of God created he him; male and female created he them:" this is said on the sixth day; and in the following chapter the sacred author relates the formation of the *woman* as above; it is therefore inferred, that man was already formed male and female, before Eve was created. Others guess that the bodies of Adam and Eve were created on the sixth day, but inserted sideways in each other; that afterwards God sent a deep sleep on Adam, and separated the *woman* from him: and thus they explain those words, "He took one of his ribs, and closed up the flesh instead thereof." The Hebrew may be thus translated: "he took one (*the woman*) out of his side, and put flesh in its place." Rabb. Samuel, Manasseh Ben-Israel, Maimonid. Eugubin. in *Genes. in Cosmopæia*. Others consider the man and the *woman* as created on the sixth day, according to Gen. i. 27. and that what is related chap. ii. 20, &c. is only a recapitulation, or a supplement, to what had been before mentioned concisely. [Comp. what has been suggested on the article PENTATEUCH, respecting *duplicate Records*, used by Moses in composing this history.]

Some think that the manner in which the creation of the *woman* is related by Moses, ought to be understood metaphorically and allegorically, and not truly and historically. It must be owned, that the relation of the sacred penman seems to call for an explication more sublime than that of the bare letter; but it is dangerous to weaken the literal truth of Scripture; and the Fathers always explained this passage literally.

[The Brahmans represent the different *castes* into which their population is divided as being derived from the different parts of the body of the first man,—the labourers from his arms—the learned from his head, &c. Much like the pious Mr. Henry, who says the *woman* was not derived from his feet, to be trampled on;—nor from his head to govern him; but from his side, to be treated with affection and tenderness. This seems to meet the allegory alluded to by our author.]

Some

Some Rabbins think, that God had created for Adam a former wife, before Eve. See LITTA.

Profane authors relate of Prometheus, that he formed man of the mud of the earth, and stole fire from heaven to animate him. Jupiter, provoked at this theft, ordered Vulcan to form a woman also of the mud of the earth, who having received from all the gods some gift, was called *Pandora*. Jupiter gave her a box full of miseries and diseases, to give to her intended husband Prometheus; but he declined the connexion. Epimetheus married *Pandora*, accepted the box from her, and opened it: immediately the diseases and misfortunes flew out, and spread themselves over mankind. He hastened to shut it up again, but it was too late: the evils were already abroad; and at the bottom of the box there only remained HOPE. [This is understood to allude to the fall of man, by means of woman.]

Woman was created as a companion and assistant to man; equal to him in authority and jurisdiction over the animals: but after the fall, God subjected her to the government of man. Gen. iii. 16. "Thy desire shall be to thy husband, and he shall rule over thee." Beside the duties prescribed by the law, common to men and women, certain regulations were peculiar to this sex; as those respecting legal uncleanness during their ordinary infirmities, those attending child-bearing, &c. The law does not allow any action of the woman against the man; but it permits the husband to divorce his wife, and to cause her to be stoned, if she violate her conjugal vow: and when the tokens of virginity could not be found in wives newly married, their husbands might put them away.

The Rabbins say, that whatsoever is forbid to men in the negative precepts of the law, is also forbid to women; but they are not bound to those affirmative precepts which require a fixed time for their performance, on account of the weakness and delicacy of their sex, of their obedience to their husbands, and of the services they are obliged to perform for them. They ought to inform their husbands of their monthly periods, that they may not approach them. Moreover, when they kneaded their bread, they were to make a little cake, which was formerly offered to the Lord, but at present is thrown into the fire. Lastly, they were to light up a lamp in their houses on Friday evening, against the night of the Sabbath. These the Rabbins call precepts of the women.

If a married woman made a vow, of whatever nature, she was not bound by it, if her

VOL. II. PART XXXI. Edit. VI.

husband forbade it the same day. But if he stayed till the next day before he contradicted it, or knowing the thing, if he held his peace, he was then supposed to consent to it; and the woman was bound by her vow. Numb. xxx. 7, &c. See 1 Cor. vii. 2, &c. for the duties of women towards their husbands. The apostle would have them submissive; as to Christ, Eph. v. 22. He forbids them to speak or teach in the church; or to appear there with their heads uncovered, or without veils, 1 Cor. xi. 5. xiv. 34. He does not allow a woman to teach, or to domineer over her husband; he would have them continue in submission and silence. He adds, that the woman shall be saved in bearing and educating her children, if she brings them up in faith, in charity, sanctity, and a sober life. See Titus, ii. 4, 5. and 1 Peter iii. 1, 2, 3. where modesty is recommended to them, with great care in avoiding superfluous ornaments, and unnecessary finery. Comp. FRAGMENTS, No. DCLXX.

[WONDER, is some occurrence, or thing, which so strongly engages our attention, by its surprising greatness, rarity, or other properties, that our minds are struck by it into astonishment. Wonder is also pretty much synonymous with sign, "if a prophet give thee a sign, or a wonder," says Moses, Deut. xiii. 1. and "if the sign or wonder come to pass," &c. Isaiah says, he and "his children are for signs and wonders," chap. viii. 18. i. e. they were for signs—indications of—allusions to—prefigurations of—things future, that should certainly take place; and they were to excite notice, attention and consideration in beholders; to cause wonder in them.

WONDER also signifies the act of wondering, as resulting from the observation of something extraordinary, or beyond what we are accustomed to behold.]

WOOD, *Lignum*. This term is often put for trees.

"Ye shall not serve gods, the work of men's hands, wood and stone;" that is, idols made of wood or of stone, Deut. iv. 28.

Moses sweetened the waters in the desert, by casting into them some of the wood *Alvah*. Exod. xv. 25. See ALVAH.

Jeremiah, xi. 19. has a remarkable passage, *ἡμῶν γὰρ πρὸς τὸν κύριον*, LXX. *Ἐμβάλωμεν ξύλον εἰς ἄπρον αὐτοῦ*. [English Translation; Let us destroy the tree, with the fruit thereof.] The prophet, speaking of our Saviour's passion; describes the rage of his enemies in these terms; *Mittamus lignum in panem ejus*, &c. "Let us cast wood into his bread, let us destroy him from off the land of the living; and let his

3 F div. 2.

name

name be known there no longer." Several senses are affixed to this text. The Hebrew says, literally, "Let us corrupt wood in his bread:" Let us put poisonous wood, let us grate some mortal root into his food, that may cause him to die, that may poison him. Louis de Dieu translates it, Let us break wood on his flesh. The Hebrew word that signifies bread, sometimes also stands for flesh. Glassius, Let us corrupt wood in his bread; or let us corrupt his bread in the wood; let us poison the kneading trough, in which he kneads his bread. [This is not an Eastern idea. Comp. FRAGMENTS, No. DCXCVII.]

WOODS. There is frequent mention in Scripture of woods or groves, wherein a thousand infamous things were committed in honour of false deities; "he sacrificed and burnt incense on the high places, and on hills, and under every green tree;"—*sub ligno frondoso*.

[The Talmudists determine that "it is lawful for cattle to feed in common in the woods; yea, for the tribe of Judah to feed (cattle) in the tribe of Naphtali." *Tal., Jerus. Buva Bathra. fol. 15. 1.*]

WORD, in Hebrew דבר *Dabar*; in Latin, *Verbum*, or *Sermo*; in Greek, Πῆμα, *Rhema*, or Λόγος, *Logos*. In Scripture it is often put for thing or matter: as Exod. ii. 14. "Surely this thing [Heb. word] is known. To-morrow the Lord shall do this thing [Heb. word] in the land," Exod. ix. 5. "I will do a thing [Heb. word] in Israel, at which both the ears of every one that heareth it shall tingle," 1 Sam. iii. 11. "And the rest of the acts [Heb. words] of Solomon," 1 Kings xi. 41.

Sometimes Scripture ascribes to the word of God certain supernatural effects; or represents it as animated and active. So, *He sent his word, and healed them*. The book of Wisdom ascribes to the Word of God the death of the first-born of Egypt. Wisdom, xviii. 15. xvi. 26. ix. 1. xvi. 12. the miraculous effects of manna; the creation of the world; the healing of those who looked up to the brazen serpent. The centurion in the Gospel says to our Saviour, Matt. viii. 8. "Speak the word only, and my servant shall be healed." And Jesus Christ says to the devil that tempted him, Matt. iv. 4. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." *Vide WORD, MEMRA, infra. Also, ADDITION, Rhema.*

WORD, *Verbum*. The word of God is taken either, 1. for that internal word heard by the prophets, when under inspiration from God, or 2. for that which they heard externally, when

God spoke to them; as when he spoke to Moses, face to face, or as one friend speaks to another, Exod. xxxiii. 11. or—3. for that word which the ministers of God, the priests, the apostles, the servants of God, declare in his name to the people. When Ehud, judge of Israel, came to Eglon, king of Moab, he said to him, Sir, I have a secret commission to you from God, Judg. iii. 19, 20. or—4. For what is written in the sacred books of the Old and New Testament.

WORD also signifies the command of God. Psal. cvii. 20. He sent forth his word and healed them; he spake but one word, and health was restored to them: and Psalm cxlvii. 18. "He sendeth out his word and melteth them;" i. e. the ice or hail: a word dissolves them. Thus the good centurion said to Jesus Christ, Luke vii. 7. "Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed."

The words of my sins, the words of a lie, of iniquity, of songs; the words of knowledge, of understanding, of discipline, or conduct, may be explained either of sins, of a lie, of knowledge, &c. or of discourses uttered along with them.

Verbum Regis, the orders of the king; *Verbum malum*, a scandal; *Loquar verbis meis*, I will tell my reasons. *Verbis tuis facite stateram*; make a balance for your words; never speak them before you have well weighed what you have to say: David praised the Most High by the words of his song; by Psalms composed to his glory. The word of promise, the word of faith, the word of the cross, the word of wisdom, the word of life, the word of the truth of the gospel, a form of sound words, are expressions easily understood. Sometimes the term word is redundant, as in this passage: *Posuit in eis verba signorum suorum*. God put his word of prodigies in them; which is only saying, he made them the depositaries of his power to perform miracles. Thus the word of promise only means promises. The word of the cross is that preaching which declares Christ crucified. The word of joy is that which proclaims a life to come, and which gives life to the soul. The sound word is that opposed to vain, deceiving, dangerous, lying discourses of wicked men and heretics.

WORD is also consecrated and appropriated to signify the only Son of the Father, the uncreated Wisdom, the second person of the most Holy Trinity, equal and consubstantial to the Father. St. John the Evangelist, more expressly than any other, has opened the mystery of the

the Word of God, when he tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." chap. i.

W^{ORD}, put for the Eternal Word, or the second Person of the Trinity. The Chaldee paraphrasts, the most ancient Jewish writers extant, generally use the name MEMRA, or WORD, where Moses puts JEHOVAH. It is thought, by interpreters, that under this term they allude to the Son of God, the second Person of the Trinity. Now their testimony is so much the more considerable, as having lived before or at the time of Jesus Christ, they are irrefragable witnesses of the sentiments of their nation on this article; since their *Targum*, or explanation, has always been, and still is, in universal esteem among the Jews. In the greater part of the passages where the sacred name occurs, these paraphrasts substitute *Memra Jehovah*, "דבריהם *Verbum Dei*, which signifies the WORD, and differs from *pitgama*, which in Chaldee signifies *discourse*. And as they ascribe to *Memra* all the attributes of Deity, it is concluded from hence that they believed the divinity of the Word

In effect, according to them *Memra* created the world; appeared to Abraham in the plain of Mamre, and to Jacob at Bethel. It was to *Memra* Jacob appealed to witness the covenant between him and Laban:—*Let the Word see between thee and me*. The same Word appeared to Moses at Sinai; gave the law to Israel; spoke face to face with that law-giver; marched at the head of that people; enabled them to conquer nations, and was a consuming fire to all who violated the law of the Lord. All these characters, where the paraphrast uses the word *Memra*, clearly denote Almighty God. This Word therefore was God; and the Hebrews were of this opinion at the time when the *Targum* was composed.

This *Memra* answers to the *Cachema*, or Wisdom mentioned by Solomon, Prov. iii. 9, 20. viii. 11, 12, &c. and by Jesus, son of Sirach, Eccles. i. ii. iii. &c.

The author of the book of Wisdom, who lived before Jesus Christ, expresses himself pretty much in the same manner. He says that God created all things by his Word, Wisd. ix. 1. *Qui facisti omnia Verbo tua*; that it is not what the earth produces that feeds man; but the Word of the Almighty that supports him, Wisd. xvi. 26 *Quoniam non natiuitatis fructus pascunt homines, sed Sermo tuus hos, qui in te crediderint,*

conseruant. It was this Word that fed the Israelites in the desert: it was the same Word that healed them after the biting of the serpents: Wisd. xvi. 12. *Neque herba neque malagma sanauit eos, sed tuus, Domine, Sermo, qui sanat omnia*. It was the same Word who by his power destroyed the first-born of the Egyptians: Wisd. xviii. 15. Exod. xii. 29, 30. *Omnipotens Sermo tuus de caelo à regalibus sedibus durus debellator in mediam exterminis terram prosiliuit, &c.* Vide FRAGMENTS, No. IX.

By the same Word Aaron stopped the fury of the fire that was kindled in the camp, which threatened the destruction of all Israel. Wisd. xviii. 22. See Numb. xvi. 46. *Non in virtute corporis, sed Verbo illum qui se vexabat subiecit, &c.*

Philo, a famous Jew, who lived at the time of Jesus Christ, and who much studied Plato, makes use of almost the same manner of speaking. He says, for example, that God created the world by his Word (*Logos*.) That the intelligible world is no other than the Word of God that created the world: that this invisible Word is the true image of God. The Platonists, to express the Creator of all things, sometimes used the term *Logos*, which in St. John also signifies the Eternal Word. The Stoics also used it against the Epicureans, who maintained, that all things were produced by chance, and without design; whereas the Platonists and the Stoics pretended, that every thing was made by the *Logos*, i. e. the Divine Reason, or Divine Wisdom. But it may be reasonably doubted whether the Platonists, the Stoics, and Philo, by this *Logos*, meant the Word of God, or God himself, after the manner that we understand it.

This has perplexed those who deny the divinity of the Word. To elude the authority of the *Targum*, Grotius has pretended, that, according to the Jews, God created a subaltern being, or secondary Deity, by whose ministry he made the world. But this Being who creates, whoever he be, must of necessity be God, since none can possess creative power but God, and that power the *Targum* ascribes to *Memra*.

Le Clerc says almost the same thing, writing on the first chapter of St. John. He maintains, that in all that Philo says of the *Logos*, he does not look on the Word as a distinct [Divine] person, but as an angel, or a principle, inferior to proper Deity. But though Philo might fail of due accuracy, in treating on a matter so sublime and abstruse, we are not much to wonder at it; this inaccuracy ought not to be imputed to the Word itself:—but we should inquire whether

St. John has not more accurately explained it in his gospel, who was much better informed than Philo on the nature of the *Memra*. We may securely rely on the authority of this divine writer, who had his instructions from Jesus Christ himself, and the inspiration of his Spirit. [The chief passages in Philo are, in his works *De Mundi Opificio*, and *De Somniis*.]

St. John, in his Gospel, in his first Epistle, and in his Revelations, has cleared up the nature of the divine *Word*. The councils have fixed the language of the church on this important point, and the church by its decisions has manifested its doctrine, concerning the consubstantiality of the *Word*, his nature, his unity, and the divinity of his person.

[It is worth while to notice the different applications of the terms *Rhema* and *Logos*, in the N. T.; because, the Eng. Tr. by one term—*word*,—equally expresses both. Perhaps, it were not fully satisfactory to accept the first—*Rhema*, as including the idea of *command*, *authoritative dictate*, *efficiency*; the other, *Logos*, that of *instruction*, *advice*, *counsel*. But, a few instances may elucidate this proposition.

Luke iii. 2. "the word, command, impulse, *ῥῆμα*, of God came unto John." Acts x. 22. "Cornelius was warned . . . to hear words, *authoritative doctrines*, from thee." Heb. xii. 19. "the sound of a trumpet, and the voice of words, *φωνὴ ῥημάτων*,—i. e. of the law given on Sinai:" So, Matt. v. 11. "Blessed are ye, . . . when men shall say all manner of evil—shall charge you falsely, for my sake." xxvii. 14. "He answered him never a word; he offered no defence to the *accusations*," verse 12. "of the chief priests," &c. Mark ix. 32. "The Son of Man shall be killed—and rise again. They understood not that saying, that *solemn affirmation*, which he then taught his disciples," verse 31. Luke vii. 1. "When he had ended all his sayings—his *injunctions*, *precepts*, *dictates*, in the audience of the people." xx. 26. "They could not take hold of his words—his *decision*—render to Cæsar," &c. John x. 20. "These are not the words, the *powerful commands*, of one who hath a devil: can a devil open the eyes?" &c. Acts x. 44. "While Peter yet spake these words, opened his *authoritative message*, the Holy Ghost fell—" xxvi. 25. "I am not mad—but speak the words, *announce the doctrines*, report matters of absolute fact, words of truth and soberness." Again, John iii. 34. "He whom God hath sent, speaketh the words, *authoritative commands of God*." v. 47. "If ye believe not the writings of Moses, how can ye believe my words, my teaching, doctrine?" et al. freq.

Hence we may gather the true sense of *ῥῆμα* vi. 17. "The sword of the Spirit is the word, commandment, efficient doctrine of God;" also, v. 26. "that Christ might sanctify and cleanse the Church, by the washing of water under his injunction." Several of the Fathers explain this passage in reference to the baptismal form, Matt. xxviii. 19, 20. Again, Heb. i. 3. "Upholding all things by the word of his power, the efficacy of his determination, his authority." xi. 2. "The worlds were framed by the word of God, his command, his power," &c. &c.

I do not find that *Rhema* is ever personified, or that personal actions are attributed to the term, but, generally speaking, when relating to events, the force of our English word *facts*, *unquestionable facts*, is intended; in other cases, *authority*, *influence*, or *power*.

The word, *Logos*, imports simple speech;—that by which the party hearing it may be instructed: also, written information,—that by which the reader may be edified. Acts i. 1. "The former treatise, *λόγον*, I have made."—Also, *commandments*, John viii. 55. Rom. xiii. 9. 1 Thess. iv. 15. et al. *Prophecy*, *promises*, *disputes*, *threatenings*, *evil speakings*, and, in short, whatever is the subject of *words*, whether good or bad. Hence, *teaching* in all its branches: hence, *Teacher*, *Instructor*, *Wisdom*; hence *Heavenly Wisdom*, the *Heavenly Teacher*, the *Heavenly Instructor*, &c. And this word, *Logos*, is personified, and personal actions are attributed to it, as in the FRAGMENT already referred to; and in the preceding parts of this article.

It is not easy to suggest English terms by which to fix this distinction in every instance; but, it is very desirable to represent the original as accurately as possible, and to avoid interchanging terms which, certainly, were not adopted by the Sacred Writers, to express such difference, without valid and efficient reasons.]

WORK, *Opus*. This term has several significations: *Quod est opus vestrum?* said Pharaoh to Joseph's brethren: what is your profession? your labour, by what do you get your livelihood? Gen. xli. 38. xlvii. 8. "God rested from his work," he ceased from producing new creatures, Gen. ii. 2. *Opus Domini terribile*; the terrible wonders that God performed in the midst of his people, Exod. xxxiv. 10. *Works* in foundry, in wood, in embroidery; *works* of the perfumer, of the carpenter, &c. Lev. xix. 13. *Work* is also often put for the management of life: *Nihil puerile gerit in opere*, Tob. i. 4. And to reward them according to their works, Psalm xxviii. 4. Isaiah xlii. 17. "Peace shall be the work, or rather

rather the recompense of justice. And *Psalm* ciii. 9. *Ecce opus eorum qui detraxerunt mihi*; such shall be the punishment of my backbiters. And *Isaiah* xl. 10. *Ecce opus illius coram illo*. He carries with him the recompense and hire of his labours. *Habak.* iii. 17. *Mentietur opus olivæ*; the work [labour] of the olive shall lie. This tree shall not reward him who has cultivated it. *1 Mac.* ii. 47. *Prosperatum est opus in manibus eorum*; the undertaking succeeded in their hands.

The Jews are often reproached with having worshipped the works of their own hands; the idols which they themselves had made. *Isaiah*, ii. 8. The work of God is sometimes put for his vengeance: "Let him make speed, and hasten his work, that we may see it," *Isaiah* v. 9. And chap. xxvi. 12. Lord thou wilt give us peace, for thou hast done all that has happened to us; *Thou also hast wrought all our works in us*: Again, xxviii. 21. The Lord prepares to do his work, but it is a work which is strange to him; he is going to labour, but this labour is very unwilling on his part. "For the Lord shall rise up, as in mount Perazim, he shall be wrath, as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act."

Works of the law in opposition to those of grace, are the ceremonial works of the law of Moses. Dead works are sins. The works of the flesh are those whose principle is concupiscence. Faith without works is dead, *James* ii. 17. Faith not enlivened by charity, and void of good moral works is useless.

WORLD, *Mundus*; תבל *thebel*; Κόσμος, *Cosmos*. Sometimes this word is taken,

1. For the universe, comprehending the heavens, earth, sea; the elements, angels, men, animals; in a word, all created beings. *Comp. Fragments*, No. DI. *et seq.*

2. For the globe of the earth, the waters, and all things therein contained.

3. For the race of mankind, the people. Thus Christ says to his apostles, *John* viii. 12. "I am the light of the world." And, xvii. 25. "O righteous Father, the world hath not known thee." And xv. 18. "If the world hate you, ye know that it hated me before it hated you."

4. For the lovers of this world, the good things of this world: *John* xv. 19. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And St. Paul says, *Gal.* vi. 14. "The world is crucified unto me, and I unto the world." And St. John, *1 John* ii. 15. "Love not the

world, nor the things that are in the world: if any love the world, the love of the Father is not in him."

Concerning the Creation of the world, there are many questions proposed, which we shall only touch upon. It is asked, whether the whole mass of matter was created at once? whether all corporeal beings were ranged at the same time, or progressively in the space of seven days, as Moses describes? Interpreters are of opinion, that God created all the matter of the universe in an instant, by one simple act of his almighty will; but they are not agreed on the other question. Some maintain, that sensible beings were not brought to their perfection till after seven days. This is the opinion of the greater part of the fathers and interpreters, and is founded on Moses's narration, who expresses it distinctly. Besides, it cannot easily be conceived, that the chaos should settle into order, till after an infinite variety of different motions, by which the parts of matter of unlike and incompatible qualities were separated from each other, and till there should be a combination and coalescence of those which were of a similar nature; all these motions required a sufficient space of time.

Others, as Philo, *Alleg. lib.* i. *et de Mundi, Opificio*, p. 6, 41. Origen, *contra Celsum, lib.* vi. St. Austin, *lib.* iv. *de Genes. ad Lit. cap.* 18. *et lib.* xi. *de Civit. cap.* 7. *et lib.* xii. *Confess. cap.* 29, &c. fearing consequences contrary to the immutability and omnipotence of the Creator, from the opinion of a successive creation, thought, that nothing should be inferred from Moses's description, but a mental succession of order, and that he only represents the creation as performed in succession of time, to accommodate himself to popular apprehension, and to render his account intelligible to simple readers. The Wise Man says, *Eccles.* xviii. 1. "He that liveth for ever created all things in general," or together. Matter, being obedient to the commands of the Almighty, needed no preparation. This is most plausibly advanced in support of this last opinion. But the first seems the most probable, and has the greater number of followers.

It is enquired, at what season of the year the world was created? The generality of the fathers favour the spring. So determined, a council, said to have been held in Palestine, by Theophilus of Alexandria, at the instances of Pope Victor, *Cancil. Palest. apud Bedam, de sex stat. Mundi*. The poets describe the first days of the world as those of a fine spring season. But a great number contend, that the world was created in autumn. They urge, 1. That the Hebrews,

Hebrews, the Egyptians, and most of the Orientals, began their year in autumn; which custom they had received from their ancestors, and they from the first men, who would naturally begin their year from the time when the world began. 2. When God created man and animals, he was to provide them with necessary nourishment. 3. Lastly, there was fruit on the trees in the garden of Eden: "We may eat of the fruit of the trees of the garden," says *Eve*. It was therefore autumn, in whatever place we suppose Adam to have been created. This opinion has been embraced by the most learned chronologists.

The ancient Hebrews had very different notions of the system of the universe, and the disposition of its parts, from modern philosophers and astronomers. Their system was simple, and accommodated to the apprehensions of the vulgar; and Scripture proposes it as a received opinion, to which it conforms its expressions, in order to be understood by the people, rather than as a confirmation and approbation of it, as of a doctrine requiring belief and submission. It leaves this kind of enquiry to the curiosity of philosophers: "This sore travail hath God given to the sons of men, to be exercised therewith." The Hebrews believed, that at the beginning of the creation God divided the waters into two parts, one of which sunk into the deep, and made the sea; the other was laid up above the firmament, where it supplies the rain, &c.

They thought the earth to be wholly impregnated and penetrated by the waters; that all fountains and rivers returned into the sea, from whence they were supplied. They admitted of three heavens; 1. that wherein the birds fly, and the clouds are formed; 2. that in which the stars are set; 3. that wherein the majesty of the Most High resides; whither St. Paul was transported, and where he heard words unlawful to be uttered. 2 Cor. xii. 4. See HEAVEN.

Many difficulties are started concerning the duration of the world. This duration may be considered either in respect of time past, or time future. The greater part of the ancient nations and kingdoms, of which we have any accounts remaining, differ from each other concerning the duration of the world. The Chaldeans, the Egyptians, the Chinese, the Greeks, the Hebrews, have different ways of computing the age of the world. Even the chronologers, who follow the Hebrew and the Vulgate, are not agreed among themselves. The Hebrew text of the Jews differs from that of the Samaritans; and the translation of the Septuagint varies much

from the Hebrew. According to *Usher*, whose computation is at present generally followed, from the beginning of the world to the birth of Christ, is reckoned just four thousand years. [N. B. The common reckoning of Christ's birth, or A. D. is three years too late.]

As to the duration of the world to its final termination, this is extremely doubtful and uncertain. The Egyptians were of opinion, that after a revolution of 36,525 years, all the planets would be found on the same line, and that then the world would be renewed, either after a deluge, or a conflagration. They thought the world had already been renewed several times in such a manner. This sentiment was also common among the Greeks: but they were not agreed about the number of years of this great period. Some, as *Aristarchus*, assigned it 2484 years; others, as *Aretes* of *Dyrrachium*, 5552 years; *Heracitus* and *Linas*, 10,800 years; others, 18,000; *Dion*, 80,881; *Orpheus*, 100,020 years; *Cassander*, 3,600,000. *Plato*, and his school, as also *Origen*, were persuaded, that after a certain number of years, there was a succession of new worlds; which opinion *St. Austin* refutes.

[The Brahmins of India have their notions, also, on the duration of the world. They say, that after the revolution of 12,000 divine years, a periodical renovation of the world takes place. Their astronomers calculate the time when the nodes and apsides of the planets will be precisely the same as they were at the beginning of the period, "in a line of conjunction, in the first degree of Aries." Their poets multiply this by adding thousands, so that 1,728,000 poetical years are only 1728 real years; and this has caused great confusion. Somewhat of the same, probably, has affected the numbers of the poets, *Orpheus*, &c. among the Greeks.]

The Jews had an ancient tradition, *Gemar. Abodah, Zarah, cap. 1.* received from *Elijah*, (not the prophet of that name, but another, who lived after the captivity of Babylon; about 154 years after the rebuilding of the second temple); according to this tradition, the world was to continue 6000 years; 2000 in a state of nature, before the law; 2000 under the law; and 2000 under the Messiah. This tradition was adopted by several of the fathers, as *St. Cyprian*, *Lactantius*, *Ambrose*, *Irenæus*, *Hilarius*, *Gauden- tius* of *Brescia*, the author of the *Orthodox Questions* under the name of *Justin*, *Jerom*, *Victorinus* on the *Revelations*, *Raban Maur* on *Deuteronomy*, *Isidore* of *Seville*, and a great number of later writers. *Vide apud Cornel. à Lapide, in Apoc. xi. 5.* *St. Austin* seems pretty favourable

favourable to this opinion, in his *City of God*, lib. xi. cap. 7. But, elsewhere, he inveighs with some vehemence against the temerity of those who dare to affirm, that the world should continue but six thousand years; whereas they were aware, that Jesus Christ, in his gospel, has declared that the Father has reserved to himself the knowledge of the time of the last day. Matt. xxiv. 36. *Vide* & Acts i. 6, 7. According to this sentiment, the world ought not to endure longer than about two hundred years, from A.D. 1800.

Many have thought that the world was eternal; that it always existed, and always will exist. Many have maintained, that there have been several worlds, which have succeeded one another, and that the world has been renewed several times: that matter is eternal, but that in the extent of eternity God has given it an infinite variety of forms, which we call creation; that Moses has given us the history of the last of these creations. That God's works were co-existent with himself; for being eternal and not capable of inactivity, he could not remain without action, nor leave matter to itself, without form or motion. This opinion has been espoused by a great number of Jews and Mahometans, Averroes, Avicenna, Alfaraba, and others, who made profession of following the philosophy of Aristotle. Some Christian commentators, as Grotius and Vatablus, have been of opinion, that the words of Moses, "In the beginning God created the heaven and the earth," may be understood, according to the Hebrew, *Before God created the heaven and the earth*, every thing was contained in the chaos. This would intimate the pre-existence of matter, and even its eternity, before God had given it the form which it has retained.

The question concerning the antiquity of the world was renewed in the time of Maimonides, in the twelfth century. *Mose Nebochin*, Par. ii. cap. 13, 14, &c. But it seems, that even in the time of Solomon, there were free-thinkers who maintained it. Eccles. i. 9, 10, 11. "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing, whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after." They that insist on the eternity of the world never fail to quote the opinion of this prince, who was endued with so much wisdom and understanding. Maimonides wrote on purpose to

confute them, and the Hebrews reject as heretics, as excommunicated persons, and cut off from Israel, those who pretend to maintain, that matter is co-eternal with God. True it is, that such Jews as defend this sentiment, endeavour to screen themselves by the authority of Maimonides himself, who, as they affirm, has not comprehended the creation of the world among the fundamental articles of the Jewish creed.

In the fifteenth century, Rabbi Samuel Sarsa endeavoured to reconcile the Pagan philosophers with Moses, on the subject of the creation of the world. *Vide* Menasseh Ben-Israel, *de Creatione*, Prov. 3. He contended that the world was created out of nothing, but was formed of pre-existent matter, in a succession of several days, as we read in Genesis. But Sarsa was condemned to be burned alive. Capanton, a Spanish Rabbi, eagerly solicited his condemnation, and he was supported by a great number of doctors of that time, and of his own nation.

Yet the Jews tolerate those who maintain, that before the world which we now inhabit, there was a former, which came to its period in the seventh millenary after its creation; and that its successor shall in like manner determine. They support this opinion by a proof of but little solidity: it is because Moses begins his account by the letter *beth*, which stands for *two*.—This proceeds from the mint of the cabalists. Other doctors teach, that God created seven things before the universe: 1. the law, or wisdom; 2. hell; 3. paradise; 4. the throne of his glory; 5. the sanctuary; 6. the name of the Messiah; 7. repentance. All this is founded on passages of Scripture, understood preposterously, and in a remote sense.

WORM, *Vermis*, *Vermiculus*. Scripture, to represent the meanness and weakness of human nature, compares it to a worm of the earth; because nothing is weaker than this creature, Psalm xxii. 6. "I am a worm, and no man, a reproach of men, and despised of the people." Words which the Son of God applied to himself, to express his state of humiliation. "Fear not, thou worm Jacob;" ye Hebrews, humbled as worms of the earth. Isaiah xli. 14.

The worm of the damned, which dies not, and the fire which ever burns. See FIRE. The figurative expression of a worm that gnaws and never dies, is taken from carrion exposed to the birds of the air, and to worms and maggots; which is sometimes consumed by fire, to prevent the stench, and the corruption of the air: *Vindicta carnis impii, ignis et vermis*. Eccles. vii, 17.

No one doubts about the worms and the fire that

that consume carrion and carcases; but there are great disputes about the nature of the worm that gnaws the damned. Origen thought, that this was only metaphorical: and St. Ambrose expressly denies that this worm is corporeal. He maintains, that it is only remorse of conscience which gives the sinner no respite: *Neque vermis est corporalis—vermis est, eò quod anima peccata mentem rei sensumque compungunt, et quadam exedunt viscera conscientiae.* Jerom, on Isaiah lxvi. 24. acknowledges it as the opinion of many, that this worm consists only in the gnawings of conscience. Thomas Aquinas embraced this opinion, and has been followed by several of the schoolmen. Thom. in 4. *Distinct.* 50. q. 2. art. 3. ad 1 et 2. [Comp. *Ecclus.* vii. 17. *Judith* xvi. 17. Some of the ancients expressed the same thought, by saying, that the spinal marrow of a wicked man became after his death, "a huge and fierce serpent," i. e. to corrode his guilty soul by the anguish of never-dying recollections. See *Ælian, Hist. Anim. lib. i. cap. 51.* *Marc. Anton. lib. viii. cap. 50.*]

But, St. Austin, *de Civit. lib. xxi. cap. 9.* having carefully examined both these sentiments, declares himself for that opinion which holds this worm to be real and corporeal: *Ergo tamen facilius est ut ad corpus dicam utrumque pertinere, quam neutrum.* St. Chrysostom, Cyril of Alexandria, Theophylact, Prosper, in his third book of the *Contemplative Life*, Anselm, Hugh of St. Victor, declare themselves of this opinion. St. Bernard, in his *Books of Consideration*, expresses himself in a manner favourable to each sentiment. He observes plainly, that this worm is remorse of conscience; but, at the same time, he speaks of its biting, and of its nourishment, as of a thing real and sensible. He says, speaking of an evil conscience; *Hic est vermis qui non moritur, memoria præteritorum, semel injectus vel potius innatus, per peccatum, hæsit firmiter, nequaquam deinceps evellendus, nec cessat rodere conscientiam, eaque pastus, escæ utique inconsumptibili, perpetuat vitam. Horreo vermem mordacem, et mortem vivacem.*

It must be confessed, that it is not easy to comprehend how a worm can act on a soul separate from the body; but is it impossible for God to effect, that by a worm, immortal and insatiable, the soul should be afflicted and tormented? as it would be, if this worm were acting on a body to which it was united by the will of the Creator. The action of the body on the soul, which animates it, is not more immediate than what might be, by the will of God, the action of a worm on a soul, a worm always gnawing, always greedy, and insatiable.

WORM, Vermiculus, is taken for scarlet. Moses repeatedly uses this term in his enumeration of the stuffs and colours employed in the veils of the tabernacle. The Hebrew words, *Exod. xxv. 4.* *וְצִיָּה תוֹלַחַת שָׁנִי*, LXX. *Φαικκοῦν*, a colour red as scarlet; *Aqu. Διάφανον*, translucent. *Sym. Διαφανον*, transparent. *Vulg. coccum bis tinctum*, or *vermiculum*; properly signifies the worm, *coccus*. *Tolahat* certainly signifies a worm; *q.* the worm called *shani*. *Tolahat* alone can only denote a worm in general; but *shani* alone signifies a deep red colour. Though your sins were as scarlet, (the *shannim*,) yet they should become as white as snow, says Isaiah, i. 18. And the spouse in the Canticles, iv. 3. says to his beloved, thy lips are like a thread of scarlet, of *shani*.

As the word *shani* may signify two or double, *κόκκον διπλοῦν*, Jerom in some passages has taken it for wool twice dyed, *coccum bis tinctum*; and the LXX. for a stuff of two threads; but it is better to understand it of the worm, *coccus*, in Arabic, *kermes*; whence comes the word *crimson*, because these worms are used in dyeing that colour.

The *kermes* or *coccus*, is a small round grain, or shell, membranous, thin, smooth, and shining; of a reddish brown colour, mixed with a whitish ash-colour, about a quarter of an inch in diameter, generally divided into two equal cavities, the greater of which is full of an almost infinite number of little oval eggs, very red, or vermilion colour; and the smaller cavity is full of a kind of liquor which is likewise red, and not very different from blood. This cod, or shell, is found on a dwarf kind of green oak.

These oaks are found in Palestine, in Provence, in Languedoc, in Spain, in the isle of Crete, and elsewhere. These cods, or shells, are removed from the leaves to which they are fastened, and the worms of which they are full, come out of the hole made by taking them from the leaf; they separate these little animals from the shells by a sieve, and put them together, by pressing them lightly, and make them into balls the size of a pullet's egg. They were formerly much used for dying crimson; but are not so much employed since the discovery of cochineal. The origin of the *kermes* is from a kind of gnat, or worm, which pierces the green oak, and makes a kind of blister, or bladder, in which it lays its eggs; these become red; and, if they have time, are hatched, and produce a prodigious quantity of little gnats of a red colour, which creeping about upon the shrub, that supplied the place of a matrix to them, they leave thereon, against the year following, the rudiments of those grains or pods

[WORMWOOD,

[WORMWOOD, *Abutilum*. This plant grows wild about dunghills, and on dry waste grounds. It flowers in summer; the leaves have a strong offensive smell, and a very bitter nauseous taste; the flowers are equally bitter, but less nauseous. The bitterness of this plant is mentioned in several comparisons in Scripture.]

[WORSHIP OF GOD (*cultus Dei*), is an act of religion: it consists in paying a due respect, veneration, and homage to the Deity, from a sense of his greatness, of benefits already received, and, under a certain expectation of reward. This internal respect, &c. is to be shewn and testified by external acts; as prayers, [sacrifices, formerly,] thanksgivings, &c.]

Worship may be taken as 1. internal, or 2. external: 1. private, or 2. public: 1. personal, or 2. social: 1. active, or 2. passive; for there is a *worship* of God in sentiment, in submission to his will, in intentional obedience, &c. which is not external or active, but which becomes a habit of mind, and indeed forms the mind to a devout disposition for active *worship*.

School-divines divide *worship* into divers kinds, viz. *latria*, that rendered to God; and *idolatria*, that rendered to idols or images. To which the Romanists add *dulia*, that rendered to saints; and *hyperdulia*, that to the Virgin. Some theological writers have observed, that the Greek word *προσκυνω*, to *worship*, is not descriptive only of the honour which is appropriated to God, but is, indifferently used to signify the honour and respect paid to superiors of all kinds, whether in heaven or on earth. Accordingly, they have distinguished between civil and religious *worship*, or adoration, and honour. *Vide* ADORATION.

That it is the duty of man to *worship* his Maker, has been sufficiently proved under other articles. It is not indeed easily to be conceived, how any one who has tolerably just notions of the attributes and providence of God, can possibly neglect the duty of *private worship*; and if we admit that *public worship* does not seem to be expressly enjoined in that system which is called the religion of *nature*, yet it is most expressly commanded by the religion of *Christ*, and will be regularly performed and promoted by every one who reflects on its great utility, or who enjoys its extensive benefits.

As the illiterate vulgar cannot form to themselves correct notions of the Divine Providence and attributes, it is obvious, that without the institution of *public worship*, they would never think of *worshipping* God at all, unless perhaps occasionally, when under the influence of terror, or the pressure of some severe calamity; but

VOL. II. PART XXXI. Edit. IV.

occasional worship, the offspring of compulsion, could have little of the resigned and obedient spirit of true devotion. Ignorant, however, as the lowest of the vulgar are, and necessarily must be, it cannot be denied, that in most *Christian* countries, perhaps in all, they are more accurately acquainted with the first principles of religion, and the laws of morality, than even the leaders of barbarous nations. This superiority is doubtless, owing in some measure to their access to the sacred Scriptures, but much more, we are persuaded, to the instruction they receive in the assemblies which they frequent for *public worship*. If this be admitted, *public worship* may easily be proved to be the duty of every individual of the community: for were those, who may be supposed to stand in no need either of the contagion of society to kindle their own devotion, or of the advantages of official instruction to enforce on their minds the doctrines and precepts of the gospel, to "forsake, on these accounts, the assembling themselves together, as the manner of some is," religious assemblies and *public worship* would quickly fall into disuse and oblivion. Man is prone to imitation; and every order in society is ambitious of adopting the manners of the order immediately above it. Were the wise and the good, therefore, to absent themselves from assemblies instituted for the *public worship* of the Creator and Redeemer of the world, others would quickly follow their example; impelled to it not only by the universal propensity to negligence, indifference and sloth, but by the additional motive of wishing to appear both to the world and to themselves, as wise and as good as their privileged neighbours. The consequence is obvious: one man would stay from church with the serious intention perhaps of employing the Lord's day in private devotion and religious study; another, following his example, would absent himself under the same pretence, but would, in reality, waste the day in dozing indolence, or in secret sensuality. For these and other reasons, which might be easily assigned, no sincere Christian will think himself at liberty to dispute a practice enjoined by the inspired preachers of his religion, sanctified by the example and conduct of Christ himself, coeval with his institutions, and retained by every sect into which Christianity has been (unhappily) divided.

Worship may be, in some sense, considered as a promulgation of laws which are to regulate personal conduct to the greatest advantage: now, if the question related to an act of parliament, either as to its meaning and effect, as to obedience to be rendered to it, or as to ad-

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vantages to be derived from it, (or other statutes law, in other countries), could it admit of debate, whether he, who though unable himself to read the law, yet attends often where the law is read, and so hears it, or he who never attends at such public reading, although incapable of reading it himself,—I say, were it asked which of these persons is most likely to conform his conduct to regulations adapted to his individual advantage, and required for the general welfare, could it admit of debate? Persons who do not attend *public worship* forget that they withhold a testimony of their adherence to God, while they deprive themselves of whatever information and knowledge, satisfaction and comfort, complacency and enjoyment, the exercise of divine *worship* is adapted to produce.

For the *mode of conducting public worship* among the primitive Christians, *vide* SABBATH changed to Sunday.]

WRESTLING of Jacob. It is said, Gen. xxxii. 24. that when Jacob had sent his people over the brook Jabbok, “he was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh; and he said I will not let thee go, except thou bless me.” The angel blessed him, and changed his name to *Israel*; and Jacob called this place *Peniel*; *q.* the appearance [*face*] of God. Moses gives the name of “man” to him who wrestled with Jacob, but no doubt it was an angel: and the prophet Hosea, xii. 4. affirms it; “He had power over the angel, and prevailed.” Several of the ancient fathers thought it was the Son of God, the second person of the Holy Trinity, who appeared in this place. Justin, *Dialog. cum Tryphone*. Clem. Alex. *Pædag. lib. i.* Tertull. *contra Praxeam*. Hilar. *lib. v. et xv. de Trinit.* Athanas.

Orat. 8. contra Arian. &c. Some of the Rabbins have pretended that it was the angel of Esau, or rather the angel of the country of Esau, who *wrestled* with Jacob, to compel him to resign the right of primogeniture, which he had obtained from Esau.

As to the sinew of Jacob’s thigh, which was touched by the angel, it is thought the angel touched his thigh in that place where the great bone enters the *acetabulum* of the *os sacrum*. He touched him in the thickest and most fleshy part of the thigh, and made the sinews contract, which rendered Jacob lame. Some say, that he only halted for a few moments; others, that he halted till his arrival at Shechem; others say, that he was lame all his life. *Vide* SINEW.

It is enquired, whether this *wrestling* of Jacob was a real event, or a vision? Theodoret, *Quæst. 1. 92. in Deut.* and Maimonides, *in More Nebochim, Par. 2. cap. 42.* were of opinion, that this passed only in his mind and imagination. Jacob, being strongly possessed with the danger he was going to encounter, at meeting his brother Esau, received this vision of a man *wrestling* with him; who, not being able to overcome him, says to him, you shall no longer be called Jacob, but Israel; he that overpowers God: and, if you prevail in struggling with God, or with an angel, much more will you prevail when you strive only against a man, your brother Esau. As a proof that this vision was more than an ordinary dream, it seemed to him that the angel touched his thigh; and in effect, when he awoke, he found himself lame, probably by the force of his imagination.

But the general sentiment, and that which is best founded, is, that this affair really happened to Jacob. The account of Moses seems to admit of no other explication; and Jacob’s infirmity, which was a consequence of it, proves that this must be something more than a dream.

X

XERXES, son of Darius, son of Hystaspes, and his successor in the kingdom of Persia, A. M. 3519, ante A. D. 485. His mother was Atossa, daughter of Cyrus; and he was declared king by Darius, his father, a little before his death. To

him are applied these words of Daniel, xi. 2, 3, &c. “Behold there shall stand up yet three kings in Persia, [Cyrus, Cambyses, and Darius son of Hystaspes,] and the fourth shall be far richer than they all. And by his strength through his

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his riches he shall stir up all against the realm of Grecia." In effect, when Xerxes had subdued the Egyptians, the Phœnicians, the isle of Cyprus, Cilicia, Pamphylia, Pavidia, Lycia, Caria, Mysia, Troas, the Hellespont, Bithynia, and Pontus, in the space of three or four years, he sent ambassadors into Greece, to demand earth and water, in token of submission. Herodot. *lib. vii. cap. 25, &c.* This being refused, the year following he attacked the Greeks by sea and land with a prodigious number of forces. It is well known from history, how this great undertaking miscarried. He returned to Susa, and thence to Ecbatana. He was killed A. M. 3531, ante A. D. 473; his successor was Artaxerxes, surnamed *Longimanus*. Xerxes reigned only twelve years.

We are informed by Josephus, *Antiq. lib. xi. cap. 5.* that this prince confirmed to the Jews all the privileges granted them by Darius son of Hystaspes, his father; particularly that which assigned to them the tribute of Samaria, for the charge of sacrifices offered in the temple at Jerusalem.

In the second year of his reign he marched against the Egyptians; Herodot. *lib. vii.* and having overcome them, he increased the yoke of their servitude. He gave the government of this kingdom to his brother Achemenes; and at the end of the year returned to Shushan.

Proud of the success of this expedition, he resolved on a war against the Grecians, at the instigation of Mardonius, son of Gobrias, who had married one of his sisters. Herodot. *lib. vii.* Josephus thinks, that the Jews were ordered to march with him. See *SOLYMI*.

After his return from this famous and unfortunate expedition, Xerxes gave orders to demo-

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lish all the temples of the Grecian cities in Asia, which was executed accordingly. Strabo, *lib. xiv.* Cicero, *de Legib. lib. ii.* Æschyl. in *Pennis.* Herodot. *lib. viii.* (None was spared but that of *Diana* at *Ephesus*, probably by reason of its magnificence.) He did the same in all places through which he passed. He was induced to do this by zeal for the religion of the Magi, in which Zoroaster had instructed him, and had infused into him the utmost horror of idols and images. At his return he passed through Babylon, where he destroyed idolatry and idols, from the same motive. Strab. *lib. xvi.* Herodot. *lib. i.* Diodor. *lib. ii.* Arrian. *de Expedit. Alex. lib. vii.* Thus the prophecies of Jeremiah were fulfilled, who says, 1. 2. "Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces," &c. And chap. li. 44, 47, 52. "I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up. I will do judgment upon the graven images of Babylon," &c.

XYLOPHORIA, a feast of the Hebrews, in which they brought wood into the temple with great solemnity, for the support of the sacred fire that was continually burning on the altar of burnt sacrifices. We do not find this feast mentioned in Scripture; but Josephus speaks of it *De Bello, lib. ii. cap. 17.*

Selden will have it that this provision was laid up in the month *Ab*, answering nearly to our *July*. Others place it in the month *Elul*, which answers to *August*. The Rabbins inform us, that they prepared with great care, the wood that was to be burnt on the altar, that they made it very clean, and that they permitted no rottenness, corruption, or mouldiness among it.

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YEAR. The Hebrews had always *years*, of twelve months. But, at the beginning, and in the time of Moses, they were solar *years*, of twelve months, each month having thirty days; but the twelfth month had thirty-five days. We see by the enumeration of the days of the deluge, Gen. vii. that the Hebrew *year* consisted of three hundred and sixty-five days. It is supposed that they had an intercalary month at the

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end of one hundred and twenty *years*; at which time the beginning of their *year* would be out of its place full thirty days. *Vide Scaliger, de Emendat. Temporum, lib. iii.* But it must be owned, that no mention is made in Scripture of the thirteenth month, or of any intercalation. It is probable that Moses retained the order of the Egyptian *year*, since he himself came out of Egypt, was born there, had been instructed and

brought up there, and since the people of Israel had been long accustomed to this year. But the Egyptian year was solar, and consisted of twelve months of thirty days each, and had been so calculated for a very long time before.

After the time of Alexander the Great, and of the Grecians, in Asia, the Jews reckoned by lunar months, chiefly in what related to religion, and to the festivals. *Eccles. xliii. 6, 7.* "He made the moon also to serve in her season for a declaration of times, and a sign to the world. From the moon is the sign of feasts, a light that decreaseth in her perfection." *St. John, Rev. xi. 2, 3. xii. 6, 14. xiii. 5.* assigns but twelve hundred and sixty days to three years and a half, i. e. 30 days to every month, and 360 days to a year. [This is commonly called the *prophetic year*.] Maimonides tells us, that the years of the Jews were solar, and their months lunar; and Geminius, *Isagog. cap. 6.* makes the same observation on the years of the Greeks: *Universi Græci annos juxta solem; menses verò et dies juxta lunam agebant.* Since the completing of the *Talmud*, they use years purely lunar; having alternately a full month of thirty days, and a defective month of twenty-nine days. To accommodate this lunar year to the course of the sun, at the end of three years they intercalate a whole month after *Adar*: which intercalated month they call *Ve-adar*, i. e. second *Adar*.

The *Civil Year* of the Hebrews has always begun in autumn, at the month *Tizri*, (i. e. *September*, and sometimes it enters *October*, according as the lunations happen.) But their *sacred year*, by which the festivals, assemblies, and other religious acts were regulated, began in the spring, at the month *Nisan*, (*March*, sometimes including a part of *April*, according to the course of the moon.) *Vide MONTHS*, and *CALENDAR of the Jews*.

Nothing is more equivocal among the ancients than the term *year*. The *year* always has been, and still is, a source of dispute among the learned; as to its duration, its beginning, or its end. Some think, that from the beginning of the world to the hundred and sixtieth year of Enoch, mankind reckoned only by weeks: and that the angel Uriel revealed to Enoch the use of months, years, the revolutions of the stars, and the return of the seasons. Some nations formerly made their year to consist of one month, others of four, others of six, others of ten, others of twelve. Some have made one year of winter, another of summer. The beginning of the year was fixed sometimes at autumn; sometimes at spring; sometimes at mid-winter. Some used lunar months, others solar. Even the days have

been differently divided: some beginning them at evening, others at morning, others at noon, others at mid-night. With some the hours were equal, both in winter and summer; with others they were unequal. They counted twelve hours to the day, and twelve to the night. In summer the hours of the day were longer than those of the night; on the contrary, in winter the hours of the night were longest. See *Hour*, and *FRAGMENTS*, Nos. CCLXII, CCLXIII.

Originally the Egyptians allowed but one month to their year, then two, then four months, and lastly, twelve months, *Censorin. de die Natali, lib. vii. cap. 38.* King Pison is said to have given it a regular form of twelve months and five days. But this regulation must have been very ancient, since Moses, who was educated in Egypt, uses no other year than that of twelve months. The Egyptians began it at the rising of the dog-star, *Porphyry, de Nymphæ antro*; or at the beginning of autumn, *Plutarch de Iside*. For it appears that they varied in this as well as in their months, [and days,] beginning them sometimes in the evening, sometimes in the morning.

We know not the form of the ancient Chaldean year, because their ancient history is lost. They boasted formerly of a prodigious antiquity, and pretended to have astronomical observations for 472,000 years, according to *Diodorus Siculus, lib. ii.* or 470,000 years, according to *Cicero, de Divinat. lib. ii.* or 720,000, according to *Epigenes*, quoted by *Pliny, lib. vii. cap. 56.* (The printed books read only 720; but the sequel of the discourse shews that it ought to be 720,000.) When *Callisthenes* was at Babylon, and very inquisitive to know the truth of this, he sent word to *Aristotle* (*Vide Simplic. lib. iii. de Cælo*), that he could find no observations more than 1903 years old: which brings us nearly to the time of the building of Babylon. We are assured, that they began their day at sun-rise, in honour of their principal deity, the sun. *Comp. FRAGMENTS*, No. DCCXV.

The Grecians at the beginning had no fixed year. Several people of Greece composed their year of four months, *Censorin. de die Natali*. Those of *Arcadia* first made it of one month; afterwards of three months: those of *Caria* and *Acarmania* made it sometimes of one month, sometimes of six. But from the time of *Homer* it appears to have been settled at twelve months. The ancient year of the Athenians was fixed at three hundred and sixty days. *Pliny, lib. xxxiv. cap. 6.* It was afterwards extended to three hundred and sixty-five days. They began it at the vernal equinox: their days were reckoned from evening

evening to evening, and the year was divided into four seasons, spring, summer, autumn, and winter. In Homer's time they did not use the word *hours*, according to our manner of speaking. The word *hour* in this poet signifies the *Seasons*, Censorin. cap. 19. It was Anaximenes and Anaximander who received from the Babylonians the way of reckoning by *hours*. Laertius, ex Phavorino.

Among the Latins, the year of Romulus consisted of ten months, Ovid, *Fast.* as well as that of the Albans. It had three hundred days; began in *March*, and ended in *December*. Tarquin is said to have added to it the two months of *January* and *February*; Junius, *apud Censorin.* As to the civil year, the beginning was in *January*; because then the sun approaches us; as Ovid says,

Principium capiunt Phœbus et annus idem.

but the sacred year they continued to begin in *March*.

The people of Lavinium formed their years of thirteen months, or 374 days. Those of Umbria made it consist of fourteen months. The Albans allotted thirty-six days to the month of *March*; twelve to *May*; twenty-eight to *August*; sixteen to *September*; those of Tusculum appointed thirty-six days to *July*, and thirty-two to *October*. Those of Aricia made it consist of thirty-nine days. Neither the Romans, nor any other people of Italy reckoned by *weeks*, as did the Orientals; but they had three terms for reckoning the days of every month. The *kalends* were always the first day of the month. In the months of *March*, *May*, *July*, and *October*, the first six days belonged to the *nones*. The other months of the year had but four days before the *nones*. From the *nones* to the *ides* were always eight days. What remained after the *ides* was reckoned according to its distance from the following *kalends*.

The Hebrews always reckoned by weeks, as a memorial of the creation of the world in seven days. They had weeks of seven years each, at the close of which was the sabbatical year: also weeks of seven times seven years, terminated by the year of jubilee; and, finally, weeks of seven days. See WEEKS.

The day was reckoned among them from evening to evening, both in their sacred and civil accounts. Moses makes no distinction in this respect between festival days and other days. The feasts began, Exod. xii. 6. *ad vesperam* בין הערבים Heb. *inter duas vespas*, i. e. between the declining and setting of the sun. After the Jews were in subjection to the Greeks, and

subsequently to the Romans, they were obliged to conform to their customs to maintain order, by beginning their day at midnight, or in the morning, and by distributing the day into twelve unequal hours, as also the night. This usage is plainly expressed in Matthew, xx. 3, 4. and John xi. 9. Vide FRAGMENTS, No. CCLXIII.

[MANNER OF RECKONING YEARS.]

In some parts of the East, (particularly in Japan, says Baron Thunberg,) the year ending on a certain day, any portion of the foregoing year is taken for a whole year; so that supposing a child to be born in the last week of our December, it would be reckoned one year old, on the first day of *January*. This sounds like a strange solecism to us: a child not a week old, not a month old, is yet one year old! because born in the old year.

If this mode of computation obtained among the Hebrews, the principle of it easily accounts for those anachronisms of single years, or parts of years taken for whole ones, which occur in sacred writ; it eases the difficulties which concern the half years of several princes of Judah and Israel: in which the latter half of the deceased king's last year, has hitherto been supposed to be added to the former half of his successor's first year.

We cannot but observe how this mode of enumeration clears the phrase "three days," &c. where it occurs, reckoning as the entire first day, whatever small portion of that day was included, even if only a quarter of it; and the same as to the third day; so that a few hours pass for a whole day in this case, as a few months, or a few weeks pass for a whole year, in the other case.

This may contribute to explain a passage or two, which are not commonly seen in this light.

1 Sam. xiii. 1. "A son of one year was Saul in his kingdom; and two years he reigned over Israel," i. e. say he was inaugurated in June; he was consequently one year old as king on the first day of *January* following, though he had only reigned six months; the son of a year: but, after [and on?] this first of *January* he was in the second year of his reign, although according to our computation, the first year of his reign wanted six months of being completed: in this, his second year, he chose three thousand military, &c. guards. This passage has been noticed as a difficulty: may we now perceive the reason of this remarkable phraseology?

The same principle may account for the phrase (απο διηνος) used to denote the age of the infants slaughtered at Bethlehem, Matt. ii. 16. "from two

two *years* old, and *under*." If these words as they stand, do not form an absolute contradiction, they come pretty near one.

This difficulty has been strongly felt by the learned, and has been made the most of by the antagonists of Christianity,—“What,” say they, “some infants *two weeks* old, others *two months*, others *two years*: equally slain! Surely those born so long before could not possibly be included in the order, which purposed to destroy a child, certainly born within a *few months*.” This is regulated at once, by admitting the existence of this manner of calculating time, or rather of expressing a mode of calculating time; by the idea that they were *all* of nearly equal age, being *all* recently born; some not long *before* the close of the old year, others not long *since* the beginning of the new year. Now those born *before* the close of the old year, though only a few months or weeks, would be in their *second* year, as the expression implies; and those born *since* the beginning of the year, would be well described by the phrase “and *under*,” i. e. under one *year* old;—Some *two years* old, though not born a complete twelvemonth, (perhaps, in fact, barely six months,) others *under* one *year* old, yet born three, or four, or five months; and therefore a few days younger than those previously described: “according to the time which he had diligently enquired of the wise men:”—*1st* their *second year*, and *UNDER*.

The influence of this remark, on the proper placing of the birth of our Lord, before the death of Herod is considerable: it lessens too the number of infants slain by his order; it draws a strong distinction between those appointed to death, and those allowed to escape; while it shortens the interval between the appearance of the star to the Magi, and their visit to Jerusalem, if I am not mistaken, full one half, of what some have allowed for it.]

YESTERDAY is used to denote all time past, however distant; as *to-day* denotes time present, but of a larger extent than the very day on which one speaks: Exod. xxi. 29. “If the ox was wont to push with his horn in time past; Heb. *yesterday*. And it came to pass, when all that knew him before time; Heb. *yesterday*; whereas thou camest but *yesterday*,” 2 Sam. xv. 20. or lately, *et al. freq.* “Jesus Christ, the same *yesterday*, and to-day, and for ever.” Heb. xiii. 8. His doctrine, like his person, admits of no change; his truths are invariable. With him there is neither *yesterday*, nor to-morrow, but one continued to-day. Job says, viii. 9. We are but of *yesterday*, and know nothing; because our days upon earth are a shadow.

[**YOKE.** It appears that *yokes* were of two kinds, as two words are used to denote them in the Hebrew: one refers to such *yokes* as were put upon the necks of cattle, and in which they laboured: so Numb. xix. 2. the heifer which had not borne a *yoke*; the same Deut. xxi. 3. This *yoke* we presume may be seen in our **PLATE, of THRESHING.** Comp. **FRAGS.** No. XLVIII. The subjects of Solomon complain that he had made his *yoke* heavy to them, 1 Kings xii. 10. and they use the same word;—But Jeremiah, xxvii. 2. made him bonds and *yokes* of another construction, and fitted to the human neck; which he expresses by another word; most probably they were such as slaves used to wear when at labour; however, they were the sign of bondage. We read of *yokes of iron*, Deut. xxviii. 48. Jer. xxviii. 13. The ceremonies of the Mosaic ritual are called a *yoke*, Acts xv. 10. Gal. v. 1. as also tyrannical authority: but Christ says, *his yoke* is easy, and *his burthen* is light. Matt. xi. 29.]

[**YOKE-FELLOW**, Phil. iv. 3. The apostle in this passage entreats a person whom he calls *true yoke-fellow*:—some understand the word *Syzigus*, here rendered *yoke-fellow*, as a proper name, as if he had said, *My honest Syzigus*—(your name signifies *yoke-fellow*, and we have been *yoke-fellows* in the glorious cause of Christianity;) but others think it only implies the latter idea, of association.—Married persons are spoken of as drawing in the same *yoke*, 2 Cor. vi. 14. “Be not unequally *yoked* with unbelievers;” it is probable the apostle alludes to Deut. xxii. 10. where it is forbid to plough with an ox and an ass in the same *yoke*. See 1 Tim. vi. 1. Lam. iii. 27.]

[**YOUNG.** This word is applied not only to children, or persons little advanced in life, but also to persons long since arrived at years of maturity: so Benjamin is called a *child*, when above thirty years of age, Gen. xliv. 20. and Timothy is advised to let no man despise his *youth*, and to flee *youthful* lusts, when he could not be less advanced in life, but probably was more; having been in the ministry twelve or fourteen years. *Vide* also 1 Sam. ix. 2. xxx. 17. So we find soldiers are called *young men*, 2 Sam. ii. 14. “Let the *young men* arise and play before us,”—meaning strong, able, active, vivacious men; and the same is its meaning, Isaiah xl. 30. Even the *youth*, the vigorous, the robust, shall faint and be weary—perhaps, also, Prov. vii. 7. the **STOUT.** Comp. **FRAGMENTS**, No. DCL.]

Hippocrates says, a man is *young* till twenty-eight; but Varro (and I think Aristotle) extends youth to thirty-five.]

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[**ZAANAN**, a place of *extreme fecundity*: Bochart thinks *abounding in flocks*. The Arabic root signifies to *abound in riches*; or flocks, they being the riches of the East. Haseus thinks it may be derived from *Zenim*, thorns, which grew abundantly in the neighbourhood.]

ZAANANNIM, צַעֲנַנִּים, Σεεναννιμ, *motions*: otherwise, *motion of him that sleeps*; from צָעָה *tsaha*, to wander, to go up and down, and נָוַם *num*, to sleep: otherwise, to transport; from צָחַן *tsahon*. A city of Naphtali. Josh. xix. 33. Micah i. 11. [*Zaanan*, Eng. Tr.] contracted into *Zenan*. Josh. xv. 37.

[Simon thinks *great migrations*, in the plural; i. e. the place where many exiles met. It appears to be a name given to a place to which Heber, the Kenite, removed from among the other Kenites. Judg. iv. 11. It was near Kedesh in Naphtali. The *Zaanaim* of Judges appears to be the same place as the *Zaananim* of Joshua. As, however, both names are plural, there must at least have been two places thus called. *Vide ZOAN.*]

ZA'AVAN, זָעָוָן, *terror, fear, vexation, emotion*; from זָחַח *zathah*. Gen. xxvi. 27. 1 Chron. i. 41.

ZABAD, זָבָד, *gift, given* (by God.)

I. **ZABAD**, son of Nathan, and father of Ophal, of Judah. 1 Chron. ii. 36, 37.

II. **ZABAD**, son of Tahath, and father of Shuthelah, of Ephraim. 1 Chron. vii. 21.

III. **ZABAD**, son of Shimeath, an Ammonitess, who with Jehozabad, son of Shimrith, a Moabitess, killed Joash, king of Judah. 2 Chron. xxiv. 26. A. M. 3165, ante A. D. 839.

IV. **ZABAD**, who put away his wife, taken contrary to the law. Ezra x. 27.

ZABADEANS, Ζαβαδαῖοι. See **ZABUD**.

ZABADEANS, Arabians who dwelt east of the mountains of Gilead. Jonathan Maccabeus overcame them A. M. 3860, 1 Macc. xii. 31. But it is very probable, that instead of *Zabadeans*, which is a name entirely unknown, we should read *Nabatheans*, as Josephus does. See **NABATHEANS**.

ZABBAI, זָבַי, Ζαβοῦ, *that runs or glides*: from זָבַח *zab*. Son of Bebai, separated from his wife, married against the law. Ezra x. 28.

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ZABDI, זָבְדִּי, *portion, dowry*; from זָבָד *zabad*.

I. **ZABDI**, or *Zabdias*: son of Zerah, and grand-father of Achan. Josh. vii. 1.

II. **ZABDI**, yeoman of the wine-cellar to king David. 1 Chron. xxvii. 27.

ZABDIAH, זָבְדִּיָּה, or *Zabdi*, *God is my portion*. [*gift of God*.]

ZABDIEL, זָבְדִּיֶּאל, *portion of God*, from זָבָד *zabad*, a portion, and אֵל *el*, God. [*Gift of God*: in the Greek *Zabdiel*, 1 Macc. xi. 17. which agrees with *Zebedee*, זְבֵדִי, Matt. iv. 21.]

I. **ZABDIEL**, father of Jashobeam. He commanded the twenty-four thousand men who served in the first month, as the life-guard of king David. 1 Chron. xxvii. 2.

II. **ZABDIEL**, king of Arabia: he killed Alexander Balas, king of Syria, who had fled to him for refuge, and sent his head to Ptolemy Philometor, king of Egypt, then in Syria, in pursuit of Alexander Balas, 1 Macc. xi. 17. A. M. 3859, ante A. D. 145. Diodorus Siculus, lib. xxxii. gives the name of *Diocles* to this *Zabdiel*. Profane historians tell this story with some variation. They say that the generals of Alexander Balas, providing for their own security and interest, when their master retired into Cilicia, they treated privately with Demetrius Nicator, son-in-law of Ptolemy Philometor, and treacherously slew Alexander, sending his head to Ptolemy by this *Zabdiel*. Polyb. Diodor. apud Usser. ad A. M. 3859.

[**ZABELN**, (the two *Zabs*,) are considerable streams; each about half as great as the *Dejleh*, (l'igris). They rise among the mountains of Azerbaizan; of these the larger is that which runs toward *Haditheh*. These streams form part of the Tigris, and water the district of *Samerah*. Ibn Haukal.]

ZABIANS, זַבְיִים *Tsabiim*. These are said to be ancient Chaldeans, addicted to astrology, and to the worship of the stars; their chief employment was to form *Talismans* under certain aspects of the planets. It is doubted whether the *Zabians* were a particular people, or a sect of philosophers; and whether the name denotes their religion, their country, or their situation. On this there are five or six different opinions. *vide*

vide Spencer, *de Legib. Hebr. lib. ii. cap. 1. de Zabiis*. Some think that the name *Zabians* comes from *Zaba*, or rather *Saba*, son of Cush; or from *Zabah*, an army, because they worshipped the host of heaven; or from the Arabic *Tzabin*, which signifies the east-wind, because these people were Chaldeans, and known by the name of *Orientalis*. Spencer believes the best etymology is that of Scaliger, *Epist. lib. i. Ep. 62.* who thinks that *Zabim* signifies *Orientalis*, or *Chaldeans*; he thinks also this name ought not to be confined to the *Chaldeans*, but to be extended to all who adopted their principles; as the *Egyptians*, the *Nabatheans*, the *Canaanites*, *Syrians*, &c. So that the name of *Zabian*, would denote a sect, spread far and wide throughout the East. [It is very possible that this name imported *holy men*; peculiarly conversant with divine things: *separated*: it seems to imply *justice*, in the sense of *correctness*, according to the Chaldee, the Syriac, and the Arabic.]

What was the religion and philosophy of the *Zabians*? Some think it was the most ancient religion of the world. Some place the origin of it under Seth, the son of Adam; others under Noah; others under Nahor, the father of Terah, and grandfather of Abraham. Maimonides, *More Nevoch. lib. iii.* thinks that Abraham followed the religion and principles of the *Zabians* while he was in Chaldea. A chief article of their religion was, the worship of the stars, and a kind of magic; which makes Spencer say they were Pagans; and that their religion, so much of it as was known to the Jewish and Arabian authors, was only a corruption of Judaism, and borrowed in many things from the ancient Chaldeans, the Jews, Platonists, and Gnostics; so that a mixture of these composed their religion. He adds, that the name of *Zabians*, and even their religion itself, as now professed, is very modern, and not earlier than Mahomet; since neither their name, nor religion, occurs in any ancient author, Greek or Latin, nor in any work written before the *Koran*.

Hyde, in his *Account of the Religion of the Persians*, has endeavoured to prove, that the ancient *Zabians* were not Gentiles; that Shem and Elam were the first authors of their religion; that if afterwards it became burdened with superstitions, Abraham reformed it, and supported its reformation against Nimrod, who persecuted it: that Zoroaster came afterwards, and re-established the worship of the true God, which Abraham had taught before. True it is, that the ancient Persians, or *Zabians*, maintained a continual fire on their altars, and in their temples; but the same might be seen at Jerusalem,

on the altar of that temple, where the priests took care that the fire never went out. They seemed to worship the sun; but he thinks this was only a secondary worship, and subordinate to that of the true God. The remains of the ancient Persians in the East constantly affirm to those who enquire of them, that this respect to the sun is only a respect of civility, such as is paid to kings, and their officers.

The unity of God, with the necessity of a Mediator, was an original persuasion throughout mankind. See PRIDEAUX *Connect. P. 1. lib. iii.* and the authors whom he quotes. The unity of the Godhead is discoverable by the light of nature; our need of a Mediator to obtain access to the supreme Being is a consequence of our degeneracy. But some men having no knowledge of him, or having lost what had been revealed to Adam of the qualities of the Mediator, they had recourse to mediators of their own choosing, through which they might address the supreme God. This was the first step towards idolatry. Then, observing nothing in nature of greater perfection than the stars, in which they imagined that certain intelligences resided, which animated and governed those vast bodies, they concluded that none could be fitter for the office of Mediatorship between God and themselves. And because the planets, of all the celestial bodies, are nearest to the earth, and seem to have the greatest influence over it, they ascribed to them the chief places among these mediators, and on that account made them objects of their worship.

Such was the origin of idolatry. First they set up tents, or chapels, to these powers; then they represented them by statues and images. These images at first were only regarded as sacred habitations, wherein the intelligences resided: and those who worshipped one of them, only paid it a relative adoration, with respect to the planet to which it belonged. Afterwards, they proceeded to make statues, in which they imagined, that after their consecration these intelligences were as much present by their influence, as in the planets themselves, and that prayers addressed to these were as effectual, as if addressed to the heavenly bodies. This was the origin of the worship of statues or images.

They were invested with the names of the planets they represented: as *Saturn*, *Jupiter*, *Mars*, *Apello*, *Mercury*, *Venus*, and *Diana*. These were what the ancients called the great gods. Afterwards an opinion prevailed, that the souls of good men, after their separation from the body, might become mediators and intercessors between God and man; hence they deified

deified, many whom they characterized as eminently just and good; by which the number of deities was greatly increased.

This religion took its rise among the Chaldeans: their study of astronomy contributed to incline them to it. This obliged Abraham to abandon Chaldea; from whence this worship spread through the East, into Egypt, into Greece, and among the nations of the West. The first authors of this superstition were known in the East by the name of *Zabians*, or *Sabbeans*. Maimon. *Moreh Nevochim*, Pocock, *Specimen Histor. Arab.* Thom. Hyde, *Hist. Relig. veter. Persarum*.

The remains of this ancient sect are still known in the East by the name of *Sabbeans*, which they pretend to have received from *Sabius*, son of Seth. They have among them a book which they ascribe to Seth, which contains the doctrine of their sect.

To this sect of the *Sabbeans* was diametrically opposed that of the *Magi*; who held idols in abhorrence, and worshipped God only by fire. They began in Persia, and spread to India, where they still subsist. They acknowledge two principles, one of good, the other of evil. See *MAGI*.

To return to the *Zabians*; as the system we have now proposed concerning their origin and progress is founded neither on matter of fact, nor on accounts of ancient historians, nor on the credit of any authentic monuments; we think ourselves obliged to acquaint the reader, that all this is an hypothesis, probable, indeed, but of small assurance.

[The *Druids* of Britain had many principles and practices in common with the *Zabians*, and with the ancient patriarchal religion. The reader of British history will improve this hint.

The reader has seen in *FRAGMENTS*, Nos. DI.—DIII. a much better account of the ancient *Zabians*, or worshippers of fire and light, from their own books: chiefly from the *Desâtir*, which appears to contain their principles generally; also, he has seen in Nos. DCIX.—DCXIII. and in the article *JOHN the Baptist, Disciples of*, a correct view of the sect properly called *Sabeans*; that these two sects should be confounded, so little being known of either, could not be wondered at; but, for every reason, they ought to be kept distinct, especially as the testimony borne by the latter to many particulars and incidents of Christianity, is not without its importance.

The following account from M. D'Herbelot, comprizes instances of the confusion to which we have alluded, and proves the necessity for

VOL. II. PART XXXII. Edit. IV.

distinguishing these sects; which the reader will easily effect, by means of the *FRAGMENTS* referred to.]

ZABIANS, or *SABBEANS*. This religion is one of the three, to which Mahomet gave his protection, with a kind of approbation, in his *Koran*, chap. 2. These three religions are *Judaism*, *Christianity*, and *Sabiism*.

According to *Houssain Vaez*, in his Persian paraphrase on the *Koran*, the *Sabians* have several observances derived from *Judaism*, *Christianity*, and *Mahometanism*. They honour angels with a religious worship: they read the *Psalms* of David: they pray, turning towards the south, and sometimes towards the north. Some think they hold the principles of the *Saducees*.

They have a book, says M. d'Herbelot, *Bibl. Orient.* Art. *Sabi*, which they ascribe to Adam: it is their rule of faith: written in characters which are very particular, but the language is almost entirely Chaldean. They venerate *John the Baptist*, whose disciples they profess to be. They practise *baptism*; whence some travellers give them the name of *Christians of St. John*.

Ben Schunah, a Persian author, calls the *Sabians* *Sirians*, or *Syrians*. According to him they are descended from the most ancient nation of the world, and use even to this day, at least in their books, the language of Adam and his children; and they have derived their religion and their law from Seth and Enoch; whose books they pretend to have, containing moral instructions, recommending the practice of virtue, and the abhorrence of vice. They pray to God seven times a day with intense application. They fast during the whole course of a moon, from sun-rise to sun-set, without eating or drinking. This fast always concludes at the summer equinox.

They honour the temple of Mecca, and have great respect for the pyramids of Egypt; for they think that *Sabi*, son of Edon or Enoch, is buried under the third of them. But their chief pilgrimage is to a place near *Haran*, (the ancient *Charra*, or *Haran*), in Mesopotamia, where, as some think, Abraham was born; and certainly, from hence he departed with his family for the land of Canaan. Some insist, that the *Sabians* respect this place, because of *Sabi*, son of Mari, who lived in Abraham's time; from whom they derive their origin, and perhaps their religion, with more probability, than from *Sabi*, son of Enoch, who lived before the deluge.

Ben-hazem says, that the religion of the *Zabians* is not only the first, and the most ancient, but was the most general (if not the only) reli-

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gion of the world till the time of Abraham, from whom the other religions are descended. And in their histories the Arabians commonly describe the ancient Persians, Chaldeans, Assyrians, Grecians, Egyptians, and Indians, as *Zabians*, before they embraced Judaism, Christianity, or Mahometanism; and the Oriental Christians make no difficulty to affirm, that Constantine the Great quitted the religion of the *Zabians* for Christianity.

Some confound the *Zabians* with the *Magians*, or *Guebres*, or *Gaures*, the worshippers of fire in Persia; but the more correct carefully distinguish them.

We do not find the name of *Zabians* in Scripture; and our reason for mentioning them is, because the Rabbins and commentators often speak of them, pretending that Moses had them in view, in several of his ceremonial laws, either to contradict, or to rectify customs and ceremonies practised by them. See Spencer, *de Legibus Hebræorum Ritualibus*, lib. iii.

ZABINA, זַבִּינָא, *Zaβenna*, *that runs now*; from זָבַז *zub*, *to run or flow*, and נָא *na*, *now*: otherwise, *that buys*; from the Chaldee זָבַן *za-ban*. One who dismissed his foreign wife after the return from Babylon. Ezra x. 43.

ZABUD, זָבֻד, *portion*, or *endowed*; from זָבַד *zabad*, *a dowry*. Son of Nathan, a favorite of king Solomon. 1 Kings iv. 5.

ZACCAI, זַכַּי, *Zaxaia*, *pure*, *clean*; from זָכַךְ *zacac*; according to the Syriac, *just*, or *justified*. His children returned from Babylon in number seven hundred and sixty. Ezra ii. 9.

ZACCHEUS, Ζακχαῖος. See **ZACCAI**.

I. ZACCHEUS. Judas Maccabæus left Simon, Joseph, and *Zaccheus*, to besiege the sons of Bean, in two towers. 2 Macc. x. 19. 1 Macc. v. 4, 5. A.M. 3840, ante A.D. 164. But Simon's people being bribed, permitted some to escape. Judas put these traitors to death. It is not plain that Joseph, Simon, or *Zaccheus*, had any share in this treachery.

II. ZACCHEUS, chief of the Publicans; i.e. farmer-general of the revenue, [for a district, perhaps, rather than for a province.] Luke xix. A.D. 33. a little before the death of our Saviour. When Jesus Christ passed through Jericho, *Zaccheus* greatly desired to see him, but could not, because of the multitude, and because he was low of stature. He therefore ran before, and climbed up into a sycamore-tree. When Jesus came to the place, he looked up to him, and said, *Zaccheus make haste and come down, for to-day I must abide at thy house*. *Zaccheus* immediately came down, and received him joyfully. Those who saw this murmured, and

said within themselves, *He is gone to be a guest with a man a sinner!* In the mean time *Zaccheus* said to Jesus, *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold*. The Roman laws condemned Publicans convicted of extortion, to make restitution to four times the value. Jesus Christ answered him, *This day is salvation come to this house, forasmuch as he also is a son of Abraham*. This is all that Scripture informs us of *Zaccheus* the Publican.

[Notwithstanding the general disrepute of Publicans or tax-gatherers, *Zaccheus* could not have acquired all his property by injustice; nor one eighth part of it; if half would have enabled him to make four-fold restitution: indeed, he seems rather to say, that he had not wronged any, by his use of the particle *if*. Considering the general character of these collectors, he appears to have been an *exemplary* man.]

Some have thought, that *Zaccheus* was a Gentile: but the opinion of commentators is, that he was a Jew: for many of this nation exercised the employment of a Publican. Clemens Alexandrinus says, *Strom. lib. iv.* that many did not distinguish *Zaccheus* from St. *Matthew*, pretending he was advanced to the apostleship after the death of Judas. Others have affirmed that St. Peter ordained him bishop of Cæsarea in Palestine. *Constit. Clem. lib. vii. cap. 46. Recognit. lib. iii. cap. 65, 74. Rufin. Prefat. Recognit. Vide et Chrysolog. homil. de Zachæo*. But it is probable they confounded him with another *Zaccheus*, bishop of this church in the second century. *Prædestinat. Serm. cap. 11, 13.*

ZACCHUR, זָכֹר, *that remembers*, or *is remembered*: otherwise *male*; from זָכַר *zacar*, *male*, or *memory*. [memorial.]

I. ZACCHUR, ZACCUR, ZACHUR, or ZECHUR, father of Shammua, of Reuben. Numb. xiii. 4.

II. ZACCHUR, son of Hamuel, and father of Shimei. 1 Chron. iv. 26.

III. ZACCHUR, a Levite, of the family of Merari. 1 Chron. xxi. 27.

IV. ZACCHUR, a Levite and singer, son of Asaph. 1 Chron. xxv. 2.

V. ZACCHUR, or *Zabbud*, son of Bigvai or Imri; he returned from the captivity of Babylon with his brother *Ushai*, and seventy of their family, [Zabbud]. Ezra viii. 14. Neh. iii. 2.

ZACHARIAH, זַכְרְיָה, *memory of the Lord*, or *male of the Lord*; from זָכַר *zacar*, *memory*, or *male*, and יָה *jah*, *the Lord*.

I. ZACHARIAH, or *Zaccariah*; of Reuben, chief of a family. 1 Chron. v. 7.

II. ZACHARIAH,

II. ZACHARIAH, king of Israel, succeeded his father Jeroboam II. A. M. 9220, *ante* A.D. 784. He reigned but six months, and did evil in the sight of the Lord. 2 Kings xiv. 29. Shal-lum, son of Jabesh, conspired against him, killed him in public, and reigned in his stead. Thus was fulfilled what the Lord had foretold to Jehu; that his children should sit on the throne of Israel to the fourth generation. 2 Kings xv. 8—11.

III. ZACHARIAH, son of Meshelemiah, a porter of the tabernacle; of the race of Korah. 1 Chron. ix. 21.

IV. ZACHARIAH, a Levite, and doctor of the law: one sent by king Jehoshaphat throughout Judah, to instruct the people, 2 Chron. xvii. 7. A. M. 3092, *ante* A. D. 912.

V. ZACHARIAH, son of Jehoiada, high-priest of the Jews; probably the *Azariah* of 1 Chron. vi. 10, 11. He was slain by order of Joash, A. M. 3164, *ante* A. D. 840. Scripture observes, 2 Chron. xxiv. 20, 21, 22. "Joash the king remembered not the kindness which Jehoiada, father of *Zachariah*, had done to him, but slew his son: and when he died, he said, The Lord look on it, and require it." The year following God sent the army of Syria against Judah, which entered Jerusalem, slew the princes of the people, and sent a great booty to Damascus.

Jerom, on Matt. xxiii. followed by a great number of commentators, believed that this *Zachariah*, son of Jehoiada, was he of whom our Saviour speaks, Matt. xxiii. 34, 35. "I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify... that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel unto the blood of *Zachariah*, son of Barachias, whom ye slew between the temple and the altar." The difference of names of these fathers, *Jehoiada* and *Barachiah*, does not move Jerom, or those who follow him: they observe, 1. That in the Hebrew Gospel of St. Matthew, used by the Nazarenes, was read *Jehoiada*, not *Barachiah*. 2. That among the Hebrews nothing was more usual than to have two names. Examples of this are common in Scripture; and it is very easy to imagine, that the same person might be called *Barachiah* and *Jehoiada*.

To this opinion three things are objected: 1. That *Zachariah*, son of *Barachiah*, according to the intention of Jesus Christ, seems to have been the last of the prophets, or just, slain by the Jews, as *Abel* was the first of the just who suffered a violent death. 2. That *Zachariah* son of *Jehoiada* was stoned in the court of the house

of God; whereas *Zachariah*, son of *Barachiah*, was killed between the temple and the altar. 3. That though it be true that the Hebrews had often two names, it is hardly to be thought that Jesus Christ would here omit the name of *Jehoiada*, which was so well known, and substitute that of *Barachiah*, which was not so familiar. *Vide* ZACHARIAH, No. XII. We rather incline to believe that our Saviour points at *Zachariah*, son of *Baruch*.

VI. ZACHARIAH, the eleventh of the lesser prophets. He was son of *Barachiah*, and grandson of Iddo. He returned from Babylon with Zerubbabel, and began to prophecy in the second year of Darius, son of Hystaspes, A. M. 3484, *ante* A. D. 520, in the eighth month of the holy year, and two months after Haggai. These two prophets, with united zeal, encouraged the people to resume the work of the temple, which had been discontinued for some years, Ezra v. 1. The time, and place, of birth, of *Zachariah*, are unknown. Some think he was born at Babylon, during the captivity: others think, at Jerusalem, before Judah and Benjamin were carried away. Some suggest that he was a priest; others see no proof of it. Many say he was son of Iddo: others, with much more reason, that he was son of *Barachiah*, and grandson of Iddo. Zech. i. 1.

He has been confounded with *Zechariah*, son of *Barachiah*, contemporary with Isaiah; viii. 2. and with *Zachariah*, the father of John the Baptist; which opinion is plainly incongruous. He has been thought to be the *Zachariah*, son of *Barachiah*, whom our Saviour mentions as killed between the temple and the altar; though no such thing is any where said of this prophet. At the foot of mount Olivet, they shew a tomb which they pretend belongs to the prophet *Zachariah*. Dorotheus maintains, that he was buried in a place called *Bethariah*, a hundred and fifty furlongs from Jerusalem.

Epiphanius ascribes to him some prophecies composed while he was at Babylon: which foretold the birth of Jesus, or *Joshua*, son of Josedech, and of Zerubbabel, son of *Salathiel*; also, that he predicted to Cyrus the victory he should obtain over Croesus and Astyages, and that he should restore at Jerusalem the public exercise of religion. But we make small account of such particulars, which are not in Scripture.

Zachariah begins his prophecy with an exhortation to the people, to return to the Lord, and not to imitate the stubbornness of their fathers.

In the fourth year of Darius, A. M. 3486, *ante* A. D. 518, on the fourth day of the ninth month, the prophet was consulted by Sherezer,

Regem-melech, and others, whether they ought to continue to fast on the fifth month, as they had hitherto done, since the ruin of the temple? He answered, that these fasts were of their own invention; that what God chiefly required of them was piety and justice; and that, finally their days of fasting should be soon changed into days of joy and thanksgiving.

He foretels very distinctly, the coming of Jesus Christ, a Saviour, poor, and sitting on an ass, and a colt the foal of an ass. In the eleventh chapter he speaks of the war of the Romans against the Jews, of the breach of the covenant between God and his people; of thirty pieces of silver given for a recompense to the shepherd; of three shepherds put to death in one month, &c.

Zachariah is the longest and the most obscure of the twelve minor prophets, says Jerom. *Præfat. in lib. i. Zach.* His style is broken and unconnected. His prophecies concerning the Messiah, are more particular and express than those of some other prophets. Several modern critics, as Mede, *Epist. lib. iv. 31.* and Hammond, on Matth. have been of opinion, that chap. ix. x. xi. of this prophet were written by *Jeremiah*; because in Matthew xxvii. 9, 10. under the name of *Jeremiah*, we find quoted Zach. xi. 12. and as the chapters make but one continued discourse, they concluded, that all three belonged to *Jeremiah*. But it is much more natural to suppose, that the name of *Jeremiah*, by some unlucky mistake, has slipped into the text of St. Matthew.

The prophet *Zachariah* foretold very exactly, the siege of Babylon, by Darius, son of Hystaspes. This prince laid siege to that rebellious city at the beginning of the fifth year of his reign, and reduced it at the end of twenty months. *Zachariah*, a little before the time of her fall, writes thus to the Jews in Babylon; "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heavens, saith the Lord. Deliver thyself, O Sion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be spoil to their servants: and ye shall know that the Lord of hosts hath sent me." Zech. ii. 6, 7, 9. There is great probability that the Jews obeyed these admonitions, and retired from Babylon, if not into their own country, at least, into a place of security. *Vide BABYLON.*

The Mahometans do not distinguish between

the prophet *Zachariah*, and *Zachariah* father of John the Baptist. D'Herbelot, *Bibl. Orient. p. 922.* Some of them derive his pedigree from David; others from Levi.

VII. ZACHARIAH, son of *Barachiah*, or *Jeberechiah*, mentioned Isaiah viii. 2. According to Jerom, *in loc.* this is the prophet described 2 Chron. xxvi. 5. under the reign of Hezekiah, or rather under the reign of Azariah or Uzziah. "And he sought God in the days of *Zachariah*, who had understanding in the visions of God." This *Zachariah* might live to the reign of Ahaz, A. M. 3262, when the Lord said to Isaiah, "Take thee a great roll, and write in it . . . And I took unto me faithful witnesses to record, Uriah the priest, and *Zachariah*, son of *Jeberechiah*." These two persons might authenticate a testimony, that at such a time the prophet had foretold that he should have a son, and that before this son should be able to name father or mother, Resin and Pekah, the two enemies of Judah, should be destroyed. *Vide ALMAH.*

VIII. ZACHARIAH, father of Abi, or Abijah, mother of king Hezekiah. 2 Kings xviii. 2. 2 Chron. xxix. 1.

IX. ZACHARIAH, a Levite, of the race of Asaph. 2 Chron. xxix. 13.

X. ZACHARIAH, the father of Joseph, under the Maccabees. 1 Macc. v. 18, 56.

XI. ZACHARIAH, a priest of the family of Abia, father of John the Baptist, and husband to Elizabeth. Luke l. 5, 12, &c. This is what we read in the gospel: "*Zachariah* and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren, and they both were now well stricken in years." But A. M. 3999, about fifteen months before the birth of Jesus Christ, as *Zachariah* was waiting his week, and performing the functions of priest, in the temple, "according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord," on the altar of gold in the holy place. "And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when *Zachariah* saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not *Zachariah*: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And *Zachariah* said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these

these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believedst not my words, which yet shall be fulfilled in their season." See ANNUNCIATION, also FRAGMENTS, No. DCX.

The people were waiting till *Zachariah* came forth out of the holy place; and they were surprised at his long delay. But when he came out he was not able to speak; by his making signs to them, they found that he had seen a vision, and was become dumb. When the days of his ministry were completed, *i. e.* at the end of about a week, he returned to his own house; and his wife Elizabeth conceived a son, of whom she was happily delivered in its due time. Her neighbours and kinsfolks assembled to congratulate her on this occasion; and on the eighth day they circumcised the child, calling his name *Zachariah*, after the name of his father: but Elizabeth interposed, and said, *No: his name is John*. They then desired a token from his father, how he would have him named; he, making signs for a tablet, wrote on it, *his name is John*, which excited the admiration of all present. At this instant his tongue was loosed, and he spake, praising God. And being filled with the Holy Ghost, he prophesied, by a canticle, which St. Luke has preserved, chap. ii. Comp. FRAGMENTS, No. DCXLI.

St. Ambrose, *lib. i. in Luc.* Beda, Theophyl. Strab. Brug. *in Luc.* St. Austin, *in Joan. Homil.* 49. St. Chrysostom, and several others, have conjectured that *Zachariah* was high-priest, on a false supposition, that the offering of incense was reserved to the high-priest: but it appears from St. Luke himself, that he was an ordinary priest, of the family, or course, of Abia; and it is certain besides, that the ordinary priests went every day into the *sanctum*. The *Protevangelium* of James and the spurious *Gospel of the Nativity* of the Virgin, affirm, or at least suppose, that *Zachariah*, the father of John the Baptist, was high-priest: but the authority of such pieces is very inconsiderable.

The same *Protevangelium* of James insinuates, that when Herod caused the young *John*, afterwards the *Baptist*, to be searched for, in order to destroy him with the other children of Bethlehem, not being able to find him, because his mother Elizabeth had sent him into the wilderness; the king sent to *Zachariah*, then attending his ministry at the altar, to enquire where his son was? *Zachariah* sent word, that he knew nothing of him. Herod sent the soldiers back, with orders to kill him, if he would not discover where his son was. *Zachariah* still protested

to them with an oath, that he knew nothing of him; whereupon they killed him between the porch and the altar, in the inclosure that surrounded the altar of burnt-sacrifices. Neither the priests, nor the other Israelites knew when he was killed; and one of the priests finding he stayed too long, entered into the temple, found him dead, and his blood congealed on the ground. At the same time he heard a voice, saying, "*Zachariah* has been put to death, and his blood shall not be wiped out till his revenger comes."

It was doubtless on this foundation that many of the ancients thought *Zachariah*, the father of John the Baptist, to be that *Zachariah*, son of *Barachiah*, whose blood was shed between the temple and the altar. Origen, *in Matt.* xxvi. Petr. Alex. *cap. xiii.* Basil, *lib. i. Homil.* 25. Nyssen, *tom. iii. Homil. de Natal. Christ.* Epiphanius, *de vita et morte Prophet.* Theophylact, &c. Tertullian, *Scorpiac. cap. 8.* speaks of the blood of *Zachariah*, the marks of which were still visible on the pavement of the temple. These marks were pretended to be yet visible also in the time of Jerom, who gave but little credit to them, as plainly appears by his commentary on Matthew xxiii. 35. *Vide, si placet, et Athanas. tom. ii. p. 697.*

The Greeks honour *Zachariah* September 5, as a priest, a prophet, and a martyr. Usuard, Ado, and other Latins, honour him as a prophet, November 5. The Roman martyrology joins Elizabeth with him.

XII. ZACHARIAH, son of Baruch, was a great enemy to all injustice and evil, and the greatest assertor of the liberty of his country. Joseph. *de Bello, lib. iv. cap. 19. in Græco, seu lib. v. cap. 1. in Lat.* The zealots, though resolved to destroy him, as a great opposer of their designs, and very rich and powerful, yet determined to observe some sort of formality in his condemnation: they convened seventy judges of the most considerable people, to compose a kind of tribunal or sanhedrim, where they made *Zachariah* son of Baruch appear, and accused him of a design to deliver up the city to the Romans. But of this conspiracy they could produce neither proofs, nor tokens.

Zachariah seeing his accusers resolved on his destruction, and escape impossible, instead of being discouraged by the danger, was more than ordinarily animated. Having briefly confuted the accusations of his enemies, he began to expose their iniquity, and their proceedings to disturb the public tranquillity. At this the zealots were incensed with rage, and could hardly contain themselves: but thinking it best to hold out to the end, that they might give his trial some

some appearance of justice, they suffered the seventy judges to pronounce their sentence. This they did by unanimously acquitting *Zachariah*.

The zealots cried out with rage and fury, and two of those wretches flying on *Zachariah*, killed him in the midst of the temple, insulting his dead body with these words, "Receive now this absolution that we give thee, which is much more safe than the other." Then they threw his body into the valley below the temple. This happened A. D. 67, three years before the taking of Jerusalem.

Many learned commentators, as Grotius, Hammond, Louis de Dieu, Constantine l'Empereur. Jansen, on *Matthew*, have thought that this was the *Zachariah*, son of *Baruchiah*, mentioned by Jesus Christ, Matt. xxiii. 35. They say, that Christ spoke in the manner of the prophets; using the time past instead of the future.

It is objected against this opinion, first, that our Saviour denounces to the Jews, that they shall bear the punishment of the death of these just men. But God does not punish a crime before it is committed. The Jews to whom he spake not knowing this *Zachariah*, and being ignorant of his death, which was yet future, it would be impertinent to menace them on that account. Secondly, *Zachariah*, son of *Baruch*, killed by the zealots, was a Jew, and according to all appearances, an unbelieving Jew. Josephus says not one word that insinuates he had embraced Christianity. The old ecclesiastical writers did not own him as such. The zealots that slew him had no regard to his religion, but to his great riches. They were afraid that by his great interest he might drive them away, and therefore accused him of keeping correspondence with the Romans. If *Zachariah* had been a Christian, it is not probable that he would have been in the city A. D. 67.

These reasons, however, are thus replied to. It is allowed, that men cannot ordinarily be threatened for crimes not yet committed; but it is no rare thing to observe in the prophets, the destruction of a city, the calamity of a people, the death of a prince foretold, as if their crimes were already at their full measure, although their punishment be still distant. It is true, indeed, that neither Josephus, nor any other ancient writer, has said that *Zachariah* was a Christian; neither have they said the contrary. Josephus speaks of *St. James the less*, slain by *Ananus*, as a Jew. At that time Christians were looked on as a sect of Jews. And though the Christians of Jerusalem might have begun to withdraw themselves to Pella, about A. D. 66, four years before the siege; yet, in the year 67,

it was time enough, two years before the city was invested.

In the valley of *Jehoshaphat*, over against Jerusalem, is to be seen a monument, said to be the tomb of *Zachariah*. It is cut in the rock; has four pillars on each side, with capitals, the entablature of which supports a roof rising to a point, like a pyramid. This monument is square, and is fourscore feet in circumference. There is a little window behind, through which there are seen within only a few stones one upon another. *Vide PLATES, MAP of JERUSALEM, Margin.*

[Though Calmet seems to acquiesce in referring prophetically to this *Zachariah*, yet I think it worth while to observe, that righteous *Abel* is the first martyr to truth and piety recorded in the Old Testament, Gen. iv. 8. and that *Zachariah* is the last person mentioned as slain on account of his reproving the wickedness of his times. 2 Chr. xxiv. 20, 21. Is not this reference then, equal to—all the righteous men mentioned in Scripture—all whom your ancient history records—from the first to the last of them.]

ZACHER, זַכַּר, *Zexpi*, *Vulgate*, *Zachar*; memory, or evil. [record, i. e. of God, or memorial, as *Zichri*, *Zachary*, &c. 1 Chr. viii. 31.]

ZADOK, צָדוֹק, *just*, or *justified*. [Comp. *Justus*, Acts i. 23. xviii. 7. so *Praobus*, as well as *Justus* in Latin.]

I. ZADOK, or SADOE, son of *Ahitub*, high-priest of the Jews, of the race of *Eleazar*. From the decease of *Eli* the high-priesthood had been in the family of *Ithamar*; but was restored to the family of *Eleazar*, in the time of *Saul*, in the person of *Zadok*, who was put in the place of *Ahimelech*, slain by *Saul*, A. M. 2944, ante A. D. 1056. 1 Sam. xxii. 17, 18. While *Zadok* performed the functions of the priesthood with *Saul*, *Ahimelech* performed them with *David*; so that till the reign of *Solomon* there were two high-priests in Israel; *Zadok* of the race of *Eleazar*, and *Ahimelech* of the race of *Ithamar*. 2 Sam. viii. 17.

When *David* was forced to quit Jerusalem by the rebellion of his son *Absalom*, *Zadok* and *Abiathar* would have accompanied him, with the ark of the Lord. 2 Sam. xv. 24. But *David* would not permit them. To *Zadok* he said, O seer, return into the city with *Abimaash* your son, and let *Abiathar* and his son *Jonathan* return also. I will conceal myself in the country, till you send me news of what passes. *Zadok* and *Abiathar* returned therefore to Jerusalem; but their two sons *Abimaash* and *Jonathan* hid themselves near the fountain of *Rogel*; and when

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Hushai the friend of David, had defeated the counsel of Ahitophel, they communicated this event to David.

After the defeat of Absalom, David sent word to Zadok and Abiathar, to persuade the elders of Judah to shew their zeal for the king, by promptly inviting his return to his metropolis. 2 Sam. xix. 11, 12.

The high-priest Zadok counteracted the party of Adonijah, who aspired at the kingdom, to the exclusion of Solomon; 1 Kings i. 5—10, &c. and David sent Zadok with Nathan, and the chief officers of his court, to give the royal unction to Solomon, and to proclaim him king instead of his father.

After the death of David, Solomon excluded Abiathar from the high-priesthood, because of his adherence to the party of Adonijah; and Zadok was high-priest alone. 1 Kings ii. 35. It is not very well known when he died; but his successor was his son Ahimaash, who enjoyed the high-priesthood under Rehoboam.

II. ZADOK, son of Ahitub, and father of Shallum, high-priest of the Jews: under the reign of Jotham, king of Judah.

ZAHAM, זָחַם, *Zaàm*, crime, filthiness, impurity; from זָחַם *ziem*, naught, impure. Son of Rehoboam and of Abihail, daughter of Eliab. 2 Chron. xi. 19. [from the Arabic, *very fat*.]

ZAIR, צַעִיר, *Ṣa'ir*, little; from צָעַר *tsahar*. See ZOAR. Otherwise, *afflicted, in tribulation*.

ZAIR, or SEIRA. The country, or mountain, of Seir, inhabited by the Idumeans. 2 Kings viii. 21. "So Joram went over to Zair, and smote the Edomites;" צַעִירָה *Zeira*, instead of צַעִיר *Zeir*, according to the rules of the Hebrew language, intimates a motion towards Zeir, or Zair. The Hebrew reads *Zeira*; but we think it to be a fault, and that it should be read *Seira*. [q. a local pronunciation?]

ZALAPH, צֶלֶף, *shadow*, or *tingling of the ear*, or *smiling*; from צָלַל *tsalal*, *shadow*, &c. and the Chaldee צֶלֶף *tsalaph*, to break. [one who breaks out, who opens; i. e. the first-born of his mother. Neh. iii. 30.]

ZALMON, צֶלְמֹן, *his shade*, *his obscurity*, *his image*; from צָלַם *tsalum*, *shade*, *image*, &c. and the pronoun ׁ, *an*, *his*. [very shady.]

ZALMON, SALMON, or SELMON, a mountain near Shechem, [overshadowed with trees, &c.] Judg. ix. 48. The snow of Zalmon is mentioned Psalm lxxviii. 14. [The Latin as well as the Hebrew takes *shadow* in the sense of *protection*, *security*: so does the Arabic: whether this mountain might be overshadowed with fortifications, or other defences?]

ZALMONAH, צֶלְמוֹנָה, *the shade*, or *sound of*

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the number; from צָלַל *tsalal*, *shade*, &c. and מִנָּה *manah*, *number*: otherwise, *your image*, or *picture*, from צֶלֶם *tselem*, *image*, *picture*, and the pronoun ׁ, *yours*, or *ours*. [The feminine of ZALMON, and of the same import.]

ZALMONAH, or SALMONA, or SELMONA, an encampment of Israel in the desert. Numb. xxxiii. 41. Some think that here Moses set up the brazen serpent. [The idea of *protection* may be derived from the elevation of the brazen serpent in this place.] See PUNON.

ZALMUNNA, צֶלְמוֹנוֹ, *shadow*, *image*, or *idol*, *forbidden*; from צֶלֶם *tselem*, *shade*, and מָנָע *manah*, to forbid; or נֹעַ *nuah*, to be shaken; or, noise of trouble; from צָלַל *tsalal*, noise, and *manah*, trouble. [shade: i. e. protection.]

ZALMUNNA, or SALMANA, prince of the Midianites, Judg. viii. 5. defeated by Gideon, A. M. 2759, ante A. D. 1245.

ZAMZUMMIM, זִמְזִמִּים, *project of crimes*, or *enormous crimes*; from זָמַם *zamam*.

ZAMZUMMIN, ZOMZOMIM, or ZUMIN; ancient giants who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites. Deut. ii. 20. [The high-headed; proud, lofty.]

[ZANOACH, a straggling village, or town: long, and its parts distant. The name of two towns in Judah. Josh. xv. 34, 56. Neh. iii. 13. xi. 30. 1 Chron. iv. 18.]

ZANOAH, זָנוּחַ, *Zanw*, forgetfulness, or desertion; from זָנַח *zanach*: otherwise, *this rest*, *this consolation*; from the pronoun ׁ *ze*, *this* or *that*, and נָח *nuach*, rest, or נָחַם *nacham*, consolation.

ZANOAH, or ZANOE, son of Jekuthiel. 1 Chron. iv. 18. But I rather think that Zanoah was a city, built or inhabited by Jekuthiel and his posterity.

ZAPHNATH-PAANEAH, or PSEUTHOPANECH. LXX. Gen. xli. 45. Ψευδοφανεχ. Joseph. Antiq. lib. ii. cap. 3. Ψονδοφανηχαν. Thus the Septuagint, and after them Josephus, express the name given by Pharaoh to Joseph. Moses says, he called him צַפְנָת פַּעֲנֵחַ *Zaphath-paaneah*, which Jerom translates *Salvatorem mundi*; but the greater part of interpreters render it *one that discovers hidden things*.

ZAPHON, צָפוֹן, *hidden*, or *that observes*; [watchman, centinel,] from שָׁפַן *shuph*: otherwise NORTH; from צָפוֹן *tsaphon*. [Hidden, says Simon; surrounded on all sides by mountains. The Arabic root expresses the north-wind.] A city of Gad. Josh. xiii. 27.

ZARAH, צָרַח, *leprosy*, or *scab*; from צָרַח *tsarah*. A city. Joshua xix. 41 [gathering; mob.]

ZARAH, זָרַח, son of Judah and Tamar. When his

his mother was in labour of him and his brother, Zarah presented his hand, and the midwife tied a red ribbon about it, saying, this will be the first-born; but this child withdrawing his hand, his brother was born first, and was called Pharez, Gen. xxxviii. 28, 29. Zarah had five sons, Ethan, Zimri, Heman, Calcol, and Dara.

ZARA, a city of Moab. Josephus says, *Antiq. lib. xiii. cap. 23.* that Alexander Jannæus took this city.

ZARAITÉ, זָרַיִת, *my east, my brightness*, 1 Chron. xxvii. 11. [*light rising up, i. e. out of darkness, as day break: the same, also, may be the import of Zarah, son of Tamar.*]

ZARED, זָרַד, *strange descent, or power: from רָדָד radad, to descend, to put under, or רָדָה radah, power, and זָר zar, strange. [otherwise, extraneous things, or scattered power. The Chaldee root implies "a green tree, growing so luxuriantly that its branches may be separated from it." Jonathan the Paraphrast thinks it is the willow: more probably it is of the nature of our oxiars. "The valley of oziar beds."]*

ZARED, or ZERED, a brook beyond Jordan, on the frontier of Moab. It falls into the Dead-sea. Numb. xxi. Deut. ii. 13, 14.

ZAREPHATH, or SAREPTA, צָרְפָּתָה, *ambush of the mouth; from צָרַר tzarar, to lie in ambush, and פֶּת path, mouth, mouthful: otherwise, crucible, in which metals are melted; from צָרַף tzaraph, to melt, to purify. [perhaps, puffing or blowing, as of the cheeks in blowing a fire; or, of bellows in larger operations.]*

[This name appears to signify *melting, or blowing, i. e. of glass, from the root Zareph, to liquify, to blow, to melt in fire: it was, probably, a station of glass-houses, so that the name may be taken as analogous to what we term "smelting houses," or furnaces. And indeed some suppose that it was a place famous for refining of metallic ores, somewhat like what we call a blast furnace. It is called Sarepta in the Greek of Luke iv. 26. It is reckoned to the tribe of Asher. Deut. xxiii. 25. in which tribe Sarepta was situated.*]

ZAREPHATH, or SAREPTA, a city of the Sidonians, between Tyre and Sidon, in Phœnicia, on the coast of the Mediterranean sea. Pliny and Stephanus call it *Sarapta*; the Arabians, *Tzarphaud*; Josephus and the Greeks, *Sarephta*, or *Saraphtha*; the Jews, *Zarphat*. The Arabian geographer *Scherif-ibn-Edris*, places it twenty miles north from Tyre, and ten south from Sidon. It was remarkable for being the residence of the prophet Elijah, with a poor woman here, during a famine in the land of Israel. 1 Kings xvii. 9, 10. In the time of Jeram,

and a good while after, they used to show the place where the prophet dwelt, which was a little tower. Afterwards they built a church in the same place, in the midst of the city. The wine of *Sarepta* was not unknown to the ancients. *Vide WINE;*

Et dulcia Bacchi
Munera, quæ Sarepta ferax, quæ Gaza creârat.
CORIOP. lib. iii.

Sarepta
Lucida perspicuis certantia vina lapillis:
FORTUNAT. de vita S. Martini.

At this time *Sarepta* is a small village standing on a hill about fifteen hundred paces from the sea. [But Maundrell says, there are considerable ruins between this hill and the sea.] It was from the city of *Sarepta* that Jupiter, in the shape of a bull, carried off Europa.

ZARETH-SHAHAR, צֶרֶת-הַשָּׁחַר, Σαρδ κασιον, *position, or plan of the morning; from צָרַח tsurah, to put, and שָׁחַר shachar, the morning: otherwise, link of ambushes, or figure of blackness; from צָרַר tsarar, to join or lay ambushes, or from צֹר tzur, to figure, and שָׁחַר shachar, blackness; or from יָצַר jatzar, to form, and שָׁחַר shachar, the morning; that is, formation of the morning. [Rather, splendor of the morning; a city situated on a hill, or mountain, so that the earliest rays of the sun were reflected from it, and rendered it visible and bright very early in the morning.]*

ZARETH-SHAHAR, or SARAT-ASAR, a city of Reuben, beyond Jordan. Josh. xiii. 19.

[ZARETAN, was in the land of Manasseh on this side Jordan: it is called *Zartanah*, 1 Kings iv. 12. and is said to be near Beth Sheu, which was in the northern limits of Manasseh. From Adam to *Zaretan* the waters dried up; Josh. iii. 16. from *Zaretan* upwards, they stood on a heap. The brazen vessels for the temple were cast in the clay ground between *Zaretan* and Succoth. 1 Kings vii. 46. *Vide ZEREDATHAN.* [Eng. Tr. *Zarthan, q. the narrows? of the stream, or of the town*]

ZATTHU, זָתָה, Ζουθδολα; Ζαδουα, *olive, or olive-tree; from זָתָה zith. One who renewed the covenant with the Lord, after the return from Babylon. Neh. x. 14. [ornament; decus.]*

ZATTU, from the same root as ZATTHU.

ZATTU returned from Babylon with nine hundred and sixty persons of his family. He is very probably the same as *Zatthu*, in the foregoing article. Ezra ii. 8.

ZAZA, זָזָא, *beast; from זָזָא zia; or universat, or that glitters: [splendid?] according to the Syriac, that draws back.*

ZAZA,

ZAZA, or **ZIZA**, son of Jonathan, of the race of Jerahmeel, son of Hezron, of Judah. 1 Chron. ii. 33.

ZEAL, *Zelus*; Heb. *קנא*, *kanah*, is taken,

1. For the eagerness with which any thing is pursued. "I have been very jealous (or *zealous*) for the Lord God of hosts;" 1 Kings xix. 10, 14. I burn with *zeal* for his honour. "Phinehas was *zealous* for his God, and made an atonement for the children of Israel." Numb. xxv. 13. Judith says, that Simeon and his brethren were filled with the *zeal* of the Lord, to revenge the injury done to their sister. Judith ix. 4.

2. *Zeal* is put for anger, 2 Kings xix. 31. "The *zeal* of the Lord of hosts shall do this;" i. e. his anger: Psalm lxxix. 5. "How long, Lord, wilt thou be angry? for ever? shall thy jealousy, or *zeal*, burn like fire? The whole land shall be devoured by the fire of his jealousy, or *zeal*. Zeph. i. 18. iii. 8.

3. *Zeal* is put for jealousy, Prov. vi. 34. "Jealousy, or *zeal*, is the rage of a man, therefore he will not spare in the day of vengeance." The jealousy of a husband in fury will not forgive. Zech. i. 14. viii. 2. "Thus saith the Lord of hosts, I was jealous for Zion, with great jealousy, and I was jealous for her with great fury."

4. *Zeal* is put for envy, Psalm xxxvii. 1. "Fret not thyself because of evil doers, neither be thou (*zealous* or) envious against the workers of iniquity:" grudge not their appearance of happiness. 1 Cor. iii. 3. "For whereas there is among you envying (Vulg. *zelus*) and strife, are ye not carnal, and walk as men?" See also James iii. 16. "Bitter envying and strife," (*Zelus amarus*, Vulg.) is opposed to the *zeal* of charity, which, as the apostle says, "suffereth long, is kind, and envieth not." 1 Cor. xiii. 4, 5. But blind and false *zeal*, and *zeal* of bitterness, is full of contention and animosity.

ZEAL, JUDGMENT of ZEAL. Among the Hebrews, this was a term expressing the action of people, who, being transported with *zeal*, without awaiting the sentence of the Judges, and without observing the common forms of justice, put to death some Jew, detected in open and scandalous violation of an important point of the law; or in uttering blasphemy against God, against his temple, or against his people. In such case any Israelite was allowed to pursue him, and to put him to death. In like manner, if the priests in the temple detected any of their brethren performing his functions in a state of uncleanness, they were authorized by custom to drag him out of the holy place, out of the court, and to knock him on the head

VOL. II. PART XXXII. Edit. IV.

with clubs. *Mishna tit. Sanhedr. cap. 9. Gemar. Babylon. et Jerosol. ibidem.* But, that this liberty might not be abused, it was necessary that the crime should be committed in the presence of ten Israelites, at least; and that he who committed it persevered in it, and did not withdraw when warned of it, and remonstrated with for it. For if he desisted, they were not allowed to kill him, till he had been condemned judicially.

They founded this right on a tradition which they pretended to have received from Moses, and on the example of Phinehas, who, transported by a holy *zeal*, pierced at one blow Zimri and Cozbi. Numb. xxv. 7, 8. Animated by this *zeal*, Matathias, the father of the Maccabees, slew Apelles, whom the king of Syria had sent to Modin, to compel the Jews to sacrifice, 1 Macc. ii. 24. By the same custom, the Jews of Egypt took vengeance on three hundred of their brethren who had apostatized; 3 Macc. cap. ult. Lastly, we may say, that through the same *zeal* our Saviour drove out of the temple the money-changers, the bankers, and those who sold doves and other animals. Matt. xxi. 12. John ii. 14, 15. The Evangelist observes, that on this occasion the apostles called to mind those words of Psalm lxix. 9. "The *zeal* of thine house hath eaten me up." See Grotius, *de Jure Belli et Pacis*, lib. ii. cap. 20. sect. 1. Selden, *de Jure Nat. et Gent.* lib. iv. cap. 4, 5. [A striking instance of the power of this *zeal* is apparent in the history of Stephen, Acts vii. 57. they, the populace, the hearers, not expressly the council, though they might consent,—they ran upon him with one accord, and cast him out of the city, and stoned him. And the witnesses, who were required to cast the first stone, were active in this tumultuous and lawless proceeding.]

The Idol of zeal, סמל חקנא חמקנא, Ezek. viii. 3, 5. was *Adonis*; called *the idol of jealousy*, because he was beloved by Venus; and therefore Mars, stimulated by jealousy, sent a wild boar against him, which killed him. In pursuing the discourse of Ezekiel, we see that the same idol which at the fifth verse is called *the idol of jealousy*, is called *Thammuz* at the fourteenth verse. Vide TAMMUZ. Jerom, who is followed by several commentators, thinks that Baal was the *idol of jealousy*; which was set up in the temple by king Manasseh, but was taken away by Josiah. Others think, that under the name *image of jealousy*, i. e. *that excites to jealousy*, the prophet comprehended all sorts of idols, which provoke the anger of God against their worshippers.

3 I div. 2.

The

The ear of zeal [jealousy] hears all things: auris zeli audit omnia. God, like a jealous husband, hearkens to every thing, even to the profane discourses of the wicked. *Wisd. i. 10.*

Nolite zelare mortem in errore vitæ vestræ: forbear to seek death with so much eagerness; so much *zeal* for your own destruction. *Wisd. i. 12.* Otherwise, accuse not death; charge not your misfortune upon it. The verb *zelare* is sometimes put for *taking vengeance*. Phinehas was transported with *zeal* against the offenders; he took up weapons to slay them. *Numb. xxv. 11.* Saul put the Gibeonites to death with an unseasonable and furious *zeal*, to revenge the trick they had put upon Israel: *Voluit Saul percutere eos zelo; quasi pro filiis Israel et Juda.* *2 Sam. xxi. 2.* Comp. SAUL and GIBEON. The book of Wisdom, v. 18. represents the Lord as arming himself with *zeal* against his enemies; i. e. as going to take vengeance on their malignity. *Isaiah, xi. 13.* says, that Ephraim shall no longer make war against Judah, and that these two kingdoms shall live together in peace: *Auferetur zelus Ephraim, et hostes Juda peribunt; Ephraim non æmulabitur Judam, et Juda non pugnabit contra Ephraim.* Where we see that *zelari* and *æmulari* are put as synonymous terms with *hostes* and *pugnare*. *Ezekiel* says, *xxxix. 25.* that the Lord shall zealously revenge the affront done to his name: *assumant zelum pro nomine sancto meo.*

In Deuteronomy *xxxii. 21.* God says that the ungrateful and faithless Israelites would move him to jealousy or *zeal*, by worshipping gods that are no gods; and I, says the Lord, will provoke their *zeal* and jealousy, by loving another (people) which is no people. I will vex them, by substituting in their stead a foolish nation; like a husband actuated by jealousy against an unfaithful spouse, who has abandoned herself to unworthy lovers, in contempt of him who is infinitely more deserving affection. He threatens to divorce her, to reject her, to take into her place another people, which does not deserve the name of a people, to excite in her, by this comparison, a spirit of *zeal* and jealousy, of vexation and anguish. This was accomplished in the reprobation of the Jews, and the call of the Gentiles to the Christian religion. *1 Peter ii. 9.*

ZEALOTS. *Vide ZELOTS.*

ZEBADIAH, זבדיה, *portion of the Lord, or the Lord is my portion; from זבד zabad, a portion, and יה jah, the Lord.*

I. ZEBADIAH, ZABADIA, or ZEBEDIA, son of Beriah. *1 Chron. viii. 15.*

II. ZEBADIAH, son of Elpaal. *1 Chron. viii. 16, 17.*

III. ZEBADIAH, son of Jehoram, of Gedon; one who adhered to David, while persecuted by Saul. *1 Chron. xii. 7.*

IV. ZEBADIAH, a Levite, son of Meshelemiah, a porter of the temple. *1 Chron. xxvi. 2.*

V. ZEBADIAH, son of Michael; he returned from the captivity of Babylon with fourscore men. *Ezra viii. 8.*

ZEBAH, זבח, *victim, sacrifice, immolation; from זבח zabach. [devoted to Moloch?]*

ZEBAH, a prince of the Midianites, whom Gideon himself slew. See the history, *Judg. viii. 5, 21.* *Psalm lxxxiii. 11.* A. M. 2753, ante A. D. 1251.

ZEBAIM, זבאים, *Vulg. Sabaim, kid, antelope, or beauties; from זבי zabi; otherwise, armies: from זבא zaba. Neh. vii. 59. Vide seq.*

ZEBEDEE, זבדי, Ζεβεδαι, Ζεβδαῖος, *abundant portion, or flux; from זבד zabad, portion, or endowed, or זב zub, flux, and די dai, abundant, sufficient.*

I. ZEBEDEE, son of Asaph, and father of Micah. An excellent musician of the temple. *Neh. xi. 17. [Zabdi, Eng. Tr.]*

II. ZEBEDEE, father of the apostles James, and John, the Evangelist, We know nothing that can be relied on concerning the person or actions of *Zebedee*; but that he was a fisherman by profession, that his wife was called *Salome*, and that his two sons left him, to follow our Saviour. See *Matt. iv. 21.*

ZEBOIM, זבוי, [young of] *deer, goats, &c.; or tinging, dying; from זבץ zatz, to stain: otherwise, fair, or exemplary. [Syriac, Volunteers.]*

[A place of *rendezvous* for armed troops, from a root which imports to gather a crowd. *Comp. Gen. xiv. 3, 8.* otherwise, when spoken of as a region, *agreeable*, as *Ezek. xx. 6.* *Dan. viii. 9.* and of a city, *Isaiah xiii. 19.* *Ezek. xxv. 9.* The name *Zeboim* is spelled somewhat differently. *Hosea xi. 8.*

ZEBOIM, *1 Sam. xiii. 18.* A valley. In *Neh. xi. 34.* this is differently written, and is said to denote *dyes*, or standing heaps. Possibly "haunts of the Zebo," the wild wolf, or hyæna. See *HYÆNA*, in *NAT. HIST.*

Some suppose the name *Zeboim* is derived from a species of serpent which abounded here.

The name of a city of Benjamin. *Neh. xi. 34.*

To this also is referred, *1 Sam. xiii. 18.* where the Chaldee renders *the valley of the serpent.*

We rather query, whether this city also did not take name from the wild wolf, or hyæna.]

ZEBOIM, or *Seboim*, one of the four cities of Pentapolis,

Pentapolis, consumed by fire from heaven. Gen. xix. 24. Eusebius and Jerom speak of *Zeboim*, in *locis Sodoma et Adama*, as of a city extant in their time, on the western shore of the Dead Sea. Therefore, after the time of Lot and Abraham, a city must have been rebuilt near where *Zeboim* stood before.

ZEBUDAH, זְבוּדָּה, *Zaβovδà*, *endowed*; from זָבַד *zabad*. Mother of Jehoiakim king of Judah. 2 Kings xxiii. 36.

ZEBUL, זְבֻל, *habitation*; from זָבַל *zabal*.

ZEBUL, governor of the city of Shechem for Abimelech, son of Gideon. Judg. ix. 28. A.M. 2771, *ante* A.D. 1233. Gaal, son of Ebed, having prevailed on the Shechemites to revolt, *Zebul* sent intelligence of it to Abimelech, who, marching all night, appeared next morning on the hills near Shechem. Gaal, going out of the city, said to *Zebul*, See, a great multitude coming down the mountains. *Zebul* answered him, You mistake the shadows of the hills for men. But as the troops of Abimelech advanced, *Zebul* said to Gaal, Where is now that confidence with which you boasted, Who is Abimelech, that we should be his subjects? Go now and fight them. He did so, but was soon overcome by Abimelech.

ZEBULUN, זְבֻלֹּן, from זָבַד *zabad*, *to endow*: or *dwelling, habitation*; from זָבַל *zabal*.

I. **ZEBULUN**, or **ZABULON**, the sixth son of Jacob and Leah. Gen. xxx. 20. He was born in Mesopotamia, about A.M. 2256, *ante* A.D. 1748. His sons were Sered, Elon, and Jahleel. Gen. xli. 14. Moses acquaints us with no particulars of his life: but Jacob in his last blessing, Gen. xlix. 13. said, "*Zebulun* shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon." His portion extended to the coast of the Mediterranean, one end of it bordering on this sea, and the other on the sea of Tiberias, *vide* Josh. xix. 10. Moses joins *Zebulun* and *Issachar* together. Deut. xxxiii. 18. "Rejoice, *Zebulun*, in thy going out; and *Issachar* in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Meaning, that these two tribes being at the greatest distance north, should come together to the temple at Jerusalem, to the holy mountain, and should bring with them such of the other tribes as dwelt in their way; and that occupying part of the coast of the Mediterranean, they should apply themselves to trade and navigation, and to the melting of metals and glass, denoted by those words, *Treasures hid in*

the sand. The river Belus, whose sand was very fit for making glass, was in this tribe. *Vide* GLASS.

When the tribe of *Zebulun* left Egypt, its chief was Eliab, son of Elon, and it comprehended 57,400 men able to bear arms. Numb. i. 9, 30. In another review, thirty-nine years afterwards, this tribe amounted to 60,500 men, of age to bear arms. Numb. xxvi. 26, 27. A.M. 2553, *ante* A.D. 1451. The tribes of *Zebulun* and *Napthali* distinguished themselves in the war of Barak and Deborah, against Sisera, the general of the armies of Jabin. Judg. iv. 5, 6, 10. v. 4, 18. It is thought these tribes were the first carried into captivity beyond the Euphrates, by Pul and Tiglath-Pilneser, kings of Assyria. 1 Chron. v. 26. See the PLATES, MAP of the CAPTIVITIES of ISRAEL and JUDAH. They had also the advantage of hearing and seeing Jesus Christ in their country oftener and longer than any other of the tribes. Isaiah ix. 1. Matt. iv. 13, 15. *Vide* Jerom and others on Isaiah ix. ♣

The *Testament of the Twelve Patriarchs*, an ancient though apocryphal book, says, that when *Zebulun* was at the point of death, being a hundred and fourteen years old, thirty-two years after the death of Joseph, he called his sons to him, and declared that he had no share in the crime of his brethren, when they sold Joseph; but did every thing in his power to avert them from that resolution. After which he prophesies of succeeding events too plainly to be genuine.

II. **ZEBULUN**, a city of Asher, Josh. xix. 17. but probably afterwards yielded to *Zebulun*, whence it took its name. It was not far from Ptolemais, since Josephus, *de Bell. lib. iii. c. 2.* makes the length of lower Galilee to be from *Tiberias* to *Ptolemais*. It received the name of *Zābulon andrawn*, or *Zebulun of men*, probably from its great populousness, *de Bell. lib. ii. cap. 22.* Elon, judge of Israel, was of this tribe, and was buried in this city. Judg. xii. 12. When Cestius entered it, he gave the plunder of it to his soldiers, and then burned it, though he admired the beauty of it; for its houses were built like those of Tyre, Sidon, and Berytus.

ZECHARIAH. See **ZACHARIAH**.

ZEDAD, or **SEDADA**, צֵדָדָה, *his side*; from צָד *tzad*: or *his hunting*, or *his ambush*; from צִדָּה *tzadah*, and the pronoun הָ *ah*, *his*. A city of Syria, in the most northern part of the Land of Promise. Numb. xxxiv. 8. Ezek. xlvii. 15.

[On a *flat*, or *level*, q. The town on the *flats*, or breadth, or *side* of Mount Lebanon, as Simon thinks, on the river Eleuthernus. Comp. 1 Sam. xxiii. 26. 2 Sam. xiii. 34. The Arabic root imports the bed, or mouth, of a river.]

ZEDEKIAH, צדקיה, *the Lord is my justice, or justice of the Lord*; from צדק *tsadak*, *just*, and יהוה *the Lord*.

I. **ZEDEKIAH**, or **SEDECIAH**, or **MATTANIAH**, the last king of Judah, before the captivity of Babylon. He was son of Josiah, and uncle to Jeconiah, his predecessor. 2 Kings xxiv. 17, 19.

When Nebuchadnezzar took Jerusalem, he carried Jeconiah to Babylon, with his wives, children, officers, and the best artificers in Judah, and put in his place his uncle *Mattaniah*, whose name he changed to *Zedekiah*, and made him promise, with an oath, that he would maintain fidelity to him, A. M. 3405, ante A. D. 599. 2 Chron. xxxvi. 13. Ezek. xvii. 12, 14, 18. He was twenty-one years old when he began to reign at Jerusalem, and he reigned there eleven years. He did evil in the sight of the Lord, committing the same crimes as Jehoiakim. 2 Kings xxiv. 18, 19, 20. 2 Chron. xxxvi. 11, 12, 13. He regarded not the menaces of the prophet Jeremiah from the Lord, but hardened his heart. The princes of the people, and the inhabitants of Jerusalem, imitated his impiety, and abandoned themselves to all the abominations of the Gentiles.

In the first year of his reign *Zedekiah* sent to Babylon *Elasah*, son of *Shaphan*, and *Gemariah*, son of *Hilkiah*, probably to carry his tribute to Nebuchadnezzar. By these messengers Jeremiah sent a letter to the captives at Babylon. Jer. xxix. 1, 2—23. Four years afterwards, either *Zedekiah* went thither himself, or at least, he sent thither; for the text may admit either of these interpretations. Jer. xxxii. 12. li. 59. Baruch i. 1. See **SERIAH VII**. The chief design of this deputation was to intreat Nebuchadnezzar to return the sacred vessels of the temple. Baruch i. 8. In the ninth year of his reign, he revolted against Nebuchadnezzar. 2 Kings xxv. It was a sabbatical year, in which the people should set their slaves at liberty, according to the law. Exod. xxi. 2. Deut. xv. 1, 2, 12. Jer. xxxiv. 8, 9, 10. Then king Nebuchadnezzar marched his army against *Zedekiah*, and took all the fortified places of his kingdom, except *Lachish*, *Azekah*, and Jerusalem.

He sat down before Jerusalem on the tenth day of the tenth month of the holy year, (which answers to our January.) Some time afterwards Pharaoh Hophra, king of Egypt, marched to assist *Zedekiah*. Jer. xxxvii. 3, 4, 5, 10. Nebuchadnezzar left Jerusalem, and went to meet him, defeated him, and obliged him to return into Egypt; after which he resumed the siege of Jerusalem. In the mean while, the people

of Jerusalem, as if freed from the fear of Nebuchadnezzar, retook the slaves whom they had set at liberty, which drew upon them great reproaches and threatenings from Jeremiah, xxxiv. 11—22. During the siege, *Zedekiah* often consulted Jeremiah, who advised him to surrender, and denounced the greatest woes against him if he should persist in his rebellion: Jer. xxxvii. 3—10. xxi. But this unfortunate prince had neither patience to hear, nor resolution to follow, good counsels. In the eleventh year of *Zedekiah*, on the ninth day of the fourth month, (*July*), Jerusalem was taken, 2 Kings xxv. Jer. xxxix. lii. *Zedekiah* and his people endeavoured to escape by favour of the night; but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. Vide FRAGMENTS, No. CCXXIV.

He was taken and carried to Nebuchadnezzar, then at Riblah, in Syria. The king of Chaldea reproaching him with his perfidy, caused all his children to be slain before his face, and his eyes to be put out; then loading him with chains of brass, he ordered him to be sent to Babylon. 2 Kings xxv. Jer. xxxii. lii. Thus were accomplished two prophecies, which seemed contradictory; one of Jeremiah, who said that *Zedekiah* should see, and yet not see, Nebuchadnezzar with his eyes, chap. xxxii. 4, 5. xxxiv. 3. the other of Ezekiel, xii. 13. which intimated, that he should not see Babylon, though he should die there. The year of his death is not known. The Rabbins (*Tradit. Hebr. in Lib. Reg. et Paralip. sub nomine Hieronym.*) say he died of grief because, having been invited to a feast by Nebuchadnezzar, *Zedekiah* was there made drunk, and in his drunkenness committed several indecent actions. But these traditions are of no authority, and learned men are agreed that they have no right to bear the name of Jerom. Jeremiah had assured him, chap. xxxiv. 4, 5. that he should die in peace; that his body should be burned, as those of the kings of Judah usually were; and that they should mourn for him, saying, *Alas, my lord!*

The Rabbins say, that at the obsequies of *Zedekiah* they cried out, *Alas! king Zedekiah is dead, who has drank up the dregs of all ages! i. e. who has suffered the punishment due to all his predecessors.* They say also, that he made his escape from Jerusalem by a subterraneous passage, which led from the king's palace to the plains of Jericho: but that a hind following him without, and going just the same pace above ground as the king went under ground, and the Chaldeans following the hind, they came upon the king at unawares, just as he came out of his

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his subterraneous passage. Josephus, *de Bell. lib. vii. cap. 4.* relates, that *Zedekiah*, to save the city and the temple, went into voluntary exile and captivity; but this is to disguise the truth: *Zedekiah's* flight was not a voluntary act to save his country. He reigned eleven years at Jerusalem; and after him the kingdom of Judah was entirely suppressed.

II. **ZEDERKIAH**, second son of king Jehoia-kim. 1 Chron. iii. 16.

III. **ZEDEKIAH**, son of Chenaanah; a false prophet of Samaria, 1 Kings xxii. 11. who put iron horns on his head, and said to Ahab, king of Israel, Thus saith the Lord, You shall beat Syria, and toss it up into the air with these horns. *Vide* FRAGMENTS, No. CXIV. The prophet Micaiah, son of Imlah, being sent for, and denouncing the direct contrary, *Zedekiah* came near him, and giving him a blow on the face, said to him, Which way went the Spirit of the Lord from me, to do thus to you? Micaiah answered, You will see that, when you shall be obliged to hide yourself in an inward chamber. *Vide* FRAGMENTS, No. XXV. It is not said what became of *Zedekiah*; but all the prophecies of Micaiah proved true. See MICAHIAH.

IV. **ZEDEKIAH**, son of Maaseiah, a false prophet, who always opposed Jeremiah. Against him, and Ahab, son of Kolaiah, Jeremiah pronounced a terrible prophecy, chap. xxix. 21, 22. "Of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like *Zedekiah*, and like Ahab, whom the king of Babylon roasted in the fire," &c. The Rabbins, *Rabb. Hieronym. in Jer. xxix.* Raban. Hugo. Thom. Salian. with some commentators, are of opinion, that they were the two elders who attempted the chastity of Susanna. But this is not probable.

V. **ZEDEKIAH**, son of Asadias, and father of Maaseiah, grandfather of Baruch. Baruch i. 1.

ZEDEKIEL, זְדַקְיָאֵל, *justice of God.*

ZEDEKIEL. The name of an angel of the first order. The Jews make him preceptor of Abraham. See Fabricius, *Apoc. Vet. T. tom. i.*

ZEEB, זֵבֶב, *wolf*; from זֵבֶב *zeeb*.

ZEEB, or **ZEB**, a prince of Midian. He was found at a wine-press, and slain by the Ephraimites, who sent his head to Gideon beyond Jordan, whither they pursued their enemies. Judg. vii. 25. A. M. 2753, *ante* A. D. 1251.

ZELAH, זֶלַח, [*a rib, or*] *side, or that halts [a sprain]*: otherwise, *calm, pacific*. [possibly, *the branch or side of a mountain.*]

ZELAH, or **SELA**, a city of Benjamin. Josh. xviii. 28. We read in the Hebrew, 2 Sam. xxi. 14.

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that Saul was buried at *Zelah*, in the tomb of his father Kish.

ZELEK, זֶלֶק, *the shadow, or the noise of him that licks, that laps, or strikes*; from זֶלֶק *tzalal*, *to be in the shade*: or *tingling of the ear*, and קָלַק *lakak*, *to lick or lap*: according to the Chaldee, *that roasts or burns, or that strikes*; from זֶלֶק *tsalah*, *to roast*: Arabic, *that makes a noise*; [*crack, fissure?*] from זֶלֶק *tsalak*.

ZELEK, or **SELEK**, an Ammonite; one of David's heroes. 2 Sam. xxiii. 37. 1 Chron. xi. 39.

ZELOPHEHAD, זֶלֶפְחָד, *shade, or tingling of fear*; from זֶלֶק *tzalal*, *shadow, &c.* and זֶלֶק *pachad*, *fear*: otherwise, *fear of submersion, or of being burnt*; from זֶלֶק *pachad*, and זֶלֶק *tsalah*, *to burn*; or from זֶלֶק *tzalal*, *to be plunged, or sunk*. [*fissure, opening the first, i. e. the first-born?*] Son of Hopher, of Manasseh. He died, leaving no sons, but five daughters, Mahlah, Noah, Hoglah, Milcay, and Tirzah, who received their portion in the Land of Promise. Numb. xxvi. 33. xxvii. 1.

ZELOTES, Ζηλωτῆς, *jealous, or full of zeal*; from the Greek ζῆλος, *zeal, jealousy*.

ZELOTES. See SIMON ZELOTES.

ZELOTS, or **ZEALOTS**. This name was given to a sect of Jews which rose in Judea about A. D. 66, four or five years before the taking of Jerusalem by the Romans. They were called *zealots* from that furious and mad *zeal* they pretended for the liberty of their country. They were also called *Sicarii*, or *Assassins*, because of the frequent butcheries they committed with their short daggers, called in Latin *Sica*. We think them to be the same as the Herodians. Matt. xxii. 16. Mark iii. 6. xii. 13. See HERODIANS and GALILEANS. All these kinds of people were followers of Judas the Galilean. See JUDAS GAULONITES, and Josephus, *Antiq. lib. xviii.* See also **ZEAL**.

[**ZELZAH**, *shade, or protection, from the heat of the sun: a shadowy place. A place in the borders of Benjamin.* 1 Sam. x. 2.]

ZEMARAIM, זִמְרַיִם, *wools, from זִמְרַיִם tsa-mar, succour*; from זִמְרַיִם *tsamereth*. [or *trees*. The Chaldee root imports *heat*; perhaps in this place two springs of hot water burst forth.]

ZEMARAIM, or **SAMARAIM**, a city of Benjamin, near Bethel. Josh. xviii. 22. See also 2 Chron. xiii. 4. according to the Hebrew, the mount of *Zemaraim*.

ZEMARAIM, **SEMERON**, or **SHOMERON**. A name of the mountain of Shemer. 2 Chron. xiii. 4.

ZEMARITE, זִמְרִי, Σαμαρειός, or *Samaræus, wool, or sap, or succour*. LXX. *Trees*.

ZEMARITE, *Samaræus*. The tenth son of Canaan;

Canaan; father of the *Zemarites*, who, we think, inhabited *Simyra*, a city of Phœnicia, near Orthosia. The two Chaldee paraphrases, and Jerom, say they dwelt at *Emesa*, in Syria. Some have imagined that they gave name to the mountain of *Shomeron*, on which *Samaria* was afterwards built. 1 Kings xvi. 24. But they did not observe the difference between the names שֹׁמֶרוֹן *Shomeronim*, *Samaritans*, and צֹמְרִים *Zomerim*, *Zemarites*. Gen. x. 18.

ZEMIRA, זמירָה, from זָמַר *zamar*, to sing; or זָמַר *zamir*, vine, branch. Son of Bochar of Benjamin. 1 Chron. vii. 8.

ZENAN, זֶנָן, Ζενᾶν, coldness; from the Chaldee זָנַן *tsanan*: otherwise, shield, or buckler, arms. [A place extremely prolific, or rather, abounding in sheep: from the Arabic, the many sheep-folds, or cotes. q. d. *Eubœa*. Micah i. 11. written ZANAAN.]

ZENAS, Ζηνας, living; from Gr. ζῆν, to live.

ZENAS, a doctor of the law, and disciple of St. Paul. Tit. iii. 13. Ζηνᾶν τὸν νομικόν. Vulg. *Zenam legis peritum*. [Zenas the lawyer. Eng. Tr.] *Legis peritus*, in this place, is the same as *Scriba*, or doctor of the law. See Matt. xxii. 35. Luke vii. 30. x. 25. xi. 45, &c. We know nothing of him, but that he was an apostolical man, well instructed in the Jewish law, and esteemed by St. Paul; who informs Titus, that he wishes to see *Zenas* at Nicopolis, as also Apollos; and that he should take care that nothing might be wanting to them for this journey. Dorotheus, bishop of Tyre, makes him bishop of Diospolis in Palestine.

ZEPHANIAH, צִפְנִיָה, the Lord is my secret, or the secret of the Lord; or the north of the Lord; from צָפַן *tsaphan*, to hide, or saphon, the north, and יָהּ *jah*, the Lord.

I. ZEPHANIAH, or SOPHONIAS, son of Maaseiah; called, 2 Kings xxv. 18. the second priest, while the high-priest *Seraiah* performed the functions of the high-priesthood, and was the first priest. It is thought *Zephaniah* was his deputy, to discharge the duty when the high-priest was sick, or when any other accident hindered him from performing his office. After the taking of Jerusalem by the Chaldeans, *Seraiah* and *Zephaniah* were taken and sent to *Nebuchadnezzar* at *Riblah*, who caused them to be put to death; A. M. 3416, ante A. D. 588. *Zephaniah* was sent more than once by *Zedekiah*, to consult *Jeremiah*, xxi. 1. xxxvii. 3. I know not whether *Josiah* and *Hen*, Zech. vi. 10, 14. were sons of this *Zephaniah*, or of some other.

II. ZEPHANIAH, a Levite, of the family of *Kohath*. 1 Chron. vi. 36.

III. ZEPHANIAH, son of Cushi, and grand-

son of *Gedaliah*; was of the tribe of Simeon, according to *Epiphanius*, and of mount *Sarabata*, a place not mentioned in Scripture. The Jews are of opinion, that the ancestors of *Zephaniah*, recited at the beginning of his prophecy, were prophets. Some have pretended, without foundation, that he was of an illustrious family. We have no exact knowledge, either of his actions, or the time of his death. He lived under king *Josiah*, who began to reign A. M. 3363, ante A. D. 641. The description that *Zephaniah* gives of the disorders of Judah, leads us to judge, that he prophesied before the eighteenth year of *Josiah*; i. e. before this prince had reformed the abuses and corruptions of his dominions. 2 Kings xxii. Besides, he foretels the destruction of *Nineveh*, chap. ii. 13. which could not fall out before the sixteenth year of *Josiah*, by allowing, with *Berosus*, twenty-one years to the reign of *Nabopolassar* over the Chaldeans. Therefore we must necessarily place the beginning of *Zephaniah's* prophecy early in the reign of *Josiah*.

The first chapter of this prophet is a general threatening against all the people whom the Lord had appointed to slaughter: against Judah; against those who leap over the threshold; meaning the Philistines. (See 1 Sam. v. 5. "Therefore, neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.") In the second chapter he inveighs against Moab, Ammon, Cush, the Phœnicians, and the Assyrians. He foretels the fall of *Nineveh*, which happened A. M. 3378. The third chapter contains invectives and threatenings against Jerusalem; but afterwards gives comfortable assurance of a return from the captivity, and of a flourishing condition.

ZEPHATH, צֶפֶת, which beholds, that attends, that covers; from צָפַח *tsaphah*: otherwise, honey-comb; from צִיָּץ *tzuph*. [A watch-tower. Several such stations eventually became towns; hence *Zephathah*; the Valley of, in Chronicles, might derive its name from a tower or a watch station, on some adjoining hill; for certainly a station proper for distant observation could never have been placed in a valley.]

ZEPHATH, or ΣΕΡΦΑΑΤ, a city of Simeon. Judg. i. 17. probably the same as *Zephathah*, near *Mareshah*, in the south of Judah. 2 Chron. xiv. 10. It was called *Hormah*, or *Anathema*, after the victory obtained by Israel over the king of *Arad*. Numb. xxi. 3. Judg. i. 17.

ZEPHATHAH, צֶפְתָּה. See ZEPHATH. The valley of *Zephathah* near *Mareshah*, is mentioned 2 Chron. xiv. 10. Perhaps this vale was

near

near *Zephath*, or *Hormah*: or, perhaps, it should be read *Shephalah*, instead of *Zephathath*. See *SEPHALA*.

ZEPHI, צִפִּי, Σαφονή, *that sees and observes, or that expects, or covers*; from צָפָה *tzaphah*. Third son of Eliphaz, son of Esau. 1 Chron. i. 36. Gen. xxxvi. 15.

ZEPHO, צֶפּוֹ, [*the expected, the hoped for, sc. by his parents*. Gen. xxxvi. 11, 15.] the same as *Zephi*. 1 Chron. i. 36.

ZEPHON, צֶפֶן, Vulg. *Sephion, that beholds*; from צָפָה *tsaphah*: or *the north*; from צֶפֶן *tsaphon*: or *that is hid*; from צָפָן *tsaphan*: otherwise, *the north that is hid*. Vide *BAALZEPHON*.

ZEPHON, or **SEPHRON**, son of Gad, chief of a family. Numb. xxvi. 15.

ZER, צָר, Τύρος, *anguish, pain, tribulation*; from צָרָה *tzur*, *to oppress*: otherwise, *stone, rock, fortress*; from the same. Vide *TYRE*. A city of Napthali. Josh. xix. 35. [*Straitness, a narrow place: the narrows*.]

ZERA, זָרָה, *east, or brightness*; from זָרַח *zarach*, *to arise, or sun-rising*. See *ZARAH*.

ZERA, or **ZARA**, of Bozrah, son of Reuel, and grandson of Esau, and father of Jobad. Gen. xxxvi. 13, 17, 33.

I. **ZERAH**, or **ZARA**, son of Simeon, and grandson of Jacob, father of a family. Numb. xxvi. 13.

II. **ZERAH**, king of Ethiopia, rather of Cush, in Arabia Petræa, on the Red Sea, and bordering on Egypt. 2 Chron. xiv. 9, 10, &c. A. M. 3063, ante A. D. 941. This prince came to attack Asa, king of Judah, with an army of a million of foot, [See *FRAGS. DCCXV. seq.*] and three hundred chariots of war. Asa went out to meet him, and set his army in battle array in the valley of Zephathah, near Mareshah. He called on the Lord, who cast terror and consternation into the hearts of the Ethiopians, so that they ran away. Asa and his army pursued them to Gerar, and obtained a great booty. Vide *ASA*.

ZERAHIAH, זְרַחִיָּה, *east, or brightness of the Lord*; from זָרַח *zarach*, &c. and יָה *jah*, *the Lord*. Son of the high-priest Uzzi, and father of Meraioth. 1 Chron. vi. 6.

ZEREDA, צֶרֶדָה, *ambush, change of dominion, or descent*; from צָרָה *tsarar*, *to tie, &c.* and רָדָה *radah*, *to rule*, or יָרַד *jarad*, *descent*: otherwise, *plan of power*. [*Straitness, or tying together of the Lord*; otherwise, *descensions of the Lord, or of descension*. The country of Jeroboam. 1 Kings xi. 26. The straitness, or narrowness, of habitation, most probably; so we have among ourselves, "narrow way," "narrow wall," &c. Some think this is the same as *Zererath*. Judg. vii. 22.

ZEREDA, or **SABEDA**, a city of Ephraim, the native place of Jeroboam, son of Nebat. 1 Kings xi. 26. Perhaps *Zeradatha*, or *Zarthan*.

ZEREDATHAH, צֶרֶדָתָה. See *ZEREDA*.

ZEREDATHAH, otherwise **ZARTHAN**, a city of Ephraim, in which were cast the great works of brass that Hiram made for Solomon's temple. 2 Chron. iv. 17. 1 Kings vii. 46. The waters of Jordan flowed up as high as *Zarthan*, or *Zaretan*, when the Hebrews passed this river under Joshua. Josh. iii. 16.

[**ZERERATH**, *the straits, the narrows*. A city in Manasseh, not far from Bethshan. Judg. vii. 22. Also called *ZEREDA*, 1 Kings xi. 26. and *ZEREDETHA*, 2 Chron. iv. 17; perhaps also *Zaretan*, the narrow dwellings. Joshua iii. 16. 1 Kings vii. 46. and *Zaretanah*, 1 Kings iv. 12. Vide *ZARETAN*.]

ZERESH, זֶרֶשׁ, Ζωσάρα. This name is a stranger to the holy language. *Misery, stranger, strange, or dispersed inheritance*; from זָרַח *jarash*, *misery, or heritage*, and זָרַח *zer*, *stranger, or dispersed*: otherwise, *crown of inheritance, or of misery*, from the same זָרַח *zer*, *crown, or circle*, and זָרַח *jarash*, *inheritance, or misery*. The wife of Haman, who advised the destruction of Mordecai. Esth. v. 10, 14. [Much rather, according to the Persian and Arabic, *the Star of Venus, or the brilliancy of the star Venus*. It coincides also with the name of Diana among the Persians—*Zaretis*, according to Hesychius.]

ZERETH, זֶרֶת. See *ZUR*. Otherwise *formed, made*; from זָרַח *jarash*. A son of Asher. 1 Chron. iv. 7.

ZERETH, a Hebrew measure; in length half a cubit, or 10½ inches. Jerom translates it by *Palmus*. 1 Sam. xvii. 4. The high-priest's breast-plate was a *Zereth*, or half a cubit square. Exod. xxviii. 16. xxxix. 9. Isaiah seems to say, that in respect of God the heavens are but a *zereth* [A SPAN] in space. xl. 12. But in this passage *zereth* rather denotes the hand extended.

ZERI, צָרִי, *squeezing, bonds, pains*: from צָרָה *tsarar*: otherwise, *rosin, treacle*; from צָרָה *tsarah*: otherwise, *stone*; from צָרָה *tsur*. Son of Jeduthun. His family was the fourth among the twenty-four families of the Levites, which attended in the temple. 1 Chron. xxv. 3, 11.

ZEROR, צֶרֶר, Σαράρ, *boot, or that straitens, that binds, that keeps tight*; from צָרָה *tsarar*: otherwise, *a stone*; from צָרָה *tzerror*. Son of Bechorah, great grandfather of Saul. 1 Sam. ix. 1.

ZERUAH, צֶרוּעָה, *leprous, or wasp, or hornet*; from צָרַע *tzerah*. 1 Kings xi. 26.

ZERUBBABEL, זְרֻבָּבֶל, *banished, or a stranger*

stranger in Babylon; from זָרַר *zer*, a stranger, and בָּבֶל *babel*: or dispersion of confusion; from זָרַר, to disperse, and *babel*, confusion.

ZERUBBABEL, or **ZOROBABEL**, son of Salathiel, of the royal race of David. St. Matthew, i. 12. and Chronicles, 1 Chr. iii. 17, 19. make Jeconiah, king of Judah, to be father to Salathiel; but they do not agree as to the father of *Zerubbabel*. The Chronicles say *Pedaiah* was father of *Zerubbabel*; but St. Matthew, St. Luke, Esdras, and Haggai, constantly make *Salathiel* his father. We must therefore take the name of son in the sense of grandson, and say that *Salathiel* having educated *Zerubbabel*, he was always afterwards considered as his father. Some think that *Zerubbabel* had also the name of *Sheshbazzar*, and that he is so called. Ezra i. 8. See **SHESHBAZZAR**. Josephus, *Antiq. lib. xi. cap. 4.* and the first book of Esdras, describe *Zerubbabel* as one of the three famous body-guards of Darius, son of Hystaspes. In a dispute, which of four things was most powerful, the king, women, wine, or the truth? *Zerubbabel* maintained it was the truth, and obtained the victory. But this story must be regarded as very apocryphal. *Zerubbabel* returned to Jerusalem long before the reign of Darius, son of Hystaspes. He returned at the beginning of the reign of Cyrus, A. M. 3468, ante A. D. 536, fifteen years before Darius.

Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem. Ezra i. 11. He is always named first, as being chief of the Jews that returned to their own country. Ezra ii. 2. iii. 8. v. 2. He laid the foundations of the temple. Ezra iii. 8, 9. Zech. iv. 9, &c. He restored the worship of the Lord, and the usual sacrifices. When the Samaritans offered to assist in rebuilding the temple, *Zerubbabel* and the principal men of Judah refused them this honour, since Cyrus had granted his commission to the Jews only. Ezra iv. 2, 3.

When this undertaking was discontinued, the prophets Haggai and Zechariah encouraged *Zerubbabel* and the other Jews, to resume the work; which they did, in the second year of Darius, son of Hystaspes, A. M. 3485, ante A. D. 519. Hag. i. 1, 2, 3. Zech. iv. 6, 7. Ezra v. 1, 2, 3. When the Lord shewed the prophet Zachariah two olive-trees, near the golden candlestick with seven branches, the angel sent to explain this vision informed the prophet, that these two olive-trees, which supplied oil to the great candlestick, were *Zerubbabel*, the prince, and Joshua, the high-priest, son of Josedech. Scripture says nothing of the death of *Zerubbabel*, but

it informs us, 1 Chron. iii. 19. that he left seven sons and one daughter. These were Meshullam, Hananiah, and Shelomith, their sister; Hashubah, Ohel, Berechiah, Hasadiah, and Jushabhesed. St. Matthew, i. 13. makes the name of one of his sons to be *Abiud*; and St. Luke, iii. 27. makes it *Rhesa*. Consequently, one of the sons of *Zerubbabel*, above enumerated, must have had more than one name.

Some would make a distinction of two *Zerubbabels*, the second of which was son of *Pedaiah*, mentioned 1 Chron. iii. 19. But we think it needless to have recourse to this solution of the difficulty; and that it is sufficient to say, that *Pedaiah* was son of *Salathiel*, and father to *Zerubbabel*; and that Scripture generally calls *Zerubbabel*, son of *Salathiel*, only because *Salathiel*, his grandfather, was the more eminent, and perhaps had adopted and educated him. Vide FRAGMENTS, No. CCCXXIX. &c.

Others, to reconcile the first book of Esdras with Sacred History, pretend that *Zerubbabel* might have dwelt at Jerusalem seventeen years, from the first year of Cyrus to the second of Darius, son of Hystaspes, and then might return to Babylon, where he was in the office of a guard to Darius. But nothing obliges us to receive as true the improbable story of Darius's three life-guard men, which evidently includes several marks of fiction and imposture.

ZERUIAH, צְרוּיָה, *Zarouia*, or **SARVIA**, *pain*, or *tribulation*, *chains of the Lord*; from צָרַר *tsarar*: otherwise, *placing*; from צוּרָה *tsurah*: or, *figure*; from צוּר *tzur*, and יְיָ *jah*, the Lord.

ZERUIAH. Sister of David; and mother of Joab, Abishai, and Asahel. 2 Sam. ii. 18. 1 Chron. ii. 16.

ZETHAM, זֶתָם, Vulgate, *Zathan*, *their olive*, or *olive tree*; from זֵיתָא *zaith*, and the pronoun זֶ *am*, *their*: otherwise, *this is perfect*, *complete*, *finished*: otherwise, *simple*: from the pronoun זֶ *ze*, *this* or *that*, and תָּמָם *thamam*, *perfect*, &c.

ZETHAN, זֵיתָן, *olive*, or *olive-tree*; from זֵיתָא *zaith*.

I. **ZETHAN**, or **ZETHAM**, son of Bilnan, son of Jediahel, of Benjamin. 1 Chron. vii. 10.

II. **ZETHAN**, son of Laadan, of Levi, and of the family of Gershon, 1 Chron. xxiii. 8. a treasurer of the temple. xxvi. 22.

ZETHAR, זֵתָר. This word is a stranger to the Hebrew tongue. *He that examines*, or *beholds*, or *olive of vision*, or *olive of the turtle*; from the pronoun זֶ *ze*, *this* or *that*, and תָּרָא *thar*, to examine, or behold: otherwise, *turtle*; from the same זֵתָר *thar*: or *olive*; from זֵיתָא *zith*. [From the Persian, very high, very great.]

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One of the seven eunuchs, or principal officers of Ahasuerus. Esth. i. 10.

ZIA, זיא, *sweat, labour*; from זיא *jazah*: otherwise, *fear, disturbance*; from זיא *zuah*.

I. ZIA, זיא, ZIE, זיה, SIHA, or SIAHA, a city beyond Jordan, five miles from Philadelphia, west. Euseb. in *Zem*.

II. ZIA, a part of the city of Jerusalem, where the Nethinim dwelt, or [a chief over, Eng. Tr.] those who served in the temple. Neh. xi. 21.

III. ZIA, son of Abihail, of Gad. 1 Chron. v. 13.

IV. ZIA, son of Hasupha, of the race of the Nethinim. Ezra ii. 43.

ZIBA, זיבא, *army, fight, strength, stag*; from זיבא *tzaba*. [Plant?]

ZIBA, a servant to Saul. 2 Sam. ix. King David having resolved to shew kindness to some descendants of Saul, for the sake of Jonathan, he asked Ziba, if any remained of his master's house? Ziba mentioned one of Jonathan's sons, named Mephibosheth, who was lame, and dwelt at the house of Machir, at Lodebar. David sent for him, and gave him the privilege of his table all the rest of his life. He said to Ziba, I have given to Mephibosheth all that belonged to Saul, therefore make the best of his estate, that your master may have a sufficient subsistence. Ziba replied, My lord, your servant will obey your commands; and Mephibosheth shall be served at my table, when he shall please to be there, as one of the king's sons. Now Ziba had fifteen sons, and twenty servants who were employed to attend Mephibosheth, and to make the best of his estate. But Mephibosheth ate at the king's table, though he dwelt with Ziba.

Some years afterwards, 2 Sam. xvi. when David was expelled from Jerusalem, by his son Absalom, Ziba went to meet David, with two asses loaded with provisions. The king asked him what do you mean by these? Ziba answered, The asses are to mount some of the king's officers, and the provisions are for those that attend you. David then asked him, Where is Mephibosheth? Ziba replied, He continues at Jerusalem, saying, The house of Israel will now restore me to the kingdom of my father. The king then said to Ziba, I give you all that belongs to Mephibosheth.

After the defeat of Absalom, Ziba came to meet the king, with his fifteen sons and twenty servants. Mephibosheth also came to meet the king, and in such a plight, as sufficiently shewed his trouble for the king's absence. For, from the time of David's flight, he had neither washed his feet, nor trimmed his beard, nor

VOL. II. PART XXXII. Edit. IV.

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taken any care of his dress. David asked him, Mephibosheth, why did you not go with me, but stay at Jerusalem? Mephibosheth replied, My lord, my servant Ziba deceived me: for being, as you know, lame of my feet, I bid him prepare me an ass, to follow you; but, instead of that, he went himself, to accuse me falsely. The king interrupted him, and said, Say no more: what I have determined shall stand; you and Ziba divide the estate. David did not think proper to make a stricter scrutiny into this matter, perhaps out of consideration for Mephibosheth. For it is hardly to be supposed that David would have confirmed Ziba in the possession of half Saul's estate, if he had thought him guilty of such gross calumny, ingratitude, and disobedience to his master. It is therefore believed, that David made up to Mephibosheth the moiety of his estate given to Ziba.

ZIBEON, זיבון, Σεβων, *iniquity, that dwells*: from זיבון *shub*, to dwell, to rest, and זיבון *haron*, *iniquity*: otherwise, *elevation, or swelling*: otherwise, *oath, or fulness, or the seventh*; from זיבון *shabah*: according to the Syriac, *he that stains, or is stained*. [dyed, dyer.]

ZIBEON, a Hivite, father of Anah, and grandfather of Abolibamah, wife of Esau. Gen. xxxvi. 2. 1 Chron. i. 38.

ZIBIAH, זיביה, *deer, or goat, or honourable and fine*; from זיביה *tzabah*, or זיביה *tzabi*: otherwise, *the Lord dwells*; from זיביה *jatsab*, to dwell, to stand up, and זיביה *jah*, the Lord: or *voluntary*, according to the Syriac. See TABITHA.

I. ZIBIAH, or SEBIA, of Beer-sheba, mother of Jehoash, king of Judah. 2 Kings xii. 1.

II. ZIBIAH, son of Hodesh. 1 Chron. viii. 9.

ZICHRI, זכרי, *that remembers, or that is a male*; from זכר *zakar*. [gift for memorial?]

I. ZICHRI, or ZECHRI, son of Izhar, and grandson of Kohath. Exod. vi. 21.

II. ZICHRI, of Ephraim, a very stout and valiant man. He killed Maaseiah, son of king Ahaz, Arikam, the governor of the palace, and Elkanah, who was second after the king. 2 Chron. xxviii. 7.

ZIDDIM, זידים, *hunting*; from זידה *zadah*, to hunt, to lay an ambush: otherwise, *sides*: according to the Syriac, *destructions, desolations*. [A flat, or side of a mountain in a river.]

ZIDDIM, or ASSEDIM, a city of Naphtali. Josh. xix. 35. The Hebrew reads, זידים צר חמת. The fortified cities of the Tyrians are Tyre and Hamah. [Eng. Tr. Ziddim, Zer, and Hammath.]

ZIDON. Vide SIDON.

ZIF, or ZIO, Ζύριος, the second month 3 K div. 2. of

of the holy year of the Hebrews; afterwards called *Jiar*; it answers to April. We find this name only in 1 Kings vi. 1.

ZIHA, זיהא, *brightness, whiteness*; from זיהא *tzachach*: or, *dryness*; from זיהא *tzachicha*. [Victor, Victory. Ez. ii. 43. Neh. vii. 6.]

ZIKLAG, זיקלא, *measure pressed down*; from זיקלא *log*, a kind of measure of capacity, and זיקלא *tzuk*, to squeeze: or, *measure running over*; from זיקלא *jatzak*, to spill, and *log*, a kind of measure. [The risings up of water; plentiful springs. 1 Sam. xxvi. 7. Neh. xi. 28.]

ZIKLAG, a city that Achish, king of Gath, gave to David, when he took shelter among the Philistines, 1 Sam. xxvii. 6. and which, after that time, always belonged to the kings of Judah. The Amalekites took it, and plundered it, in the absence of David. Joshua had allotted it to the tribe of Simeon. Josh. xix. 5. Eusebius says it lay in the south of Canaan.

ZILLAH, זילה, Σελλα, *shadow, which is roasted, the tingling of the ear*; from זילה *tzalah*, or זילה *tzalal*: or *prayer*, according to the Syriac.

ZILLAH, a wife of Lamech, the bigamist. She was mother of Tubal-cain and Naamah. Gen. iv. 21, 22. See LAMRCH.

ZILPAH, זילפה, *distillation*; from זילפה *zalaph*: or *contempt of the mouth*; from זילפה *zul*, vile, *deserving contempt*, and זילפה *pe*, the mouth.

ZILPAH, or ZELPHA, Leah's maid, who became wife to the patriarch Jacob, and mother of Gad and Asher. Gen. xxx. 9. xli. 18.

ZILTHAI, זילתאי, *shadow, or tingling of the ear*; from זילתאי *tsalal*: otherwise, *roasted, burnt*; from זילתאי *tzalah*: according to the Syriac, *he that prays*. [shade, i. e. protection. 1 Chron. viii. 20. xii. 20.]

ZIMMAH, זימה, *thought, evil contrivance, or crime*; from זימה *zamam*. A Levite, father to Joash, of the race of Gershon. 2 Chr. xxix. 12. [from the Arabic, *chain, bond*, to the parents.]

ZIMRAM, זימרא, Συμβραν, *song, or singer*; from זימרא *zamar*. See ZIMRI. The first son of Keturah, and of Abraham. He dwelt in Arabia with his brethren. Gen. xxv. 2. [Perhaps rather *the fair rock goat*, from זימרא.]

ZIMRI, זימרי, Ζιμρι, *my field*: otherwise, *my song, my vine, my branch*; from זימרי *zamar*, to sing; or זימרי *zamir*, vine branch.

I. ZIMRI, ZAMRI, or ZAMBRI, son of Zerab, and grandson of Judah and Tamar. 1 Chron. ii. 6.

II. ZIMRI, son of Salu, prince of the tribe of Simeon, who went publicly into the tent of Cozbi, a Midianite woman, and was followed by Phinehas, son of Eleazar the high-priest, who slew him with Cozbi. Numb. xxv. 14.

III. ZIMRI, general of half the cavalry of Elah, king of Israel, when he rebelled against his master. 1 Kings xvi. 9, 10. Elah was making merry at Tirzah, when Zimri killed him, and usurped his kingdom. He cut off the whole family, not sparing any of his relations or friends; whereby was fulfilled the word of the Lord, denounced to Baasha, the father of Elah, by the prophet Jehu. Zimri reigned but seven days; for the army of Israel, then besieging Gibbethon, a city of the Philistines, made their general Omri king, and came and besieged Zimri in the city of Tirzah. Zimri seeing the city on the point of being taken, burnt himself in the palace, with all its riches.

ZIN, זין, *buckler, coldness*; from זין *sinan*. [Among the Talmudists this word denotes the *smaller, or dwarf*, palm; whence some have derived the name of a town, and of the desert.]

ZIN, SIN, or SENNA, a city south of the Land of Promise. Numb. xxxiv. 4. Perhaps this is the *Senaah* of Ezra ii. 35. or *Zin*, Josh. xv. 3. Eusebius mentions *Migdal-Senna*, or the tower of *Senna*, eight miles from Jericho, north. This cannot be the *Zin*, or *Sennah*, of Numbers or Joshua; but may it not be that of Ezra? See SIN.

ZINA, זינה, Ζιζα, Vulgate, *Ziza, fornication, prostitution*; from זינה *zanah*: according to the Syriac, *inn*; from זינה *zun*, or from זינה *zunah*: otherwise *arms*. The son of Shimei, a Levite. 1 Chron. xxiii. 10.

[ZING, or ZENJ, son of Ham. See FRAGS. No. DXXVIII.]

ZION, ציון, *a monument raised up, heap of stones set up, sepulchre, turret, dryness*; from ציון *tzun*. [extremely dry?]

[Simon denies the derivation from the Arabic and Ethiopic roots, which signify to guard, to protect, to defend; nevertheless, it appears from 2 Sam. ii. 7. that it was a strong hold.

If it might be derived from the person, or power, *Aun*, it would import the "*Aun of the Tzi, or ship*." Vide FRAGMENTS, No. CCXIV.]

ZION, or SION, a mountain on which the temple of the Lord was built in Jerusalem by Solomon, and where David built the city of David, over against, and north of, the ancient *Jebus*, or *Jerusalem*, which stood on the hill opposite to *Zion*. Psal. xlviii. 2. "Beautiful for situation, the joy of the whole earth, is mount *Zion*, on the sides of the north, the city of the great king." Scripture generally puts mount *Zion* for the place where the temple of the Lord stood; but strictly it stood rather on mount *Moriah*, which was one of the hills of which mount *Zion* was composed. 2 Chron. iii. 1. M. Reland pretends,

pretends, that mount Zion was to the south of Jerusalem, and not to the north. The reader may see his reasons, *Palæst. tom. ii. p. 847, 848. Vide PLATES, MAPS of JERUSALEM, also FRAGMENTS, Nos. CXXXVI. DLXXII.*

ZIOR, צִיֹּר, [very] small, from צָר *tsahar*: or, ship of him that watches, or is awake, or of him that is robbed, or of the enemy; from צִי *tai*, a ship, and צָר *hur*, to be awake, or from צָר *her*, or *hur*, an enemy; or that watches: or from צָרָה *harah*, to spoil, or rob. A city of Judah. Josh. xv. 54.

ZIPH, זִפְּה, or ZIO, this mouth, or mouthful; from זֶה *ze*, this, or that, and from פֶּה *pe*, a mouth, or mouthful: otherwise זָפַח *zuph*, which in Chaldee signifies to falsify or corrupt. The second Hebrew month. 1 Kings vi. 1.

ZIPH, or ZIPHA, זִפְּהָ. See ZIPH above. [The name appears to signify an interchange of gifts.]

I. ZIPH, or ZIPHA, son of Jehaleleel, of Judah, and of the family of Caleb. 1 Chron. iv. 16. probably he gave his name to the city of Ziph, in Judah. [and Zipha, Eng. Tr.]

II. ZIPH, a city of Judah. Josh. xv. 24. Jerom says, that in his time they shewed the village of Ziph, eight miles from Hebron, eastward. David kept himself concealed for some time in the wilderness of Ziph. 1 Sam. xxiii. 14, 15.

III. ZIPH. There was another city called Ziph, near Maon and Carmel of Judah. Josh. xv. 55.

ZIPHION, צִפְּיוֹן, Vulgate, *Sephion*, that beholds; from צָפָה *tsaphah*: or the north; from צָפֹן *tsaphon*: or who is hid; from צָפַן *tzaphan*: otherwise, the north that is hid. The eldest son of Gad. Gen. xli. 16. [vehemently looked for.]

ZIPPOR, צִפּוֹר, bird, or sparrow; from צִפּוֹר *tsiphor*: otherwise, crown, or desert: according to the Syriac, early in the morning, or goat. [Father of Balak, king of Moab. Numb. xxii.]

ZIPPORAH, שִׁפּוֹרָה, beauty, trumpet; from שָׁפַר *shaphar*. [Feminine of ZIPPOR, little bird.]

ZIPPORAH, or SEPHORA, daughter of Jethro, and wife of Moses, and mother of Eliezer and Gershom. When Moses fled from Egypt, Exod. ii. 16, 17, 18, &c. he withdrew into Midian; where having stood up in defence of the daughters of Jethro, priest, or prince, of Midian, against shepherds who would have hindered them from watering their flocks; Jethro took him into his house, and gave him his daughter Zipporah in marriage, by whom he had two sons, Eliezer and Gershom.

Several years after, Exod. iv. 20, 21, 22, &c. A. M. 2513, ante A. D. 1491, when Moses, in

obedience to the commands of the Lord, was returning into Egypt, with Zipporah and his two sons; at one of their resting places, an angel of the Lord was about to put him to death: (it is not clearly expressed in the text, whether it was Moses, or his son Eliezer, whom the angel was about to put to death.) On which, Zipporah took a sharp stone, and having circumcised her son, she laid hold of the feet of Moses, saying, You are a bloody husband unto me: after which the angel quitted Moses (or Eliezer); and Zipporah, with her two sons, went back to her father Jethro.

Some time after this, when Moses had brought the people of Israel out of Egypt to the camp of Sinai, Exod. xviii. A. M. 2514, ante A. D. 1490, Jethro came to meet Moses, and brought with him Zipporah and her two sons, whom Moses received with joy. See JETHRO and MOSES. Scripture gives no other particulars respecting Zipporah; except that a quarrel arose about her, between Moses, Aaron, and Miriam, Numb. xii. in which Zipporah seems not to have been concerned.

The Rabbins tell us, that Jethro at first had Moses clapped into prison, with intention of sending him back to Pharoah; but that Zipporah falling in love with Moses, procured his liberty. Jethro then consented that Moses should have Zipporah in marriage, if he could pull up a twig of *saphir* that was planted in his garden. Vide SAPHIR. Moses did it instantly, and obtained Zipporah for his wife. This twig of *saphir* was, they say, inscribed with the sacred name Jehovah; and Moses afterwards used it as a wand.

The same authors tell us, that the murmuring of Aaron and Miriam, above mentioned, was because Moses had separated himself from his wife. Some think, that the wife, who gave occasion to this murmuring, was not Zipporah, daughter of Jethro, but Tharbis, daughter of the king of Ethiopia, whom Moses had forsaken. Others infer, that Aaron and Miriam were uneasy because Moses had married Zipporah, who was a stranger, fearing the consequences of such an example in Israel. They called her *Cushite*, or *Ethiopian*, because Midian was either in the land of Cush, or very near it. Habakkuk, iii. 7. seems to put *Cushan*, or *Cush*, as synonymous with Midian. Others, with more reason, are of opinion, that Zipporah had given occasion to this quarrel, by valuing herself on the favours God vouchsafed to Moses. The answer of Aaron and Miriam seems to insinuate something like this, "Hath the Lord indeed spoken only by Moses? Hath he not also spoken by us?"

ZIPHRON, זִפְרוֹן, according to the Hebrew and Syriac, *falseness of the song, or false joy*; otherwise, *whistling*; from זָפַר *zaphar*. A city north of the Land of Promise. Numb. xxxiv. 9. It is now unknown. Jerom, on Ezek. lxvii. says, it is *Zephyrium* in Cilicia. [Arabic, *fragrance*.]

ZITHRI, זִיתְרִי, *to hide*; otherwise, *demolished, or overturned*; from סָתַר *sathar*: otherwise, *my refuge*; from *sathar*, and the pronoun *i, my*. Son of Uzziel. Exod. vi. 22.

ZIZ, זִיז, 'Αῖς, *flower, [bud,] branch, a lock of hair*; from זָיַז *tziz*: *wing, feather*, according to the Syriac. [A cliff, covered perhaps with bushes, whence it has a frizzled aspect: or, as it seems to mean, a collection of flowers: possibly, a meadow producing flowers.]

ZIZ, or **SIS**. King Jehoshaphat obtained a complete victory over the Ammonites and Moabites, near the desert of *Ziz*, or cliff of *Ziz*. 2 Chron. xx. 16. It was probably near *Ziza*, which Ptolemy places in Arabia Petræa.

I **ZIZA**, son of Shipi. 1 Chron. iv. 37.

II. **ZIZA**, son of Rehoboam, king of Judah, and Maachah, daughter or grand-daughter of Absalom. 2 Chron. xi. 20.

ZIZITH. Thus the Jews called the *tuffs* or *fringes* that they wore heretofore, at the four quarters of their upper garments. Numb. xv. 38. Deut. xxii. 12. *Vide* GARMENT and TALED.

ZOAN, זֶן, *motion. [migration, going forth*: more probably, the *end* of migration. A royal city of Egypt, extremely ancient. Called in Greek *Tanis*. Judith i. 10. Built, no doubt, by emigrants. Numb. xiii. 22. Psalm lxxviii. 12, 43. Isaiah xix. 11, 13. xxx. 4. Ezek. xxx. 14. I think, however, that this word may be taken to signify a *lake*, or *marsh*; such was the situation of the ancient *Zoan* in Egypt, surrounded by water.

The *Zaananim* of Josh. xix. 33. is rendered by the Chaldee *lakes, marshes*. This sense seems to be justified by the fact.] See TANAI.

ZOAR, זֹאֵר, Ζογὸρ, Σογὸρ, Σηγὸρ, *small*; from זָוַר *zavar*. [or *poor, a trifling, petty place*.]

[It should appear that *Zoar*, though called "little town," afterwards obtained importance, as it is mentioned by Ptolemy, who calls it *Zoara*.]

ZOAR, **ZOARA**, **SEGOR**, or **BELA**; a city of the Pentapolis, on the southern extremity of the Dead Sea. It was destined, with the other five cities, to be consumed by fire from heaven; but at the intercession of Lot, it was preserved. Gen. xiv. 2. It was called *Bela* before; but after Lot intreated the angel's permission to take refuge in it, and insisted on the smallness of this city, it had the name *Zoar*, which signi-

fies *small, or little*. See **BELA**. The Romans kept a garrison at *Zoar*, or *Segor*, says Jerom, *Onomast. in Bela*. He observes, *Quæst. Hebr. in Gen. xiv. xix. 30.* that the name of *Bela* was given to this city, because, as soon as Lot was gone out of it, it was swallowed up by an earthquake, as *Bela* signifies. Theodoret, *Quæst. in Gen.* mentions the same tradition. Jerom also reports, that the Hebrews think *Zoar* has the name of *Shalisha*, 1 Sam. ix. 4. and is *the heifer of three years old, Vitula conternuna*. Isaiah xv. 5. They pretend that this city has often been destroyed by earthquakes.

[**ZOBAH**, a *host, or camp*: otherwise, *the taught in them, or swelling, or tumor*. The name of a place. 1 Sam. xiv. 7. 2 Sam. viii. 3. xxiii. 36. 1 Chron. xviii. 3. Psalm. lix. Judg. xiii. *Depression, inclination, cavity*, from the Arabic, says Simon: the Ethiopic signifies *narrowed, contracted*. *Vide* SYRIA *Zobah*.]

ZOBEBAH, צִבְבָּה, *the army, or the fight is in her*; from צָבָא *tzaba*: otherwise, *the tumour, the swelling is in her*; from צָבָה *tzabah*, the preposition בְּ *beth, in*, and the pronoun הָ *a, her*. Son of Coz. 1 Chron. iv. 8.

ZOHAR, צֹהַר, Σαῦρ, *white, shining*; from צָוַר *tzachar*: otherwise, *dryness*; from צָחַח *tsechichu*. [splendor, i. e. of the family.]

I. **ZOHAR**, **SOHAR**, or **SEHOR**, father of Ephron the Hittite, of Hebron. Gen. xxiii. 8.

II. **ZOHAR**, fifth son of the patriarch, Simeon, Gen. xlv. 10. Called *Zerah*. 1 Chron. iv. 24.

ZOHELETH, זֹחֶלֶת, *that creeps, slides, or draws*; from זָחַל *zachal*. [smooth?]

ZOHELETH. The stone of *Zohelath*, was near the fountain Rogel, or *En-rogel*, just under the walls of Jerusalem. 1 Kings i. 9. The Rabbins tell us, that this stone served as an exercise to the young men, who tried their strength by throwing it, or rather rolling it, or lifting it. Others think it was useful to the fullers, or whistlers, to beat their clothes upon, after they had washed them. [both, perhaps.]

ZOHETH, זָחַח, *to separate, [violently] from* זָחַח, *zachach*: or, *he that fears, or is bruised*; from זָחַח, *this, or that*, and זָחַח *chathah, to bruise, to astonish*: according to the Syriac, *that descends*.

ZOHETH, son of Ishi, of Simeon. 1 Chron. iv. 20.

ZOLEIKA. The name given by the Orientals to the daughter of Pharoah, who was wife of Potiphar. The irregular passion of this woman for Joseph, is sufficiently known. *Vide* JOSEPH.

ZOPHAH, צֹפָה, *decree that binds*; from צָפָה *tsava, decree, or precept*, and צָפָה *pach, bond*: otherwise

otherwise, the precept of the blowing; from the same tsira, and פוח puach, to blow. These etymologies are forced, and there is reason to believe that the text is corrupted. [Extension, i. e. of the family, from the Arabic: son of Helem, i. e. Hammer.]

ZOPHAH, or SUPHA, son of Helem, of Asher. Zophah was the father of Suah, Harnepher, Shual, &c. 1 Chron. vii. 35, 36.

ZOPHAI, צופי, that beholds; from צפה tsapha: [sweet.] or, honeycomb, or that swim; from צוף tsuph: otherwise, which is covered. Son of Elkanah, of the family of Kohath. 1 Chron. vi. 26.

ZOPHAR, צופר, rising early, or crown; from צפירה tsephira: otherwise, sparrow, or little bird; from צפר tzippor: goat, according to the Syriac; from צפיר tsaphir. [Leaper.]

ZOPHAR, or SOPHAR, the Naamathite, a friend of Job. Job ii. 11. The LXX. call him Sophar, king of the Mineans; the interpreter of Origen makes him king of the Nomades. We cannot tell whether Naamah be the name of his country or of his father.

ZOPHIM, צופים, those that behold, that attend; from צפה tsaphah, to behold, to attend: otherwise, that float, that cover; or honeycomb; from צוף tsuph. See ZOPHAI.

ZOPHIM, or SOPHIM. The plural of Zoph, or Zuph, a descendant of Kohath, a Levite. 1 Chron. vi. 26. The descendants of Zoph, i. e. the Zophim, dwelt at Ramath, the country of Samuel; whence it had the name of Ramath of the Zophim; which denomination was extended to all the district, thence called the land of Zuph. 1 Sam. ix. 5.

ZORAH, צרעה, leprosy, or scab; from צרע tsarah. [From the Samaritan, an assembly: a much more probable derivation.]

I. ZORAH, or SARAA, a city of Judah, Josh. xv. 33. built, or rebuilt and fortified, by Rehoboam. 2 Chron. xi. 10.

II. ZORAH, a city of Dan, and the birth-place of Samson, Judg. xvi. 31. on the frontier of Dan, and of Judah, not far from Eshtaol. Eusebius, in Sara, et in Sorec, places it ten miles from Eleutheropolis, towards Nicopolis, not far from Kaphar-Sorek. I think the Zorites, 1 Chron. ii. 54. and the Zorathites, 1 Chron. iv. 2. were inhabitants of Zorah.

ZOROASTER. I should not speak of this famous man here, had not he been confounded with Abraham; and had not Scripture mentioned the Chananim, or temples consecrated to fire; which was the principal object of worship among his disciples.

The learned are much divided as to the history of Zoroaster. The Orientals generally call him Zerdasht, or Zaradasht, or Zerdoust. The Book of the Philosopher Giamasb, D'Herbelot, Bibl. Orient. p. 930, says, that in the year 1300 after the deluge, Zoroaster appeared, and began to instruct men in the worship and adoration of fire. That after his death, Kistab, son of Lahorasb, who reigned in Persia, embraced his religion, and continued firmly attached to it.

Under the reign of this prince lived the great philosopher Giamasb, surnamed the Magian, who in his book Of the Great Conjunctions says, that during the great conjunction of the planets, 1300 years after the deluge, in the month Schebat, under the reign of Feridoun, king of Persia, of the first dynasty; God sent the prophet Zerpasche, or Zoroaster.

He says a little farther; after Zoroaster, and since the building of the Pyrae, or fire temples, happened the second conjunction, esteemed a very great one; and then came out of the mountains of the third climate a person named The Master of the Virgin, (meaning Moses,) who founded another religion differing from that of Zoroaster. This is the oldest account we have of this teacher. The book of Giamasb is not supposititious, no more than another ascribed to Zoroaster himself, which bears the name of Kesab-al-Kenaret. This observes, as well as the first, that the Master of the Virgin, (Moses,) appeared under the second great conjunction of the planets; and they agree in this with the sentiments of the ancient Persians, who all contend that Zoroaster was more ancient than Moses.

But, if Zoroaster appeared thirteen hundred years after the deluge; i. e. according to our chronology, A. M. 2956, ante A. D. 1048, he was consequently, a great while AFTER Moses, who came out of Egypt A. M. 2513, ante A. D. 1491. Thus the chronology of the Persians must therefore be erroneous, who think Zoroaster much more ancient than Moses, yet place him 1300 years after the deluge, which date coincides with the reign of David over Israel.

The Magians of Persia, D'Herbelot, p. 931, to procure the greater authority to their doctrine, maintain, that their master Zoroaster is the same as the patriarch Abraham; who having been cast into a burning furnace, by order of Nimrod, was miraculously delivered from it. The sight of this miracle converted a great number of persons, and drew after Abraham (whom now they called Abraham Zerdasht, i. e. Abraham Friend of Fire,) an infinite number of followers, who were easily persuaded by him to pay their adoration

tion to fire. It was therefore in Mesopotamia and Chaldea that the first *Pyræa*, or fire temples, were set up.

But this opinion is still less supportable than the former, on many accounts. First, from chronology: Nimrod was born soon after the deluge; for Scripture represents him as building cities, and founding a great monarchy, quickly after the interruption of the tower of Babel. Therefore, if we place his birth about A. M. 1660, four or five years after the deluge, he must be 423 years old at the time when Abraham left Ur to go into the land of Canaan; but it would be rare, to find any born after the deluge arrive at such an age.

But, if we grant that Nimrod might have known and persecuted Abraham; what proof is there that he ordered him to be cast into fire, and that he came out safe and sound? It is true, the Jews and Orientals affirm this; but on what foundation—because Scripture says, he came out of Ur: *Ur* is the Hebrew word for *fire*,—therefore he came out of a fiery furnace. Would Moses have related a fact of such consequence in so slight and superficial a manner? The very terms of his history sufficiently evince that *Ur* denotes a city. Gen. xi. 28, 31. “And Haran died before his father Terah, in the land of his nativity, in *Ur* of the Chaldees.” And afterwards, “And Terah took Abram his son, and Lot the son of Haran, his son’s son, and Sarai his daughter-in-law, his son Abram’s wife; and they went forth with them from *Ur* of the Chaldees, to go into the land of Canaan.” Also, Gen. xv. 7. “I am the Lord that brought thee out of *Ur* of the Chaldees.” Do not all these passages concur to prove, that *Ur* is the name of a city; for who ever supposed, that Terah, Abram, Lot, and Sarai, were all thrown into fire by the Chaldeans? Indeed, Jerom has translated Nehemiah ix. 7. by, “Thou broughtest Abram forth out of the fire of the Chaldees,” because he thought proper to render *Ur* literally; but in his *Hebrew Questions*, he treats as a fable, all which the Jews had advanced of Abraham’s being delivered out of the fire.

It would be doing an injury to religion, and to the piety of Abraham, to imagine, that he could have established, or promoted, the worship of fire. It does not appear from his history in Genesis, that he ever paid any particular honour to this element, or recommended to his children any devotion to it. The ancient Israelites always had this worship in abhorrence, as well as the worship of other creatures.

Other Oriental authors, says D’Herbelot,

Bibl. Orient. p. 231, place Zoroaster long after Abraham. Kendomir, in the *Life of Kischtasb*, son of Lahorasb, says, that Zoroaster, having learned by the rules of astrology, that a great prophet was to be born, would persuade the world that he himself was that prophet. To succeed in this he often raised the devil, who appeared to him in the midst of fire, and communicated a kind of luminous brightness to him. This splendor in which he appeared from time to time, and the boldness with which he affirmed himself to be a messenger from God, procured him credit. He composed a book called *Zend*, which contained his doctrine, in which the devil had instructed him, out of the fire, being transformed into an angel of light. This same author says, that those who will not allow Zoroaster to be so old as this, insist that he learned out of the books of the Hebrews, that after Moses there should arise another great prophet, described by Balaam under the image of a star, and a light; and that he undertook to pass himself on the world as this light.

The *Tarik Montekab* teaches, that Zoroaster was a disciple of the prophets Elijah and Elisha, and of the Rechabites, from whom he learned the secret of the prophecies of the Jews; but corrupting them by a mixture of his own fancies, he composed from thence his *Book of Life*. He was the first, says the author, who started the doctrine of two principles of the patriarch and evil; and that the name of *Megiousch*, or *Magians*, given to his disciples, is a word corrupted from the Persian *Meikousch*, which signifies *bitter-sweet*, because of his two opposite principles of good and evil.

According to the two Persian authors already quoted, Zoroaster was contemporary with Kischtasb, son of Lahorasb, the fifth king of Persia, of the dynasty of the Caianians; this prince espoused his doctrine, caused it to be embraced by all his subjects, and built *Pyræa* throughout Persia. But king Kischtasb is the same as *Hystaspes*, or *Darius*, son of *Hystaspes*, of the Greeks, and, consequently, Zoroaster could not live till after the captivity of Babylon. Others make him contemporary with Jeremiah, Daniel, and Ezra, and his father Lahorasb contemporary with Nebuchadnezzar and Belshazzar. This brings down Zoroaster very much below the time of Abraham.

The Oriental Christians, *apud Abulpharag.* 5 *Dynastic.* make Zoroaster contemporary with Cambyses. Some of them think him to be a native of Media, others of Assyria; and they describe him as a disciple of Elijah, probably be-

cause

cause this prophet brought down fire on those who were sent to apprehend him, and again, on the victims offered to the Lord on mount Carmel, and was taken up in a fiery chariot. Moreover, it is said by Abulfarage, that Zoroaster foretold to his followers the coming of the Messiah, informed them that a new star should appear at his birth; that this Messiah was to be born of a virgin, and that they should have early information of it; when they should not fail to go and to offer him their presents. To this the Magi were obedient, who went to worship Jesus Christ at Bethlehem. The anachronism is very apparent, that makes Zoroaster contemporary with Cambyzes and Elijah, who lived at periods very distant from each other. Cambyzes died A. M. 3483, and Elijah was taken away about A. M. 3108.

Ebn-Batrick, otherwise *Eutychius*, patriarch of Alexandria, thinks that Zoroaster was contemporary with Smerdis, the successor of Cambyzes, predecessor to Darius, son of Hystaspes, and that he lived under Thamurah, king of Persia, of the first dynasty of the Pishdadians. The author of *Tarik Montekeb* seems to think that Zoroaster was the same as Smerdis now mentioned, and chief of the sect of the *Guebres*, whom the Magians placed on the throne. For the Persian name of *Mi-khousch*, which is an abridgment of *Mickgousch*, very well describes the state of Smerdis, who had his ears cut off.

Ben-Schunah pretends, that Zoroaster was a disciple of Esdras, which prophet cursed him, because he maintained opinions contrary to Judaism. That to punish him for his impiety, God struck him with a leprosy, as he had done Gehazi: and that on this account, being driven from Jerusalem, he withdrew into Persia, where he became the head of a new religion. The Persians were then *Zabians*; he taught them the worship of fire, and made a mixture of *Zabiism* and *Magiism*, of which he was the inventor. Hence it is that many confound the *Zabians* with the *Magians*.

Other Persian authors say, that Zoroaster was among those who undertook to build the tower of Babel. Others confound him with Dohac, one of the kings of Persia of the first dynasty of the Pishdadians; others derive his descent from *Manougeher*, king of Persia, of the same dynasty; so little are the Persians agreed about the age of this their famous prophet.

Many authors, both ancient and modern, among the Orientals, affirm Zoroaster to have been, not the inventor, but the reformer of *Magiism*. And indeed we read in the histories of the most ancient kings of Persia, that the wor-

ship of fire had commenced even from the times of *Cauimarrath*, [*Caimuras*?] founder of this great monarchy of the Persians, according to the Orientals, or rather, of the Assyrians, according to the Greeks and Latins. But according to them, this was the original of their worship. *Cauimarrath* having lost his son Siamek, who was assassinated by robbers, he caused a great funeral pile to be erected and burnt on the place where he was buried. His subjects, in emulation, lighted up also great fires throughout Persia, to shew their concern for the loss of this young prince. These fires, by degrees, became the object of their worship, and the foundation of their religion.

Let us now come to Greek authors. Eudoxus, *apud Plin. lib. xxx. cap. 1.* places Zoroaster six thousand years before the death of Plato. Aristotle does the same. Hermodorus, *apud Diogen. Laert. in Proem.* Hermippus, *apud Plin. lib. xxx. cap. 1.* and Plutarch, *de Iside et Osiride*, place him five thousand years before the Trojan war. But Xanthus the Lydian, *Diogen. Laert. in Proem.* and another anonymous author, followed by Suidas, in *voce Zoroáσnp*, are contented to place him, one of them five hundred years before the siege of Troy, the other six hundred before the expedition of Cyrus against Greece. This last opinion is that of Xanthus the Lydian, whom Suidas supposes to have lived under the reign of Darius, son of Hystaspes, and whose testimony would be much more weighty than it is, if we were sure that the writings which went under his name were really his. But Athenæus, *lib. xii.* acquaints us, that the works which bore his name were composed by a Greek called *Dionysius Scythobrachion*, who lived a little before Julius Cæsar.

Justin says, *lib. i. cap. 1.* that Zoroaster was king of Bactriana, and contemporary with Ninus, king of Assyria; that he invented the magical art, and was very skilful in astronomy, and in the knowledge of antiquity; that Ninus made war upon him, conquered and killed him. Pliny, *lib. xxx. cap. 1.* acknowledges two Zoroasters: one very ancient, who lived, as he says, several thousand years before the magical sects of Moses, of Jamnes, and of Jotapus. This Zoroaster was of Persia, and is supposed to be the most ancient inventor of magic. The other was of Proconessus, and lived but a little before Ostanes, who followed Xerxes in his expedition against Greece. It is plainly impossible to reconcile either the Oriental authors with each other, or the Greek and Latin authors among themselves, or with the Orientals; not even by admitting two Zoroasters, or as many as you please.

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John Cassion, Petrus Comester, the spurious Berosus, father Kircher, father Scipio Sgambati, and some others, have thought that Ham was the same as *Zoroaster*, the inventor of magic. The author of the *Recognitions* under the name of Clement, thinks him to have been Mizraim, son of Ham. The author of the *Paschal Chronicle* has followed this opinion. Gregory of Tours has confounded *Zoroaster* with Cush, son of Ham. He who composed the pretended writings of St. Clement confounds him with Nimrod; Franciscus Patricius with Japheth. The *gospel of the Infancy of Jesus Christ* informs us, that the Magi who came to worship Christ at Bethlehem, had notice of his birth from their master *Zoroaster*. George Hornius pretended that *Zoroaster* was the same as Balaam, mentioned by Moses. It must be owned as very difficult to make a judicious and secure choice among this variety of opinions; to reconcile them is impossible. The greatest proof of uncertainty in historical facts is diversity of opinions, which cannot be greater in any instance than in the subject before us.

If we endeavour to trace the origin of fire-worship, we soon find ourselves surrounded by new perplexities. For Moses, according to the sentiments of several learned men, has spoke of the *Pyrae*, in Lev. xxvi. 30. under the word *chamanim*, חַמָּנִים. Isaiah, xxvii. 9. uses the same word, *chamanim*; he likewise threatens the infidel Jews to overthrow their groves, and their *chamanim*. Vide CHAMANIM.

Some are of opinion, that the *chamanim* of 2 Kings xxiii. 5. in Hosea x. 5. and Zephaniah i. 4. חַמָּרִים *camarim*, are priests of the Magi, who kept up the sacred fire in the *Pyrae*. The word *chamanim* signifies *black* or *sooty*. King Josiah, 2 Chron. xxxiv. 4. destroyed the altars of Baal, and overturned the *chamanim*, which were above, or over them. Vide CHAMARIM.

Some think that the perpetual fire, which Moses ordered to be maintained on the altar of the Lord, Lev. vi. 9, 12. was an imitation of the fire of the Magi, and a condescension of Moses to the weakness of the Hebrews, who had been long accustomed to such fires in the temples of the Pagans. Theophrastus, *apud Euseb. Prepar. lib. i. cap. 9.* puts the custom of keeping a continual fire in the temples, among the most ancient practices of religion. Ammianus Marcellinus, *lib. xxiii.* says, the Magi pretended that the fire of their temples descended from heaven. Fire was always carried before the kings of Persia. It cannot be said that *Zoroaster* and the Magians borrowed this from the Jews, since Moses so early mentions *chamanim*.

If, therefore, *Zoroaster* be the first author of the worship of fire, he must be acknowledged as more ancient than Moses. If he be only the reformer or restorer of it, he may be placed after Cyrus; and if there have been several men under the name *Zoroaster*, this will allow greater scope for a variety of opinions concerning his person. But it seems plain to us, that the *Zoroaster* who appeared in Asia a little after Cyrus, and who formed the religion of the Magi, was a mere Pagan; that he paid an impious worship to the heavenly bodies, to fire, and to the two principles, one of which was subordinate to the other; and that this ancient religion was very different from that of the modern Guebres, or Gaures, who call themselves disciples of *Zoroaster*, and who worship fire; but with the ancient religion of their master, they have mingled other opinions, taken from the Jews and Christians.

Dr. Hyde, who had studied the ancient religion of the Persians, pretends, that *Zoroaster* was the greatest impostor that ever appeared, except Mahomet. This last was utterly ignorant, and could neither write nor read; whereas *Zoroaster*, according to him, was versed in all the sciences of the Orientals, and especially in the religion of the Jews, and in the books of the Old Testament, which makes him think he was originally a Jew, and native of the Holy Land. He imagines him to have been a disciple of the prophet Daniel, and intent on raising himself into a prophet; by that to attain good fortune. He did not found any new religion; he only undertook to reform that of the Magians, which for several ages had been the prevailing religion of the Medes and Persians.

But it appears that Dr. Hyde had been prepossessed in favour of the disciples of *Zoroaster*; and did not enough distinguish between the creed of the ancient Magians, and that of the modern Guebres, or Gaures. He pretends, that the old Persians had just notions of the Deity, and that they admitted but of one God: that indeed they received two principles, but one of them was uncreated, and the other created: that the worship they paid to the sun was merely civil. But the ancient authors who have described the religion of the Persians are unanimous, that they adored the sun and fire, under the name of *Mithras*.

The Guebres hold, for example, that there is a sovereign, independent being, self-existent from all eternity. That under this being there are two angels, one of light, the author of good; the other of darkness, the author of evil. That these two angels have formed all things that exist

exist, from a mixture of light and darkness. Anciently, the Magians built their temples uncovered, on the tops of mountains, and other eminences, in the open air; these they consecrated to fire. But as their sacred fire was often extinguished by rain, storms, and tempests, they built temples over these altars. Before and around these fires, they exercised their acts of religion. The ancients are universally agreed, that they paid them the highest degree of adoration: but those of the present day constantly deny that they worship the fire, but God only, under the symbol of fire. They always approach these fires on the western side, so that they have their faces turned towards the sun-rising.

The prophet Isaiah, xlv. 5, 6, 7. seems to have had in view the error of the Magi concerning the two principles, when he says, "I am the Lord, and there is none else; there is no God besides me. I girded thee, though thou hast not known me. That they may know, from the rising of the sun, and from the west, that there is none besides me; I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." The God of Israel addresses these words to Cyrus king of Persia. Ezekiel, viii. 16. speaking of these idolaters, says, "At the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east." This is a manifest allusion to the worship of the Magians, the disciples of *Zoroaster*.

This impostor feigned, that he had brought a sacred fire from heaven, and had deposited it on the altar of the first temple that he caused to be built, in the city of Xiz, in Media, whence it was propagated into all the other temples which observed the rites of the Magians. And such was the respect of the priests for this pretended sacred fire, that they watched it night and day, to keep it in, and never blowed it, either with their mouth, or with bellows, for fear of profaning it, on pain of death. *Vide* FRAGMENTS, No. CXXVIII. and PLATE. They carried this superstition so far, that the priests could not approach this fire without a linen cloth before their mouths, lest their breath should pollute it. Hence also, when they performed their ceremonies, they rather muttered between their teeth, than pronounced their prayers in an intelligible and articulate manner.

VOL. II. PART XXXII. Edit. IV.

From Media, *Zoroaster* passed into Bactriana, where he fixed his abode in the city of Balk; from thence he proceeded into the Indies, and became skilful in the sciences studied there. He returned to Balk, which lies on the river Oxus, on the confines of Persia, the Indies, and Chorasana, where he built the chief of his temples, and ordered all his followers to make their pilgrimages to it. But after Persia was ravaged by Mahometans, in the seventh century, the *Archimagus* fixed his residence at Kerman; and the temple of this place is not in less repute than that of Balk was formerly.

The Magians have at this day a book, which they pretend was composed by *Zoroaster* in a cave whither he retired; it was wrote in twelve volumes, each of which contained a hundred skins of vellum. This book is called *Zendavesta*; by contraction *Zend*. This word literally signifies *light-fire*, and might with us express a tinder box. The first part of this book contains their liturgy, which they now use in their temples. The rest treats of other matters of their religion. The Magians have the same respect for this book as we have for our bible: it is written in old language, and in the old Persian, or Chaldee characters. Dr. Hyde offered to publish this work, with a Latin translation, if he could have been assisted in defraying the expences of his edition. But for want of this assistance, his project was never put in execution.

In this book we find many things taken out of the Old Testament, with a great part of the Psalms of David. *Zoroaster* names Adam and Eve, as the first of mankind. He gives the history of the creation very like that of Moses; but whereas Moses says that God created the world in six days, *Zoroaster* describes it as having been created at six different times, each made up of a certain number of days, which in all amount to three hundred and sixty-five days, *i. e.* a year. He also speaks of Abraham, of Joseph, of Moses, and of Solomon, in the same manner as Scripture. He calls his book *the Book of Abraham*, and his religion, *the Religion of Abraham*. He gives the same laws as Moses concerning clean and unclean animals; the payment of tythes to the priests; the care necessary to avoid all kinds of pollution, internal and external; the manner of being purified after them; the continuation of the priesthood in the same tribe; the ordination of a high-priest. The rest of this book contains the history of the life and prophecies of the author; and exhortations to virtue.

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His morality is pure, excepting that he looks on incest as indifferent.

All these marks prove incontestably, that *Zoroaster* was after *Moses*; and other particulars, which the *Guebres* relate of the author of their sect, taken from the history of *Jesus Christ*, prove that they have mingled their old superstitions with some truths of the Christian religion; and with some Christian usages, which, however, they have altered and corrupted in several ways. They say, for example, that the mother of the prophet their master, found herself with child after a visit she had received from an angel; that the astrologers knew by their art, that the son she should bring into the world would be a prophet, and the author of a new sect. Of this they informed *Neubrom*, or *Nimrod*, who then reigned. This prince gave orders that all the women with child in his empire should be put to death. His order was executed; but the pregnancy of the prophet's mother not being discovered, she was saved. The child was happily brought into the world, and was called *Ebrahim-Zer-Atcuscht*. The king being informed of his birth, ordered him to be brought into his presence, and drawing his sabre, intended to kill him with his own hand; but his arm was instantly dried up and withered. He caused a great fire to be lighted, and the infant to be thrown into it; but it reposed there, as if on a bed of roses. After several other miracles, the prophet disappeared, and was taken up, according to some, both body and soul, into heaven; according to others, he was laid on an iron couch, and carried away by angels.

After that *Ebrahim-Zer-Atcuscht* was entered into paradise, God sent to his disciples, by his means, seven books, which contained the true religion; after them, seven others, of the explanation of dreams; then seven others, of physic. When *Alexander* became master of the East, he had the first seven burnt, because nobody understood the language in which they were written, and kept the other fourteen for his own use. After the death of this conqueror, the *Gaures* restored, as far as their memories enabled them, the seven books that had been burnt, and made them into one large volume, which they still preserve; though they do not understand the language of it, nor even the character; which is different from the Arabic, the Persian, or the Indian. This is what is reported by certain modern travellers, who were not so well informed on the character and language of the books of *Zoroaster*, as the authors we have quoted before.

The *Guebres*, or *Gaures*, have great respect for fire; they still keep it with great care, and distribute it every month among their sect. They call it *heavenly fire*, and swear by this element, but they do not worship it. They acknowledge only one God, the creator of heaven and earth. They wash their children, after their birth, with warm water; while the *Magus*, or *Gazi*, repeats a prayer. When they are married, a *Gazi* rubs the foreheads of the married couple with a certain water, over which he has said prayers. They believe a general resurrection, and think that before that time all nations will unite into one religion, which will be that of their prophet. Every *Gaur* may have five wives; but one of these has the superiority over the rest.

The greater part of those who have written the history of *Pythagoras*, describe him as a disciple of *Zoroaster* at *Babylon*, and as deriving from him that great knowledge which afterwards made him so famous in the West. This is what is said by *Apuleius*, *Florid.* 2. *Jamblicus*, *vita Pythagor.* cap. 4. *Porphyry*, *vita Pythagor.* and *Clemens Alexandrinus*, *Strom.* 1. The *Zabratus*, or *Zaratus* of *Porphyry*, and the *Nazaratus* of *Clemens*, are *Zoroaster*. When *Cambyses* conquered *Egypt*, he there found *Pythagoras* travelling; he took him prisoner, and with other captives, sent him to *Babylon*. There he became acquainted with *Zoroaster*, or *Zabratus*. *Porphyry*, *vita Pythag.* p. 185. edit. *Cantab.* *Zabratus* purified him from all defilements of his former life, instructed him in such things as a virtuous man should acquire; taught him the secrets of nature, and the principles of the universe. The reader may see, under the article *EZEKIEL*, that some have thought *Pythagoras* was acquainted with this prophet, and that it was he whom the ancients intended by the name of *Nazaratus* or *Zaratus*.

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[*Mr. Bryant* has a long and laboured article on the subject of *Zoroaster*, (*Anc. Myth.* vol. ii. p. 110.) in which he endeavours to trace the original *Zoroaster* to *Noah*: this is, certainly, very difficult of reception. Yet, that some ancients have supposed him to be *Cush*, or *Mizraim*, must be admitted. The appellation is explained by *Clemens* [*Recognitions*, lib. iv. cap. 28.] to import *the living star*; and we have seen in *FRAGMENTS*, No. DII. the stars characterized in the *Desâtir*, as messengers of God to men. This name, therefore, may signify the living interpreter of the will of the gods; and though

though it might originate with the most ancient of these personages, yet nothing prevents its being given to eminent reformers in later ages. And this appears to be the fact; the number of *Zoroasters* which may be traced is, probably, not less than ten or a dozen, and much that is attributable to one has been transferred to others; whence has proceeded great confusion. A star is an emblem of purity, hence the *Sidere pulchrior* of Horace, *lib. iii. ode 9*. Heroes and other illustrious persons have also been compared to stars for brightness: so Alexander the Great is called *the Star of Macedonia*, by Craterus, (*Curtius ix. 6, 8.*) the star of Cæsar is well known; also, the reception of the Roman emperors and empresses among the stars, &c. Comp. also Rev. i. 16, 20. in which the teachers of the churches are symbolized by stars. In short, the title star enters into the composition of many names, Persian, Arabic, &c.

Since the time of CALMET the laws and institutions of *Zoroaster*, at present extant, have been translated and published by M. Anquetil du Peron, in 3 vols. 4to. Paris, 1771. They are not without mixture of interpolations, yet contain many traces of antiquity. Their truths are combined with fables; their ceremonies are debased by late additions; they are, perhaps, collections of scattered fragments, renovations by various priests;—for, their votaries affirm, that Alexander the Great caused *all* the then extant *Zoroastrian* books, in twenty-one volumes, to be burned. These they have recovered or replaced, as well as they could; but, doubtless, imperfectly. *Zend* is the name of the character, not of the language in which they are written: the language is called *Avesta*; and the entire work is called *Zend-Avesta*. It may gratify the curious; but, to separate the authentic from the traditional and interpolations is extremely difficult. See MAGI, with the *Addition*.

On the whole, it seems most adviseable, to admit the existence of several *Zoroasters*; to accept the title as an honourable sacerdotal appellation; and to conclude, that although many reformation were effected by these personages in successive ages, and many established histories, maxims, rites, and observances, of the early fathers of the Persian nation, were revived and invigorated, yet that these renovations were seldom lasting, and that the successors of these stars, shone with greatly diminished purity, splendor and efficacy.]

ZUAR, צור, Σωγὰς, *small*. [*very small*.] Father of Nathaneel, of Issachar. Numb. i. 8.

ZUPH, צופ, Σὺφ, Σὺφ, Σιφ, *that beholds, or observes, or watches*; [a watch tower, or look out.] from צופה *tsapha*: otherwise, *roof, covering, [skreen]*; from צופי *tsuphui*: otherwise, *honeycomb, [sweet]* or *that floats*: from ציף *tzuph*.

ZUPH, SUPH, or SOPH, a Levite, great-grandfather of Elkanah, the father of Samuel, and head of the family of the *Zuphim*, who dwelt at Ramath; whence it had its name of *Ramathuim Zophim*. 1 Sam. i. 1. 1 Chron. vi. 35. and the land of *Zuph*. 1 Sam. ix. 5.

ZUR, צור, *stone, rock, that besieges, or preaches*; from צרר *tsarar*: otherwise, *that ties, or chains*: otherwise, *plan, form*; from צורה *tsurah*. [Comp. PETER, CEPHAS.]—Whence *Beth Zur*, the place of the stone; rather the *stone temple*. A city of Judah, Josh. xv. 58. Neh. iii. 16. 1 Chron. ii. 45. 2 Chron. xi. 7. Called *Bethsura*, and described as a strong town. 2 Macc. xi. 5.

I. ZUR, or SUR, a prince of Midian, father of Cozbi, who with Zimri, was killed by Phinehas. Numb. xxv. 15. *Zur* was put to death with other princes of Midian. Numb. xxxi. 8.

II. ZUR, son of Jehiel and Maachah, of Benjamin, inhabitants of Gibeon. 1 Chron. xi. 36. viii. 30.

ZURIEL, צור־אל, *stone, strength, rock of God, or God is my [rock, or] strength*; from צור *tsur*, and אל *el*, *God*.

ZURIEL, the name of an angel known only in the books of the Jews, and in the apocryphal writings. The Hebrews say, he is one of those who always see the face of God, and whom he sends on his most important messages. I imagine *Zuriel*, or *Suriel*, to be the same as *Uriel*. See URIEL.

II. ZURIEL, son of Abihail, chief of the families of the Mahlites and the Mushites. Numb. iii. 33, 35.

ZURISHADDAI, צור־ישׁדאי, *the Almighty is my rock, or strength*; from צור *tsur*, and ישׁדאי *'shaddai*, *All mighty*.

ZURISHADDAI, or SURISADDAI, father of Shelumiel, who was chief of the tribe of Simeon at the Exodus. Numb. i. 6.

ZUZIM, צוזים, ἑστῆς ἱερῶν, *posts of a door*; from צוז *zuz*: otherwise, *splendor, beauty*; from צוז *ziz*: *revolters*, according to the Syriac.

ZUZIM; certain giants who dwelt beyond Jordan, and were conquered by Chedorlaomer and his allies, A. M. 2079, ante A. D. 1225. Gen. xiv. 5. Jerom says, that the Hebrews read, they were conquered at *Hem*; but the present Hebrew says at *Ham*. The situation of this

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this place is unknown, if it be a place. The Vulgate and the LXX. say they were conquered with the Rephaim in Ashteroth-Karnaim. The Chaldee and the LXX. have taken *Zuxim* in the sense of an appellative, for stout and valiant

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men. We conjecture the *Zuxim* to be the *Zamsumim* of Deut. ii. 20. Severus, bishop of *Zusuma*, under the metropolis of Bostra, occurs among those who subscribed to the first council of Nice.

END OF THE DICTIONARY OF THE HOLY BIBLE.

THE CALENDAR OF THE JEWS.

THE Year of the HEBREWS is composed of twelve Lunar months, of which the first has *thirty days*, and the second *twenty-nine*; and so the rest successively, and alternately. The Year begins in Autumn, as to the *civil* Year; and in the Spring, as to the *sacred* Year. The Jews had Calendars anciently, wherein were noted,—all the feasts,—all the fasts,—and all the days on which they celebrated the memory of any great event that had happened to the Nation. Zech. viii. 19. Esth. viii. 6. *in Græco*. These ancient Calendars are sometimes quoted in the *Talmud*; *Misna Tract. Taanith*. n. 8; but the Rabbins acknowledge that they are not now in being. Vide Maimon. & Bartenora, *in eum locum*. Those that we have now, whether printed, or in manuscript, are not very ancient. Vide Genebrar. *Bibliot. Rabbinic*. p. 319. Buxtorf. *Levit. Talmudic*. p. 1046. Bartolucci. *Bibl. Rabbinic*. t. ii. p. 550. Lamy's *Introduction to the Scripture*; & Plantav. *Isagog. Rabbin. ad finem*. That which passed for the oldest, is *Megillath Thaanih*, "the Volume of Affliction;" which contains the days of fasting and fasting heretofore in use among the Jews; which are not now observed; nor are they in the common Calendars. We shall insert the chief historical events, taken as well from this volume, *Thaanih*, as from other Calendars.

T I Z R I.

The first month of the civil Year; the seventh month of the sacred Year. It has thirty days, and answers to the moon of September.

Day 1. **NEW MOON.** Beginning of the *civil* year.

The feast of Trumpets. Levit. xxiii. 34. Numb. xxix. 1, 2.

3. Fast for the death of Gedaliah. 2 Kings xxv. 25. Jer. xli. 2.

The same day, the abolition of written contracts. The wicked kings having forbid the Israelites to pronounce the name of God; when they were restored to liberty, the *Asmonæans* or *Maccabees* ordained, that the name of God should be written in contracts after this manner: *In such a year of the High-Priest N, who is minister of the most High God, &c.* The Judges to whom these writings were presented, decreed they should be satisfied; saying, for example, "on such a day such a debtor shall pay such a sum according to his promise, after which the schedule shall be torn." But it was found, that the name of God was taken away out of the writing; and thus the whole became useless and ineffectual. For which reason they abolished all these written contracts, and appointed a festival-day in memory of it. *Megil. Taanith*. c. 7.

5. *The death of twenty Israelites.* Rabbi Akiba, son of Joseph, dies in prison.

7. A fast, on account of the worshipping the golden calf; and of the sentence God pronounced against Israel, in consequence of that crime. Exod. xxxii. 6, 7, 8, 34.

10. A fast of expiation. Lev. xxiii. 10, &c.

15. The feast of Tabernacles, with its octave. Lev. xxiii. 34.

21. *Hosanna-Rabba.* The seventh day of the feast of Tabernacles, or the feast of branches.

22. The octave of the feast of Tabernacles.

23. *The rejoicing for the Law*, a solemnity in memory of the covenant that the Lord made with the Hebrews, in giving them the law by the mediation of Moses.

On this same day, the dedication of Solomon's Temple, 1 Kings viii. 65, 66.

30. The first new-moon of the month *Marchsevan*.

N.B. The Jews, for fear of mistaking, always keep two days for the new-moon.

M A R C H S E V A N.

The second month of the civil Year; the eighth month of the sacred Year. It has but twenty-nine days, and answers to the moon of October.

Day 1. **THE second new-moon**; or, first day of the month.

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THE JEWISH CALENDAR.

6. A fast, because Nebuchadnezzar put out the eyes of Zedekiah, after he had slain his children before his face. 2 Kings xxv. 7. Jer. lii. 10.

19. A fast on *Monday* and *Tuesday*, and the *Monday* following, to expiate faults committed on occasion of the feast of tabernacles. *Vid. Calendar, à Bartoloccio editum.*

23. A feast, or memorial of the stones of the altar, profaned by the Greeks; which were laid aside, in expectation of a prophet, who could declare to what use they might be applied. 1 Macc. iv. 46. *Megillath* c. 8.

25. A feast in memory of some places possessed by the *Cuthites*; which the Israelites recovered at their return from the captivity.

26. A dispute of Rabbin Jochanan, son of Zachai, against the *Sadducees*, who pretended that the loaves of the first-fruits, (Lev. xxiii. 17, 18.) were not to be offered on the altar, but to be eaten hot. *Megillath* c. 9.

29. First new-moon of the month *Cisleu*.

CISLEU.

The third month of the civil Year; the ninth month of the sacred Year. It has thirty days; and answers to our moon of November.

Day 1. **NEW-MOON**, or the first day of the month.

2. *Prayers for rain. Calendar. Bartolucci.*

3. A feast in memory of the idols which the *Assyrians* threw out of the courts, where the Gentiles had placed them. *Megil. Taanith.*

6. A fast in memory of the book of Jeremiah, torn and burnt by Jehoiakim. Jer. xxxvi. 23.

7. A feast in memory of the death of Herod the Great, son of Antipater; who was always an enemy to the sages. *Megillath* c. 11.

21. *The feast of mount Gerizim.* The Jews relate that when their high-priest Simon, with his priests, went out to meet Alexander the Great, the *Cuthians* or *Samaritans* went also, and desired this prince to give them the temple of Jerusalem, and to sell them a part of mount Moriah. Which request Alexander granted. But the high-priest of the Jews afterwards presenting himself, and Alexander asking him what he desired? Simon intreated him not to suffer the *Samaritans* to destroy the temple. The king replied to him, that he delivered that people into his hands, and he might do what he pleased with them. Then the high-priest, and inhabitants of Jerusalem, took the *Samaritans*, bored a hole through their heels, and tying them to their horses' tails, dragged them along to mount Gerizim, which they plowed and sowed with tares; just as the *Samaritans* had intended to do to the temple of Jerusalem. In memory of this event, they instituted this festival. [Comp. *Sivan* 25.]

25. The dedication, or renewing of the temple, profaned by order of Antiochus Epiphanes, and purified by Judas Maccabeus. 1 Macc. iv. 52.

2 Macc. ii. 16. John x. 22. This feast is kept with its octave. Josephus says that in his time it was called the *feast of lights*; perhaps, says he, because this good fortune, of restoring the temple to its ancient use, appeared to the Jews as a new day. *Antiq. lib. xii. cap. 11.* But the Jewish authors give another reason for the name of *lights*. They report, that when they were employed in cleansing the temple, after it had been profaned by the Greeks, they found there only one small phial of oil, sealed up by the high-priest, which would hardly suffice to keep in the lamps so much as one night; but God permitted that it should last several days, till they had time to make more: in memory of which, the Jews light up several lamps in their synagogues, and at the doors of their houses. See Selden, *de Syned. lib. iii. c. 13.* Others affirm (as the *Scholastical History*, Thomas Aquinas, cardinal *Hugh* on 1 Macc. iv. 52.) that the appellation of the *feast of lights* was a memorial of that fire from heaven which inflamed the wood on the altar of burnt-offerings; as related, 2 Macc. i. 22.

Some think this feast of the dedication was instituted in memory of *Judith*. *Vide Sigon. lib. iii. c. 18. de Republ. Hebr.* But it is doubted whether this ought to be understood of *Judith*, daughter of Merari, who killed Holofernes; or of another *Judith*, daughter of Mattathias, and sister of Judas Maccabeus, who slew Nicanor, as they tell us. *Vide Ganz, Zemach David. Millenar. 4. an. 622. & apud Selden. de Synedriis, lib. iii. c. 13. n. 11.* This last *Judith* is known only in the writings of the Rabbins, and is not mentioned either in the Maccabees, or in Josephus. But there is great likelihood that the Jews have altered the Greek history of *Judith*, to place it in the time of Judas Maccabeus.

A prayer for rain. Time of sowing begins in Judea.

30. First new-moon of the month *Tebeth*.

TEBETH.

The fourth month of the civil Year; the tenth month of the ecclesiastical Year. It has twenty-nine days, and answers to the moon of December.

Day 1. **NEW-MOON.**

8. A fast, because of the translation of the law out of *Hebrew* into *Greek*. This day, and the three following days, were overcast by thick darkness.

The fast of the tenth month. *Calend. Bartolucci.*

9. A fast, for which the Rabbins assign no reason.

10. A fast, in memory of the siege of Jerusalem by Nebuchadnezzar. 2 Kings xxv. 1.

28. A feast in memory of the exclusion of the *Sadducees* out of the Sanhedrim, where they had all the power in the time of king Alexander Jannæus. Rabbi.

THE JEWISH CALENDAR.

Rabbi Simeon, son of Shatach, found means of excluding them one after another, and of substituting *Pharisees. Megillat. Taanith.* [Comp. *Jiar* 23.]

29. First new-moon of the month *Shebeth*.

S H E B E T H.

The fifth month of the civil Year; the eleventh month of the sacred Year. It has thirty days, and answers to the moon of January.

Day 1. **NEW-MOON**, or the first day of the month.

2. A rejoicing for the death of king Alexander Jannæus, a great enemy to the Pharisees. *Megill.*

4. or 5. A fast in memory of the death of the elders, who succeeded Joshua. *Judg. ii. 10.*

15. *The beginning of the year of Trees*, i.e. from hence they begin to count the four years, during which trees were judged unclean, from the time of their being planted. *Lev. xix. 23, 24, 25.* Some place the beginning of these four years on the first day of the month.

22. A feast in memory of the death of one called *Niskalenus*, who had ordered the placing images or figures in the temple, which was forbid by the law: but he died, and his orders were not executed. The Jews place this under the high-priest Simon the Just. It is not known who this *Niskalenus* was. *Megill. c. 11.*

23. A fast for the war of the ten tribes against that of Benjamin. *Judg. xx.*

They also call to remembrance the Idol of Micah. *Judg. xviii.*

29. A memorial of the death of Antiochus Epiphanes; an enemy of the Jews. *1 Macc. vi. 1. Megillath.*

30. First new-moon of the month *Adar*.

A D A R.

The sixth month of the civil Year; the twelfth month of the sacred Year. It has but twenty-nine days, and answers to the moon of February.

Day 1. **NEW MOON.**

7. A fast, because of the death of Moses. *Deut. xxxiv. 5.*

8, 9. The trumpet sounded, by way of thanksgiving for the rain that fell in this month, and to pray for it in future. *Megillath Taanith.*

9. A fast in memory of the schism between the schools of Shammai and Hillel.

12. A feast in memory of the death of two proselytes, Hollianus and Pipus his brother, whom one Tyrinus or Turianus would have compelled to break the law, in the city of Laodicea; but they chose rather to die, than to act contrary to the law. *Selden, de Synedr. lib. iii. c. 13. ex Megill. Taanith.*

13. *Esther's fast*; probably in memory of that *Esth. iv. 16. Geneb. Bartolucci.*

A feast in memory of the death of Nicanor, an enemy of the Jews, *1 Macc. vii. 44. 2 Macc. xv. 30, &c.* Some of the Hebrews insist, that Nicanor was killed by Judith, sister of Judas Maccabeus.

14. The first *Purim*, or lesser feast of lots, *Esth. ix. 21.* The Jews in the Provinces ceased from the slaughter of their enemies on *Nisan 14*; and on that day made great rejoicing. But the Jews of *Shushan* continued the slaughter till the 15th. Therefore Mordecai settled the feast of lots on the 14th and 15th of this month.

15. The great feast of *Purim*, or lots; the second *Purim*. These three days, the 13th, 14th, and 15th, are commonly called the *days of Mordecai*; though the feast for the death of Nicanor has no relation either to *Esther*, or to *Mordecai*.

The collectors of the half-shekel, paid by every Israelite, *Exod. xxx. 13.* received it on *Adar 15*, in the cities; and on the 25th in the temple. *Talmud. Tract. Shekalim.*

17. *The deliverance of the sages of Israel*, who flying from the persecution of Alexander Jannæus, king of the Jews, retired into the city of *Koslik* in Arabia; but finding themselves in danger of being sacrificed by the Gentiles, the inhabitants of the place, they escaped by night. *Megillath Taanith.*

20. A feast in memory of the rain obtained from God, by one called Onias Hammagel, during a great drought in the time of Alexander Jannæus. *Megillath Taanith.*

23. *The dedication of the temple of Zerubbabel*, *Ezra vi. 16.* The day is not known. Some put it on the 16th, the Calendar of Sigonius puts it on the 23rd.

28. A feast in commemoration of the repeal of the decree, by which the kings of Greece had forbidden the Jews to circumcise their children, to observe the sabbath, and to decline foreign worship. *Megillath Taanith. & Gemar. ut Tit. Thainith. c. 2.*

29. First new-moon of the month *Nisan*.

* * * *When the year consists of thirteen lunar months, they place here, by way of intercalation, the second month of Adar, or Ve-adar.*

N I S A N, or A B I B. *Exod. xiii. 4.*

The seventh month of the civil Year; the first month of the sacred Year. It has thirty days, and answers to the moon of March.

Day 1. **NEW-MOON.** A fast, because of the death of the children of Aaron. *Lev. x. 1, 2.*

10. A fast for the death of Miriam, the sister of Moses. *Numb. xx. 1.* Also in memory of the scarcity of water that happened after her death, to the children of Israel in the desert of *Kadesh*. *Numb. xx. 2.*

On this day every one provided himself a lamb or a kid, preparatory to the following passover.

14. On the evening of the 14th they killed the paschal lamb; they began to use unleavened bread, and ceased from all servile labour.

14. *The solemnity of the Passover*, with its octave. The first day of unleavened bread, a day of rest. They ate none but unleavened bread during eight days.

After sun-set they gathered a sheaf of Barley; which they brought into the temple. *Cod. Mena-chot. vi. 3.*

16. On the second day of the feast they offered the barley which they had provided the evening before, as the first-fruits of the harvest. After that time it was allowed to put the sickle to the corn.

The beginning of harvest.

From this day they began to count fifty days to *Pentecost*.

21. *The octave of the feast of the Passover*. The end of unleavened bread. This day is held more solemn than the other days of the octave; yet they did not refrain from manual labour on it.

26. A fast for the death of Joshua. *Josh. xxiv. 29.*

29. Supplication for the rain of the spring. *Geneb.*

30. The first new-moon of the month *Jiar*.

The book called *Megillath Taanith*, does not notice any particular festival for the month *Nisan*.

JIAR, or IYAR.

The eighth month of the civil Year; the second month of the ecclesiastical Year. It has but twenty-nine days, and answers to the moon of April.

Day 1. NEW-MOON.

6. A fast of three days for excesses committed during the feast of the Passover, i. e. on the Monday, Thursday, and the Monday following. *Calendar. Bartolocci.*

7. *The dedication of the Temple*, when the Asmoneans consecrated it anew, after the persecutions of the Greeks. *Megil. Taanith. c. 2.*

10. A fast for the death of the high-priest Eli, and for the capture of the ark by the Philistines.

14. *The second Passover*, in favour of those who could not celebrate the first, on *Nisan 15*.

23. A feast for the taking of the city of Gaza, by Simon Maccabeus. *Calend. Scalig. 1 Macc. xiii. 43, 44.*

Or, for the taking and purification of the citadel of Jerusalem, by the Maccabees; according to the *Calendar of Sigonius. 1 Macc. xiii. 49, 53. xvi. 7, 36.*

A feast for the expulsion of the *Caraites* out of Jerusalem, by the Asmoneans or Maccabees. *Meg. Taanith. [Comp. Tebeth 28.]*

27. A feast for the expulsion of the *Galileans*, or those who attempted to set up crowns over the gates

of their temples, and of their houses; and even on the heads of their oxen and asses; and to sing hymns in honour of false gods. The *Maccabees* drove them out of Judea and Jerusalem, and appointed this feast to perpetuate the memory of their expulsion. *Megil. Taanith.*

28. A fast for the death of the prophet Samuel. *1 Sam. xxv. 1.*

29. The first new-moon of the month *Sivan*.

SIVAN.

The ninth month of the civil Year; the third month of the ecclesiastical Year. It has thirty days, and answers to the moon of May.

Day 1. NEW-MOON.

6. *Pentecost*, the fiftieth day after the passover. Called also *the feast of Weeks*, because it happened seven weeks after the passover. We do not find that it had any octave.

15, 16. A feast to celebrate the victory of the Maccabees over the people of Bethsan. *1 Macc. v. 52. xii. 40, 41. Megillath Taanith.*

17. A feast for the taking of Cesarea by the Asmoneans; who drove the Pagans from thence, and settled the Jews there. *Megillath Taanith.*

23. A fast in memory of the prohibition by Jeroboam, son of Nebat, to his subjects, forbidding them to carry their first-fruits to Jerusalem. *1 Kings xii. 27.*

25. A fast in commemoration of the death of the Rabbins, *Simeon* son of Gamaliel, *Ishmael* son of Elisha, and *Chanina* the high-priest's deputy.

A feast in memory of the solemn judgment pronounced in favour of the Jews by Alexander the Great, against the *Ishmaelites*, who by virtue of their birth-right maintain a possession of the land of Canaan; against the *Canaanites*, who claimed the same, as being the original possessors; and against the *Egyptians*, who demanded restitution of the vessels and other things, borrowed by the Hebrews, when they left Egypt. See *Megillath Taanith*. But the *Gemara* of Babylon, *Tit. Sanhedrim, c. 11.* puts the day of this sentence on *Nisan 14. [Comp. Cisleu 21.]*

27. A fast, because Rabbi Chanina, the son of Thardion, was burnt with the book of the law.

30. The first new-moon of the month *Thammuz*.

THAMMUZ, or TAMUS.

The tenth month of the civil Year; the fourth month of the holy Year. It has but twenty-nine days, and answers to the moon of June.

Day 1. NEW-MOON.

14. A feast for the abolition of a pernicious book of the *Sadducees* and *Bethusians*, by which they endeavoured to subvert the oral law, and all the traditions. *Megillath Taanith.*

17. A fast in memory of the tables of the law, broken by Moses. *Exod. xxxii. 19.*

On

On this day the city of Jerusalem was taken. The perpetual Evening and Morning sacrifice was suspended, during the siege of Jerusalem by Titus. Epistemon tore the book of the law, and set up an idol in the temple. It is not said whether this happened under Nebuchadnezzar, Antiochus Epiphanes, or the Romans.

29. The first new-moon of the month *Ab*.

A B.

The eleventh month of the civil Year; the fifth month of the sacred Year. It has thirty days, and answers to the moon of July.

Day 1. **NEW-MOON.** A fast for the death of Aaron the high-priest.

5. A commemoration of the children of Jethuel, of the race of Judah, who, after the return from the captivity, furnished wood to the temple. *Megil. Taanith.*

9. A fast of the fifth month, in memory of God's declaration to Moses on this day, that none of the murmuring Israelites should enter the land of promise. Numb. xiv. 29, 31.

On the same day the temple was taken and burnt, Solomon's temple first by the *Chaldeans*; Herod's temple afterwards by the *Romans*.

18. A fast, because in the time of Ahaz the evening lamp went out.

21. *Xylophoria*; a feast, on which they stored up the necessary wood in the temple. Selden. See Josephus, *de Bello*, lib. ii. cap. 17. Scaliger places this festival on the 22d of the next month.

24. A feast in memory of the abolition of a law by the Asmoneans, or Maccabees, which had been introduced by the *Sadducees*, enacting, that both sons and daughters should alike inherit the estates of their parents. *Megil. Taanith.*

30. The first new-moon of the month *Elul*.

ELUL.

The twelfth month of the civil Year, and the seventh month of the ecclesiastical Year. It has but twenty-nine days, and answers to the moon of August.

Day 1. **NEW-MOON.**

7. Dedication of the walls of Jerusalem by Nehemiah. Ezra xii. 27. We read in Nehemiah, vi. 15. that these walls were finished, *Elul* 25. But as there still remained many things to be done, to complete this work, the dedication might have been deferred to the 7th of *Elul* of the year following. *Megil. Seld.*

17. A fast for the death of the spies, who brought an ill report of the land of promise. Numb. xiv. 36.

A feast in remembrance of the expulsion of the Romans, (rather the *Greeks*), who would have prevented the Hebrews from marrying; and who dishonoured the daughters of Israel. When they intended to use violence towards *Judith* the only daughter of Mattathias; he, with the assistance of his sons, overcame them, and delivered his country from their yoke. In commemoration of which deliverance, this festival was appointed.

21. *Xylophoria*; a feast in which they brought to the temple the necessary provision of wood, for keeping in the fire of the altar of burnt-sacrifices. The Calendar of Scaliger places this feast on the 22d. See the 21st of the foregoing month.

22. A feast in memory of the punishment inflicted on the wicked Israelites, whose insolence could not be otherwise restrained, than by putting them to death; for then Judca was in the possession of the Gentiles. They allowed these wicked Israelites three days to reform; but as they shewed no signs of repentance, they were condemned to death. *Megillath Taanith.*

29. The first new-moon of the month *Tizri*.

SACRED YEAR.

Names and Order of the HEBREW Months.

1. NISAN, answering to.. *March*, O. S.
2. JIAR, *April*.
3. SIVAN, *May*.
4. THAMMUZ, *June*.
5. AB, *July*.
6. ELUL, *August*.
7. TIZRI, *September*.
8. MARCHSEVAN, *October*.
9. CISLEU, *November*.
10. THEBET, *December*.
11. SEBAT, *January*.
12. ADAR, *February*.

CIVIL YEAR.

Names and Order of the HEBREW Months.

- 7 1. TIZRI, answering to *September*, O. S.
- 8 2. MARCHSEVAN, *October*.
- 9 3. CISLEU, *November*.
- 10 4. THEBET, *December*.
- 11 5. SEBAT, *January*.
- 12 6. ADAR, *February*.
- 1 7. NISAN, *March*.
- 2 8. JIAR, *April*.
- 3 9. SIVAN, *May*.
- 4 10. THAMMUZ, *June*.
- 5 11. AB, *July*.
- 6 12. ELUL, *August*.

A GENE-

A GENERAL

CHRONOLOGICAL TABLE

OF THE

History of the Bible.

* * The Author places the true Date of the birth of Christ, FOUR YEARS before the common Era, or A. D.

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
1; Julian Period, 710	4000; before A.D. 4004		
THE CREATION.			
<i>First day.</i> Creation of Light.			and commissions him to preach repen- tance, 120 years before the deluge. Gen. vi. 32. 1 Pet. iii. 20. 2 Pet. ii. 5.
<i>Second day.</i> Creation of the Firmament.		1556	<i>Japhet</i> born, eldest son of Noah. Gen. 2444 v. 32. x. 21.
<i>Third day.</i> Sea, Waters, Plants, Trees.		1558	<i>Shem</i> born, the second son of Noah. 2442
<i>Fourth day.</i> Sun, Moon, and Stars.		1651	<i>Lamech</i> dies, the father of Noah, aged 2349 777 years.
<i>Fifth day.</i> Fishes, and Birds.		1656	<i>Methuselah</i> dies, the oldest of men; 2344 aged 969 years. Gen. v. 27. in the year of the deluge.
<i>Sixth day.</i> Land-Animals, and Man.			The <i>tenth day</i> of the <i>second</i> month, (<i>November.</i>) God commands Noah to prepare to enter the ark.
God causes the animals to appear before <i>Adam</i> : who gives them names. God creates the woman, by taking her out of the side of the man; and gives her to him for a wife. He brings them into Paradise.			<i>Seventeenth day</i> of the same month, Noah enters the ark, with his wife, his sons, and their wives.
<i>Seventh day.</i> God rests from the work of Creation; and sanctifies the repose of the Sabbath.			Rain on the earth, forty days. The waters continue on the earth 150 days.
<i>Eve</i> , tempted fatally, by means of the serpent, disobeys God, and persuades her husband, <i>Adam</i> , to disobedience also. God expels them from Paradise.			<i>Seventeenth day</i> of the <i>seventh</i> month, the ark rests on the mountain of Ararat. 600
2	<i>Cain</i> born, son of Adam and Eve. 3099		<i>First day</i> of the <i>tenth</i> month, the tops of the mountains begin to appear. Gen. viii. 5.
3	<i>Abel</i> born, son of Adam and Eve. 3098		<i>Forty days</i> afterwards, Noah sends forth the raven. Gen. viii. 6, 7.
129	<i>Cain</i> kills his brother Abel. 3871	27	<i>Seven days</i> afterwards, Noah sends out the dove; it returns.
130	<i>Seth</i> born, son of Adam and Eve. 3870		<i>Seven days</i> afterwards he sends it out again; it returns in the evening, bringing an olive-branch in its bill.
235	<i>Enos</i> born, son of Seth. 3765		<i>Seven days</i> afterwards he sends it forth again; it returns no more. Gen. viii. 8, 12.
325	<i>Cainan</i> born, son of Enos. 3675		1657 Noah being now 601 years old, the <i>first</i> 2343 <i>day</i> of the <i>first</i> month he takes off the roof of the ark.
395	<i>Mahalaleel</i> born, son of Cainan. 3605		<i>Twenty-seventh</i> day of the <i>second</i> month Noah quits the ark. He offers sacri- fices of thanksgiving. God permits to
460	<i>Jared</i> born, son of Mahalaleel. 3540		
622	<i>Enoch</i> born, son of Jared. 3378		
687	<i>Methuselah</i> born, son of Enoch. 3313		
874	<i>Lamech</i> born, son of Methuselah. 3126		
930	<i>Adam</i> dies, aged 930 years. 3070		
987	<i>Enoch</i> translated, had lived 365 years. 3013		
1042	<i>Seth</i> dies, aged 912 years. 2958		
1056	<i>Noah</i> born, son of Lamech. 2944		
1140	<i>Enos</i> dies, aged 905 years. 2860		
1236	<i>Cainan</i> dies, aged 910 years. 2765		
1290	<i>Mahalaleel</i> dies, aged 895 years. 2710		
1422	<i>Jared</i> dies, aged 962 years. 2578		
1626	God informs Noah of the future deluge, 2460	184	

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
		The Lord makes a covenant with Abram, and promises him a numerous posterity. Gen. xv.	
1658 <i>Arphaxad</i> born, son of Shem.	2342	2098 Sarai gives her maid <i>Hagar</i> , for a wife, to her husband Abram.	1907
1663 About seven years after the deluge, Noah having planted a vineyard, drank of the wine to excess; falling asleep, he was uncovered in his tent. His son <i>Ham</i> mocking at him, is cursed for it.	2337	2094 <i>Ishmael</i> born, the son of Abram and Hagar. Abram was 86 years old. Gen. xvi. 16.	1906
1693 <i>Salah</i> born, son of Arphaxad.	2307	2107 The new covenant of the Lord with Abram: God promises him a numerous posterity: changes his name from <i>Abram</i> to <i>Abraham</i> , and that of his wife <i>Sarai</i> to <i>Sarah</i> . Gen. xvii.	1893
1723 <i>Heber</i> born, son of Salah.	2277	In connection with this covenant, Circumcision is instituted.	
1757 <i>Phaleg</i> born, son of Heber.	2243	<i>Abraham</i> entertains three angels, under the appearance of travellers; they predict to Sarah the birth of a son (<i>Isaac</i> .)	
1770 About this time the building of the tower of <i>Babel</i> is undertaken; God confounds the language of men and disperses them.	2230	<i>Sodom</i> , <i>Gomorrhah</i> , <i>Admah</i> , and <i>Zeboiim</i> , burnt by fire from heaven. <i>Lot</i> is preserved; retires to <i>Zoar</i> : commits incest with his daughters.	
1771 About this time the beginning of the <i>Assyrian</i> monarchy, by Nimrod. Gen. x. 9, 10. From this year to the taking of Babylon by Alexander the Great, are 1903 years; the period to which <i>Callisthenes</i> traced the astronomical calculations of the Chaldeans. Porphyr. <i>apud. Simplic. lib. ii. de Cælo</i> .	2229	2108 Abraham departs from the plain of Mamre, to Beer-sheba.	1892
The <i>Egyptian</i> empire begins about the same time, by <i>Ham</i> the father of <i>Mizraim</i> : this empire continued 1663 years, till the conquest of Egypt by Cambyzes. Constant. Manass. in <i>Annalib</i> .		2115 <i>Isaac</i> born, the son of Abraham and Sarah. Sarah makes Abraham turn away Hagar and her son Ishmael. Hagar causes Ishmael to take an Egyptian woman to wife, by whom he has several children.	1885
1787 <i>Reu</i> born, son of Phaleg.	2213	2133 Covenant between Abraham and Abimelech, king of Gerar.	1867
1819 <i>Serug</i> born, son of Reu.	2181	<i>Abraham</i> about to offer his son <i>Isaac</i> .	
1849 <i>Nahor</i> born, son of Serug.	2151	2145 <i>Sarah</i> dies, aged 127 years.	1856
1878 <i>Terah</i> born, son of Nahor.	2122	2148 <i>Abraham</i> sends Eliezer into Mesopotamia, to procure a wife for his son Isaac, who was 40 years of age. Eliezer brings <i>Rebekah</i> .	1852
1948 <i>Haran</i> born, son of Terah.	2052	2150 <i>Abraham</i> marries <i>Keturah</i> , by whom he has several children.	1850
2006 <i>Noah</i> dies, aged 950 years.	1994	2158 <i>Shem</i> dies, the son of Noah, 500 years after the birth of Arphaxad.	1842
2008 <i>Abram</i> born, son of Terah.	1992	2167 <i>Rebekah</i> continuing barren nineteen years, Isaac intercedes for her, and she obtains the favour of conception.	1833
2018 <i>Sarai</i> born, afterwards wife of Abram.	1982	2168 <i>Jacob</i> and <i>Esau</i> born, Isaac being 60 years old.	1832
2083 Abram called, in <i>Ur</i> of the Chaldees. He travels to <i>Charré</i> , or <i>Haran</i> , of Mesopotamia. His father Terah dies there, aged 205 years. Gen. xi. 31, 32.	1917	2184 Abraham dies, aged 175 years.	1817
2083 Second calling of <i>Abram</i> from Haran. He comes into <i>Canaan</i> with Sarah his wife, and Lot his nephew; and dwells at Sichem.	1917	2187 Heber dies, aged 464 years.	1813
2084 <i>Abram</i> goes into <i>Egypt</i> : Pharaoh takes his wife, but soon restores her again. Abram quits Egypt: he and Lot separate.	1916	2200 Isaac goes to Gerar. God renews with him his promises made to Abraham. Isaac covenants with Abimelech king of Gerar.	1800
2091 The kings of Sodom and Gomorrhah revolt from Chedorlaomer.	1909	2208 Esau marries Canaanitish women. The deluge of <i>Ogyges</i> in Attica, years before the first Olympiad.	1792
2092 Chedorlaomer, and his allies, invade the kings of Sodom and Gomorrhah, &c. Sodom is pillaged; Lot is taken captive; Abram pursues them, disperses them, retakes the booty; and rescues Lot.	1908	2231 Ishmael dies, the eldest son of Abraham, aged 137 years.	1769
<i>Melchizedek</i> blesses Abram.		2245 Isaac blesses <i>Jacob</i> instead of <i>Esau</i> . Jacob withdraws into Mesopotamia, to his uncle Laban. Here he marries <i>Leah</i> , and afterwards <i>Rachel</i> .	1765
		2246 <i>Reuben</i>	

A GENERAL CHRONOLOGICAL TABLE.

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
2246 <i>Reuben</i> born, son of Jacob and Leah.	1754	2369 Joseph dies, aged 110 years. He fore- 1631 tels the departure of the Israelites from Egypt, and desires his bones may be taken with them into Canaan.	
2247 <i>Simeon</i> born, son of Leah.	1753		
2248 <i>Levi</i> born, son of Leah.	1752		
2249 <i>Judah</i> born, son of Leah.	1751		
2259 <i>Joseph</i> born, son of Jacob and Rachel, 1741 Jacob being 90 years old.		2385 Levi dies, aged 137 years. 1616	
2265 Jacob resolves to return to his parents 1735 in Canaan. Laban pursues him, and overtakes him on mount Gilead. Esau comes to meet him, and receives him with much affection. Jacob arrives at Shechem.		2427 A new king in Egypt, who knew neither 1573 Joseph nor his services. He op- presses the Israelites. About this time lived <i>Job</i> , famous for his wisdom, virtue, and patience.	
2273 <i>Dinah</i> , Jacob's daughter, ravished by 1727 Shechem son of Hamor. Dinah's brothers revenge this affront by the death of the Shechemites. <i>Benjamin</i> born, son of Rachel.		2430 <i>Aaron</i> born, son of Amram and Joche- 1570 bed.	
2276 <i>Joseph</i> , being seventeen years old, tells his father Jacob of his brothers' faults; they hate him, and sell him to strang- ers, who take him into Egypt. Joseph sold there as a slave to Potiphar. About this time <i>Judah</i> marries the daughter of Shuah, a Canaanite; by whom he has Er, Onan, and Shelah.	1727	2433 <i>Moses</i> born, brother to Aaron; is 1567 exposed on the banks of the Nile: is found by Pharaoh's daughter, who adopts him.	
2286 Joseph tempted by the wife of his mas- 1714 ter Potiphar, refuses her: is put in prison.		2473 Moses goes to visit his brethren; kills 1527 an Egyptian; being informed that Pharaoh knows of it, he retires into Midian; marries <i>Zipporah</i> , daugh- ter of Jethro: has two sons by her; <i>Gershon</i> and <i>Eliczer</i> .	
2287 Joseph explains the dreams of the two 1713 officers of Pharaoh.		2513 The Lord appears to Moses in a burn- 1487 ing bush, while feeding his father-in- law's flock; sends him to Egypt, to deliver Israel. Moses returns into Egypt. His brother Aaron comes to meet him, to mount Horeb. The two brothers announce to Pharaoh the commands of the Lord; Pharaoh refuses to set Israel at liberty; but loads them with new burdens. Moses performs several miracles in his presence; these fail- ing to convince the king, his people suffer several plagues.	
2288 Isaac dies, aged 180 years. 1712		1. Plague of Egypt. <i>Water changed</i> <i>into blood</i> . About the 18th of VI. month.	
2289 Pharaoh's dreams explained by Joseph; 1711 Joseph is made governor of <i>Egypt</i> . The beginning of the seven years of plenty foretold by Joseph.		2. Plague. <i>Frogs</i> ; about 25th day of VI. month.	
2290 <i>Manasseh</i> born, son of Joseph. 1710		3. Plague. <i>Gnats</i> or <i>Lice</i> , 27th day of VI. month.	
2291 <i>Ephraim</i> born, second son of Joseph. 1709		4. <i>Flies of all sorts</i> . About the 28th and 29th of VI. month.	
2296 The beginning of the seven years of 1704 scarcity, foretold by Joseph.		5. <i>Murrain</i> on the cattle. About the first day of VII. month.	
2297 Joseph's ten brethren resort to Egypt to 1703 buy corn. Joseph imprisons Simeon.		6. <i>Boils</i> . About the 3d day of the VII. month.	
2298 Joseph's brethren return into Egypt, 1702 with their brother Benjamin. Joseph discovers himself, and engages them to settle in Egypt with their father Jacob, then 130 years old.		7. <i>Hail, thunder, and fire</i> from heaven, 4th day of the VII. month.	
2300 Joseph gets all the <i>money</i> of Egypt into 1700 the king's treasury.		8. <i>Locusts</i> . 7th day of VII. month.	
2301 Joseph gets all the <i>cattle</i> of Egypt for 1699 the king		9. <i>Darkness</i> . 10th day of VII. month. On this day Moses appoints that this month in future should be the <i>first</i> <i>month</i> , according to the sacred style. Orders the <i>Passover</i> , and sets apart the paschal lamb, which was to be sacrificed four days afterwards.	
2302 The Egyptians sell their <i>lands</i> and li- 1698 berties to Pharaoh.		10. <i>Death of the first-born</i> of the Eryp- tians, in the night of the 14th or 15th of the month <i>Abib</i> .	
2302 The end of the seven years of scarcity. 1698 Joseph returns the Egyptians their <i>cattle</i> and their <i>lands</i> ; on condition that they pay the king the <i>fifth part</i> of the produce.			
2315 Jacob's last sickness: he adopts Ephraim 1695 and Manasseh; foretels the charac- ters of all his sons; desires to be bu- ried with his fathers. Dies, aged 147 years.			

This

Year of
the World.

Year before
Christ.

Year of
the World.

Year before
Christ.

2513 This same night the Israelites celebrate the first passover: and Pharaoh expels them from Egypt.

Israel departs from Rameses to Succoth; from Succoth to Etham: from Etham they turned south, and encamped at Pi-hahiroth, between Migdol and the sea, over against Baal-zephon.

Pharaoh pursues Israel with his army, and overtakes them at Pi-hahiroth: God gives the Hebrews a pillar of cloud, to guide and protect them. The waters divided. Israel goes through on dry ground. The Egyptians are drowned; 21st of the first month.

Moses, having passed the sea, is now in the wilderness of Etham; after marching three days in the desert, Israel arrives at Marah, where Moses sweetens the water. From Marah they come to Elim. From Elim to the Red-Sea; then into the desert of Sin, where God sends Manna: from thence to Dophcah, Alush, and Rephidim, where Moses obtains water from a rock.

About this place the Amalekites slay those who could not keep up with the body of Israel. Moses sends Joshua against them; while he himself goes to a mountain, and lifts up his hands in prayer.

On the third day of the third month, after their departure from Egypt, Israel comes to the foot of mount Sinai; where they encamp above a year.

Moses goes up the mountain; God offers a covenant to Israel.

Moses comes down from the mountain, and reports to the people what the Lord had proposed. The people declare their readiness to enter into this covenant.

Moses again ascends the mountain, God orders him to bid the people prepare themselves to receive his law.

On the third day after that notice the glory of God appears on the mountain; accompanied by sound of trumpet and thunder. Moses stations the people at the foot of mount Sinai; he alone goes up the mountain. God directs him to forbid the people to ascend, lest they should suffer death. Moses goes down and declares these orders to the people. He then ascends again, and receives the Decalogue.

He returns, and proposes to the people what he had received from the Lord.

1487

2513 The people consent, and covenant on the terms proposed.

Moses goes again up the mountain: God gives him several judiciary precepts of civil polity. At his return he erects twelve altars at the foot of the mountain, causes victims to be sacrificed to ratify the covenant, and sprinkles with the blood of the sacrifices the book that contained the conditions of the covenant. He also sprinkles the people, who promise obedience and fidelity to the Lord.

Moses, Aaron, Nadab, Abihu, and seventy elders of Israel, go up the mountain, and see the glory of the Lord. They come down the same day; but Moses, and his servant Joshua, stay there six days longer. The seventh day the Lord calls Moses, and during forty days shews him all that concerned his tabernacle, the ceremonies of sacrifice, and other things.

After these forty days, God gives Moses the Decalogue, written on two tables of stone; and bids him hasten down, because Israel had made a golden calf, and was worshipping it.

Moses comes down, and finding the people dancing about their golden calf, he throws the tables of stone on the ground and breaks them. Coming into the camp, he destroys the calf; slays by the sword of the Levites, twenty-three thousand Israelites, who had worshipped this Idol.

The day following, Moses again goes up the mountain, and by his entreaties, obtains from God the pardon of his people. God orders him to prepare new tables for the law; and promises not to forsake Israel.

Moses comes down and prepares new tables; goes up again the day following: God shews him his glory. He continues again forty days and forty nights on the mountain, and God writes a second time his law on the tables of stone.

After forty days Moses comes down, not knowing that his face shines with glory. He puts a veil over his face, discourses to the people, and proposes to erect a tabernacle to the Lord; to accomplish this, he taxes each Israelite, at half a shekel. This occasions a numbering of the people, who amount to 603,550 men. He appoints Bezaleel and Aholiab to oversee the work of the tabernacle.

CHRON. C

2514 Con-

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
2514	1486	13. Sinai.	32. Jotbathah.
Construction of the tabernacle, on the first day of the first month of the second year, after the <i>Exodus</i> .		14. Taberah.	33. Ebronah.
A second numbering of the people, the first day of the second month.		15. Kibroth-hattavah.	34. Ezion-gaber.
Consecration of the tabernacle, the altars, and the priests; the fifth day of the second month.		16. Hazeroth.	35. Mozereth.
The <i>Levites</i> numbered by themselves: they are consecrated to the service of the tabernacle, instead of the first-born of Israel.		17. Rithmah.	36. Kadesh.
On the eighth day after the consecration of the tabernacle, the princes of the tribes, each on his day, offer their presents to the tabernacle.		18. Rimmon-Parez.	37. Mount Hor.
Jethro comes to the camp, a few days before the departure of Israel from Sinai.		19. Libnah.	38. Zalmonah.
On the twentieth day of the second month, (<i>May</i> ,) the Israelites decamp from Sinai, and come to Taberah, or <i>Burning</i> ; from thence to Kibroth-hattavah, or the <i>Graves of Lust</i> , three days journey from mount Sinai.		20. Rissah.	39. Punon.
Eldad and Medad prophesy in the camp. Numb. xi. 26, 27.		21. Kehelathah.	40. Oboth.
Quails sent. Numb. xi. 31, 32.		22. Mount Shapher.	41. Ije-abarim.
Israel arrives at Hazeroth; Aaron and Miriam murmur against Moses, because of his wife. Miriam continues seven days without the camp.		23. Haradah.	42. Valley of Zared.
Israel comes to Rithmah, in the wilderness of Paran; thence to Kadesh-barnea; from whence they send twelve chosen men, one out of each tribe, to examine the land of Canaan.		24. Makheloth.	43. Bamoth Arnon.
After forty days these men return to Kadesh-barnea, and exasperate the people, saying that this country devoured its inhabitants, and that they were not able to conquer it. <i>Caleb</i> and <i>Joshua</i> withstand them; the people mutiny: God swears that none of the murmurers should enter the land; but be consumed in the desert. The people resolve on entering Canaan; but are repelled by the Amalekites and the Canaanites.		25. Tahath.	44. Beer.
2515 Continue a long while at Kadesh-barnea. From hence they journey to the Red-Sea.	1485	26. Tarah.	45. Muttanah.
		27. Mithcah.	46. Nahaliel.
		28. Hathmonah.	47. Dibon-gad.
		29. Moseroth.	48. Almon-diblathaim.
		30. Bene-jaakan.	49. Mount Pisgah.
		31. Hor-hagidgad.	50. Kedemoth.
			51. Abel-shittim.
		Probably at the encampment of Kadesh-barnea, happened the sedition of Korah, Dathan, and Abiram.	
		2552	1448
		After wandering in the deserts of Arabia-Petræa, and Idumea, thirty-seven years, they return to Mozereth, near Kadesh-barnea; in the thirty-ninth year after the <i>Exodus</i> .	
		Moses sends ambassadors to the king of Edom, to desire passage through his territories; he refuses.	
		The Israelites arrive at Kadesh. Miriam dies; aged 130 years.	
		The Israelites murmur for want of water. Moses brings it from the rock; but he, as well as Aaron, having shewn some distrust, God forbids their entrance into the land of promise.	
		From Kadesh they proceed to mount Hor, where Aaron dies, aged 123 years; the first day of the fifth month.	
		The king of Arad attacks Israel, and takes several captives.	
		From mount Hor they come to Zalmonah, where Moses raises the <i>Brazen Serpent</i> . Others think this happened at <i>Punon</i> .	
		2553	1447
		Sihon, king of the Amorites, refuses the Israelites a passage through his dominions. Moses attacks him, and conquers his country.	
		Og, king of Bashan, attacks Israel, but is defeated.	
		Israel encamps in the plains of Moab. Balak, king of Moab, sends for Balaam. Israel seduced to fornication, and to the idolatry of <i>Baal-Peor</i> .	
		War against the Midianites.	
		2553	1447 and
		Distribution of the countries of Sihon	

NAMES OF THE SEVERAL STATIONS.

- | | |
|---------------------|----------------------|
| 1. Ramesses. | 7. Elim. |
| 2. Succoth. | 8. Coast of Red-Sea. |
| 3. Etham. | 9. Desert of Sin. |
| 4. Baal-zephon. | 10. Dophkah. |
| 5. Desert of Etham. | 11. Alush. |
| 6. Marah. | 12. Rephidim. |

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
		2591	1401
and Og, to the tribes of <i>Reuben</i> and <i>Gad</i> , and the half tribe of <i>Manasseh</i> . Moses renews the covenant of Israel with the Lord. Moses dies, being 120 years old : in the twelfth month of the holy year. Joshua succeeds him : sends spies to Jericho in the first month, (<i>March</i> .) The people pass the Jordan : the 10th of the first month. The day following Joshua restores circumcision. Manna ceases. The first passover, after passing the Jordan : the 15th of the first month. Jericho taken. Israel comes to mount Ebal to erect an altar, pursuant to the order of Moses. Josh. viii.30,35. Deut. xxvii.2,12, &c. The Gibeonites make a league with Joshua. War of the five kings against Gibeon. Joshua defeats them; the sun and moon stayed.		<i>Second servitude</i> of the Israelites, under Cushan-Rishathaim king of Mesopotamia, eight years.	
2554	1446	2599	1401
War of Joshua against the kings of Canaan. These wars occupy six years.		Othniel delivers them; defeats Cushan-Rishathaim : judges the people forty years.	
2559	1441	2661	1339
Joshua divides the conquered country among Judah, Ephraim, and the half tribe of Manasseh. He gives Caleb the portion that the Lord had promised him, and assists him in conquering it.		<i>Second servitude</i> under Eglon king of Moab, about sixty-two years after the peace of Othniel.	
2560	1440	2679	1321
The Ark, and the Tabernacle, fixed at Shiloh, in the tribe of Ephraim. Joshua distributes the country to Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. Receives his own portion at Timnath-serah, on the mountain of Galash. Reuben, Gad, and the half tribe of Manasseh return beyond Jordan.		<i>Ehud</i> delivers them; after about twenty years.	
2561	1439		
Joshua renews the covenant between the Lord and the Israelites. Joshua dies, aged 110 years. After his death the Elders govern about eighteen or twenty years; during which time, happen the wars of Judah with Adoni-bezek. <i>Anarchy</i> ; during which some of the tribe of Dan conquer the city of Laish. In this interval happened the story of Micah; and the idolatry occasioned by his ephod. Also, the war of the twelve tribes against Benjamin, to revenge the outrage committed on the wife of a Levite. The Lord sends prophets, in vain, to reclaim the Hebrews. He permits therefore, that they should fall into slavery.		Year uncertain. { <i>Third servitude</i> of the Israelites, under the Philistines. Shamgar delivers them.	
		2719	1281
		<i>Fourth servitude</i> , under Jabin king of Hazor. Deborah and Barak deliver them, after twenty years. From 2699 to 2719.	
		2752	1248
		<i>Fifth servitude</i> , under the Midianites.	
		2759	1241
		Gideon delivers Israel. He governs them nine years, from 2759 to 2768.	
		2768	1232
		Abimelech, son of Gideon, procures himself to be made king of Shechem.	
		2771	1229
		Abimelech killed, after three years.	
		2772	1228
		Tola judge of Israel after Abimelech : governs twenty-three years.	
		2795	1205
		Jair judges Israel, chiefly beyond Jordan. Governs twenty-two years.	
		2799	1201
		<i>Sixth servitude</i> , under the Philistines and the Ammonites.	
		2817	1183
		Jephthah delivers the Israelites beyond Jordan.	
		2820	1180
		The city of Troy taken, 408 years before the first Olympiad.	
		2823	1177
		Jephthah dies, Ibzan succeeds him.	
		2830	1170
		Ibzan dies, Elon succeeds him.	
		2840	1160
		Elon dies, Abdon succeeds him.	
		2848	1152
		Abdon dies. The high-priest Eli succeeds as judge of Israel.	
		<i>Seventh servitude</i> under the Philistines, forty years. Judg. xiii. 1.	
		2849	1151
		Samuel born. Under his judicature God raises Samson, born 2849.	
		2861	1139
		God begins to manifest himself to Samuel.	
		2867	1133
		Samson marries at Timnath.	
		2868	1132
		Samson burns the ripe corn of the Philistines.	
		2887	1113
		Samson delivered to the Philistines by Dalilah; kills himself under the ruins of the temple of Dagon, with a great multitude of Philistines. He defended Israel twenty years; from 2867 to 2887.	
		2888	1112
		War between the Philistines and Israel. The ark of the Lord taken by the Philistines. Death of the high-priest Eli. He governed Israel forty years.	
		CHRON. C 2	The

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
		king: reigns at Mahanaim beyond Jordan.	
The Philistines send back the ark with presents. It is deposited at Kirjath-jearim. Samuel acknowledged chief and judge of Israel, 39 or 40 years. Victory of the Israelites over the Philistines.		David acknowledged king by Judah, is consecrated a second time. Reigns at Hebron.	
2908 The Israelites ask a king of Samuel.	1092	2951 War between Ishbosheth and David, four or five years.	1049
2909 Saul is appointed king, and consecrated in an assembly of the people at Mizpah. He reigned forty years. Acts xiii. 21.	1091	2956 Abner quits Ishbosheth; resorts to David; is treacherously slain by Joab. Ishbosheth assassinated.	1044
Saul delivers Jabesh-gilead.		David acknowledged king over all Israel; consecrated a third time at Hebron.	
Saul chases the Philistines from Michmash.		2957 Jerusalem taken from the Jebusites by David; who makes it the royal city.	1043
2911 War of the Philistines against Saul. Saul not having obeyed Samuel's orders, is rejected of God.	1089	2958 War of the Philistines against David. He beats them at Baal-perazim.	1042
Victory obtained by Jonathan over the Philistines.		2959 David brings the ark from Kirjath-jearim to Jerusalem; commits it to Abinadab. After three months, David brings it to his own palace.	1041
2919 Birth of David, son of Jesse.	1081	2960 David designs to build a temple to the Lord: is diverted from it by the prophet Nathan.	1040
2930 War of Saul against the Amalekites.	1070	David's wars against the Philistines, against Hadadezar, against Damascus, and against Idumea; continued about six years.	
2941 Samuel sent by God to Bethlehem, to anoint David.	1059	2967 David's war against the king of the Ammonites, who had insulted his ambassadors.	1033
2942 War of the Philistines against the Israelites. David kills Goliath.	1058	2968 David's war against the Syrians, who had assisted the Ammonites.	1032
2943 Saul, urged by jealousy, endeavours to slay David.	1057	2969 Joab besieges Rabbah, the capital of the Ammonites. David commits adultery with Bathsheba, and causes Uriah to be killed. Rabbah taken.	1031
2944 David retires to Achish king of Gath; withdraws into the land of Moab. Saul slays Abimelech, and other priests. Abiathar escapes to David. David delivers Keilah, besieged by the Philistines.	1056	2970 After the birth of the son conceived by the adultery of David with Bathsheba, Nathan reproves David: his deep repentance.	1030
2945 David flies into the wilderness of Ziph. Saul pursues him; but is obliged to return suddenly, on the news of an irruption of the Philistines.	1055	2971 Solomon born.	1029
2946 David withdraws to about En-gedi. He spares Saul, who had entered alone the cave where David and his men were concealed.	1054	2972 Amnon, David's son, ravishes Tamar.	1028
2947 Samuel dies, aged 98 years. He had judged Israel twenty-one years before the reign of Saul. He lived thirty-eight years afterwards.	1053	2974 Absalom kills Amnon.	1026
David retires into the wilderness of Paran. The history of Nabal. David marries Abigail. Comes into the desert of Ziph; enters by night the tent of Saul, and takes away his lance, and cruse of water. Withdraws to Achish king of Gath, who assigns him Ziklag. Here he abides a year and four months.		2977 Joab procures Absalom's return.	1023
2949 War of the Philistines against Saul. Saul consults the witch of Endor. He loses the battle, and kills himself. The Amalekites pillage Ziklag; David recovers the plunder and captives. Ishbosheth, son of Saul, acknowledged	1051	2979 Absalom received at court; and appears before David.	1021
		2981 Absalom's rebellion against David. Absalom killed by Joab. Sedition of Sheba, the son of Bichri, appeased by Joab.	1019
		2983 Beginning of the famine sent to avenge the death of the Gibeonites, unjustly slain by Saul: ended 2986.	1017
		2987 David numbers the people. God gives him the choice of three plagues, by which to be punished.	1013
		2988 David prepares for building the temple, on mount Zion; in the threshing floor of Araunah.	1012
		Rehoboam born, son of Solomon.	
		2989 Abishag	

<i>Year of the World.</i>		<i>Year before Christ.</i>	<i>Year of the World.</i>		<i>Year before Christ.</i>
2989	Abishag the Shunamite given to David. Adonijah aspires at the kingdom. David causes his son Solomon to be crowned. Solomon proclaimed king by all Israel.	1011	2992	Hiram, king of Tyre, congratulates Solomon on his accession to the crown; Solomon requires of him timber and workmen, to assist in building the temple. Solomon lays the foundation of the temple, 2d day of the II. month, (<i>May.</i>)	1008
2990	David dies, aged 70 years: having reigned <i>seven years and a half</i> over Judah, at Hebron; and <i>thirty-three years</i> over ALL Israel, at Jerusalem. Solomon reigns alone, having reigned about six months in the life-time of his father David. He reigned <i>forty</i> years. 1 Kings xi. 42. Adonijah slain. Abiathar deprived of the office of high-priest. Zadok in future enjoys it alone. Joab slain in the temple.	1010	3000	Temple of Solomon finished; being seven years and a half in building. Dedicated the year following; probably, because of the solemnity of the year of Jubilee that then happened.	1000
2991	Solomon marries a daughter of the king of Egypt. Solomon goes to Gibeon to offer sacrifices, and to pray to God there. God grants him singular wisdom. Solomon gives a remarkable sentence between two women.	1009	3001	Dedication of the Temple.	999
			3012	Solomon finishes the building of his palace, and that of his queen, the daughter of Pharaoh.	988
			3026	Jeroboam, son of Nebat, rebels against Solomon. He flies into Egypt.	974
			3029	Solomon dies. Rehoboam succeeds him; alienates the Israelites, and occasions the revolt of the ten tribes. Jeroboam, the son of Nebat, acknowledged king of the ten tribes.	971

KINGS OF JUDAH.

<i>Year of the World.</i>	388 Years.	<i>Year before Christ.</i>
3029	Rehoboam intends to subdue the ten tribes, but forbears. Reigned <i>seventeen</i> years. 1 Kings xiv. 21.	971
3030	The priests and Israelites that fear the Lord, withdraw in great numbers from the kingdom of Israel, into that of Judah.	970
3032	Rehoboam becomes impious.	968
3033	Shishak king of Egypt comes to Jerusalem, plunders the temple and the king.	967
3046	Rehoboam dies. Abijam succeeds him; reigns <i>three</i> years.	954
3047	Abijam's victory over Jeroboam; who loses many thousands of his troops.	953
3049	Abijam dies. Asa succeeds him.	951
3053	Asa suppresses idolatry in Judah.	947
3055	Jehoshaphat born, son of Asa.	945
3063	Asa's victory over Zerah king of Ethiopia, or Cush.	937
3064	Asa engages Benhadad king of Syria, to make an irruption into the territories of the kingdom of Israel, to force Baasha to quit his undertaking at Ramah.	936

KINGS OF ISRAEL.

<i>Year of the World.</i>	254 Years.	<i>Year before Christ.</i>
3029	Jeroboam, son of Nebat, the first king of Israel; i.e. the revolted ten tribes.	971
3030	Jeroboam, son of Nebat, king of Israel, abolishes the worship of the Lord; and sets up the golden calves. Reigned <i>nineteen</i> years.	970
3047	Jeroboam overcome by Abijam, who kills 500,000 men.	953
3050	Jeroboam dies, Nadab his son succeeds. Reigns <i>two</i> years.	950
3054	Nadab dies, Baasha succeeds him. Reigns <i>twenty</i> years.	946
3064	Baasha builds Ramah, to hinder Israel from going to Jerusalem. Ben-hadad, king of Damascus, invades the country of Baasha.	936
3074	Baasha dies, Elah, his son, succeeds him; reigns <i>two</i> years.	926
3075	Elah killed by Zimri, who usurps the kingdom <i>seven</i> days. Omri besieges Zimri in Tirzah, he burns himself in the palace.	925
3079	Omri prevails over Tibni. Reigns alone in the 31st year of Asa.	921
	3080 Jehoram	

A GENERAL CHRONOLOGICAL TABLE

Year of the World.	KINGS OF JUDAH.	Year before Christ.	Year of the World.	KINGS OF ISRAEL.	Year before Christ.
3080	Jehoram born, son of Jehoshaphat. <i>Hesiod, the Greek poet, flourishes.</i>	920	3080	Omri builds <i>Samaria</i> ; makes it the seat of his kingdom.	920
3087	Asa troubled with a lameness in his feet, (probably the gout); places his confi- dence in physicians.	913	3086	Omri dies. Ahab his son succeeds; reigns 22 years.	914
3090	Asa dies, having reigned 41 years. Jehoshaphat succeeds Asa. Expels su- perstitious worship.	910		The prophet <i>Elijah</i> in the kingdom of Israel.	
3097	Ahaziah born, son of Jehoram and Atha- liah, and grandson of Jehoshaphat.	903	3096	He presents himself before Ahab; and slays the false prophets of <i>Baal</i> .	904
3106	Jehoshaphat nominates his son Jehoram king; makes him his viceroy.	894	3103	Ben-hadad, king of Syria, besieges Sama- ria; is forced to quit it.	897
3107	Jehoshaphat accompanies Ahab in his ex- pedition against Ramoth-gilead; where he narrowly escapes a great danger.	893	3104	Returns next year; is beat at Aphek.	896
3108	Jehoshaphat equips a fleet for Ophir: Ahaziah, king of Israel, participating in his design, the fleet is destroyed by tempest. About this time Jehoshaphat is invaded by the Ammonites and Moabites, over whom he obtains a miraculous victory. <i>Elijah</i> the prophet removed from this world, in a fiery chariot.	892	3105	Ahab seizes Naboth's vineyard.	895
3112	Jehoshaphat invests his son Jehoram with the royal dignity.	888	3106	Ahab invests his son Ahaziah with royal power and dignity.	894
3115	Jehoshaphat dies, having reigned <i>twenty- five</i> years. Jehoram succeeds. The Idumeans revolt, and assert their liberty.	885	3107	Ahab wars against Ramoth-gilead; is killed in disguise. Ahaziah succeeds; reigns two years.	893
3116	Jehoram, at the importunity of his wife Athaliah, introduces into Judah the worship of <i>Baal</i> .	884	3108	Ahaziah falls from the platform of his house; is dangerously wounded. Ahaziah dies; <i>Jeroboam</i> his brother succeeds him. He makes war against Moab.	892
3117	Jehoram smitten of God, with an incu- rable distemper in his bowels.	883	3109	<i>Elisha</i> foretells victory to the army of Israel, and procures water in abun- dance.	891
3118	Jehoram makes his son Ahaziah, viceroy, or associate in his kingdom. Jehoram dies: he reigned <i>four</i> years.	882			
3119	Ahaziah reigns but <i>one</i> year. Joash, or <i>Jehoash</i> born. <i>Homer, the Greek poet, flourishes.</i>	881	3119	Samaria besieged by Ben-hadad, king of Syria. Ben-hadad and his army, seized with a panic fear, flee in the night.	881
3120	Ahaziah accompanies Jehoram, king of Israel, to the siege of Ramoth-gilead. Ahaziah slain by Jehu. Athaliah kills all the royal family; she usurps the kingdom. <i>Joash</i> is preser- ved, and kept secretly in the temple six years.	880	3120	<i>Elisha</i> going to Damascus, foretells the death of Ben-hadad, and the reign of <i>Hamel</i> . Jehoram marches with Ahaziah against Ramoth-gilead; is dangerously wound- ed, and carried to Jezreel. Jehu rebels against Jehoram; kills him. Jehu reigns <i>twenty-eight</i> years. 2 Kings x. 37.	880
3126	<i>Jehoiada, the high-priest, sets Joash on the throne of Judah, and slays Atha- liah. Joash reigns forty</i> years.	874			
3140	Amaziah born, son of Joash.	860			
3147	Joash repairs the temple.	853			

3164 *Zechariah*

Year of the World.	KINGS OF JUDAH.	Year before Christ.	Year of the World.	KINGS OF ISRAEL.	Year before Christ.
3164	<i>Zechariah</i> the high-priest, son of <i>Jehoiada</i> , killed in the temple by order of <i>Joash</i> . <i>Hazael</i> , king of Syria, wars against <i>Joash</i> . 2 Kings xii. 17.	836	3148	<i>Jehu</i> dies, <i>Jehoahaz</i> his son succeeds him. Reigns seventeen years.	852
3165	<i>Hazael</i> returns against <i>Joash</i> ; forces large sums from him. 2 Chron. xxiv. 23. <i>Joash</i> dies, <i>Amaziah</i> succeeds him; reigns twenty-nine years.	835	3165	<i>Jehoahaz</i> dies. <i>Joash</i> , or <i>Jehoash</i> , succeeds him. <i>Elisha</i> dies about this time.	835
3177	<i>Amaziah</i> wars against <i>Idumea</i> .	823	3168	<i>Hazael</i> king of Syria dies; <i>Ben-hadad</i> succeeds him. <i>Joash</i> wars against <i>Ben-hadad</i> .	832
3178	<i>Amaziah</i> wars against <i>Joash</i> , king of Israel; is defeated by him. <i>Uzziah</i> , or <i>Azariah</i> , born, son of <i>Amaziah</i> .	822	3178	<i>Joash</i> obtains a great victory over <i>Amaziah</i> , king of Judah.	822
3194	<i>Amaziah</i> dies; <i>Uzziah</i> , or <i>Azariah</i> , succeeds him; reigns fifty-two years. In Judah, the prophets <i>Isaiah</i> and <i>Amos</i> ; under this reign.	806	3181	<i>Joash</i> dies, <i>Jeroboam II.</i> succeeds him; reigns forty-one years. The prophets <i>Jonah</i> , <i>Hosea</i> , and <i>Amos</i> , in Israel; under this reign.	810
3221	<i>Jotham</i> born, son of <i>Uzziah</i> .	779	3222	<i>Jeroboam II.</i> dies, <i>Zachariah</i> his son succeeds him; reigns six months; or perhaps, ten years. The chronology of this reign is perplexed. 2 Kings, xv. 8, 12. places the death of <i>Zachariah</i> in the 38th year of <i>Uzziah</i> , allowing him a reign of but 6 months. Yet, reckoning what time remains to the end of the kingdom of Israel, we must either admit an interregnum of 9 or 11 years, between <i>Jeroboam II.</i> and <i>Zachariah</i> , as <i>Usher</i> does; or, we must suppose <i>Jeroboam II.</i> reigned 5 years; or, that his reign did not begin till 3191, and ended in 3232, which is the year of the death of <i>Zachariah</i> .	778
3246	<i>Uzziah</i> dies, <i>Jotham</i> his son succeeds; reigns sixteen years. <i>Isaiah</i> sees the glory of the Lord. chap. vi. <i>Isaiah</i> and <i>Hosea</i> continue to prophecy.	754	3232	<i>Zachariah</i> killed by <i>Shallum</i> , after reigning six months.	768
3252	<i>Hezekiah</i> born, son of <i>Jotham</i> .	748	3233	<i>Shallum</i> reigns one month; is killed by <i>Menahem</i> , who reigns ten years. <i>Pul</i> king of Assyria, invades Israel; <i>Menahem</i> becomes tributary to him.	767
			3243	<i>Menahem</i> dies, <i>Pekaiash</i> his son succeeds.	757
			3245	<i>Pekaiash</i> assassinated by <i>Pekah</i> , son of <i>Remaliah</i> ; who reigns twenty-eight years. The text allows 20 years only; but we must read 28 years. Syncellus says, p. 202, it was 28 years, in a copy quoted by St. Basil. And indeed, his reign began in the 52d of <i>Azariah</i> , 2 Kings xv. 27. and ended in the 12th of <i>Ahaz</i> , 2 Kings xvii. 1. which includes 28 years.	755
			3254	<i>Arbaces</i> , governor of Media, and <i>Babylus</i> , governor of Babylonia, besiege <i>Sardanapalus</i> , king of Assyria, in Nineveh.	746
			3257	After a siege of three years. <i>Sardanapalus</i> burns himself in his palace, with all his riches. <i>Arbaces</i> is acknowledged	743
					3261

<i>Year of the World.</i>	KINGS OF JUDAH.	<i>Year before Christ.</i>	<i>Year of the World.</i>	KINGS OF ISRAEL.	<i>Year before Christ.</i>
				king of Media: and <i>Belesus</i> king of Babylonia.	
3261	Rezin king of Syria, and Pekah king of Israel, invade Judah.	739	3257	<i>Belesus</i> , otherwise <i>Baladan</i> , or <i>Nabonas-</i> <i>sar</i> , founds the <i>Babylonian</i> empire. This famous epoch of <i>Nabonassar</i> , falls 743 years before Christ; 747 be- fore A.D.	743
3262	Jotham dies, Ahaz succeeds him; reigns <i>sixteen</i> years. Rezin king of Syria, and Pekah king of Is- rael, continue hostilities against Judah. <i>Isaiah</i> foretells to Ahaz the birth of the Messiah, and a speedy deliverance from the two kings his enemies. Ne- vertheless, the year following they re- turn, and spoil his country.	738		<i>Ninus junior</i> , called in scripture <i>Tiglath-</i> <i>pileser</i> , successor of <i>Sardanapalus</i> , continues the Assyrian empire, but reduced into very narrow limits.— Reigned <i>nineteen</i> years; according to others, <i>thirty</i> years.	
3263		737			
3264	The Idumeans and Philistines also in- vade Judah. Ahaz invites to his assistance <i>Tiglath-</i> <i>pileser</i> king of Assyria, and submits to pay him tribute.	736	3264	<i>Tiglath-pileser</i> defeats and slays Rezin king of Damascus. Enters the land of Israel, takes many ci- ties and captives; chiefly from <i>Reuben</i> , <i>Gad</i> , and the half tribe of <i>Manasseh</i> . <i>The first captivity of Israel</i> .	736
			3265	Hoshea, son of Elah, slays Pekah, and usurps the kingdom.	735
			3274	Reigns peaceably the twelfth year of Ahaz. 2 Kings xvii. 1. reigns <i>nine</i> years.	726
3277	Ahaz remits the royal authority to his son Hezekiah.	723	3276	Shalmanezar succeeds <i>Tiglath-pileser</i> , king of Nineveh.	724
3278	Ahaz, king of Judah, dies. Hezekiah restores the worship of the Lord in Judah, which Ahaz had subverted.	722			
3279	First-fruits and tythes, again gathered into the temple, for maintenance of the priests and ministers.	721	3279	Hoshea makes an alliance with So, king of Egypt; and endeavours to shake off the yoke of Shalmanezar.	721
			3280	Shalmanezar besieges Samaria; takes it,	720
			3283	after three years siege. Carries be- yond the Euphrates the tribes that <i>Tiglath-pileser</i> had not already carried into captivity; the <i>ninth</i> year of Hoshea; of Hezekiah the <i>sixth</i> year.	717
3290	Hezekiah revolts from the Assyrians: makes a league with Egypt and Cush, against Sennacherib.	710		Among the captives, carried away by Shalmanezar to Nineveh, is Tobit, of the tribe of Napthali.	
3291	Sennacherib invades Hezekiah; takes several cities of Judah. Hezekiah's sickness. <i>Isaiah</i> foretells his cure; gives him as a sign, <i>the shadow's</i> <i>return on the dial of Ahaz</i> . Sennacherib besieges Lachish. Hezekiah gives money to Sennacherib, who yet continues his war against him, and sends <i>Rabshakeh</i> to Jerusalem; marches himself against <i>Tirhakah</i> , king of Cush, or Arabia. Returning into Judah, the angel of the Lord destroys many thousands of his army; he retires to Nineveh, where he is slain by his sons.	709			
				END OF THE KINGDOM OF ISRAEL; AFTER IT HAD SUBSISTED TWO HUNDRED AND FIFTY- FOUR YEARS.	

3292 Assaradon.

Year of the World.	JUDAH alone.	Year before Christ.	Year of the World.	JUDAH alone.	Year before Christ.
3202	Assaradon, or <i>Ezer-haddon</i> , succeeds Sennacherib. Probably about this time Baladan, or Merodach-Baladan, king of Babylon, sends to congratulate Hezekiah on the recovery of his health; and to enquire about the Prodigy on that occasion. The prophets <i>Micah</i> , the Morasthite, and <i>Nahum</i> , prophesy.	708	3398	him a large tribute. <i>Daniel</i> and his companions led captive to Babylon. 2 Kings xxiii. 36. 2 Chron. xxxv. 5, 6. Jer. xxvi. 1. xlv. 2.	602
3293	Tartan sent by Assaradon against the Philistines, the Idumeans, and the Egyptians.	707	3399	<i>Jeremiah</i> begins to commit his prophecies to writing.	601
3294	Assaradon sends an Israelitish priest to the Cushites settled at Shechem.	706	3402	Nebuchadnezzar's dream of a great statue, explained by Daniel.	598
3306	Hezekiah dies: Manasseh succeeds him; reigns <i>fifty-five</i> years.	694	3404	The history of <i>Susanna</i> at Babylon. Jehoiakim revolts against Nebuchadnezzar. Nebuchadnezzar sends an army from Chaldea, Syria, and Moab, which ravages Judea, and brings away 3028 Jews to Babylon, in the 7th year of Jehoiakim. 2 Kings xxxiv. 2. Jer. lii. 28.	596
3323	Assaradon becomes master of Babylon; reunites the empires of Assyria and Chaldea.	677	3405	<i>Cyrus</i> born, son of Cambyses and Mandane. Jehoiakim revolts a second time against Nebuchadnezzar. Is taken, put to death, and cast to the fowls of the air. Reigned <i>eleven</i> years.	595
3329	Manasseh taken by the Chaldeans, and carried to Babylon.	661	3406	Jehoiakim, or Coniah, or Jeconiah, succeeds. Nebuchadnezzar besieges him in Jerusalem, and takes him; after he had reigned three months and ten days. He is carried to Babylon, with part of the people. <i>Mordecai</i> is among the captives. Zedekiah, his uncle, is left at Jerusalem in his place, and reigns <i>eleven</i> years. Zedekiah sends ambassadors to Babylon. <i>Jeremiah</i> writes to the captive Jews there.	594
3347	The war of Holophernes: who is slain in Judea by <i>Judith</i> .	653	3409	Seraiah and Baruch sent by Zedekiah to Babylon.	591
3361	Manasseh dies. He returned into Judea a good while before, but the time is not exactly known. Ammon succeeds him; reigns <i>two</i> years.	639	3410	<i>Ezekiel</i> begins to prophesy in Chaldea.	590
3363	Ammon dies; Josiah succeeds him. <i>Zephaniah</i> prophesies at the beginning of his reign.	637	3411	He foretells the taking of Jerusalem, and the dispersion of the Jews. Ezek. iv. v. viii. ix. x. xi. xii. Zedekiah takes secret measures with the king of Egypt, to revolt against the Chaldeans.	589
3370	Josiah endeavours to reform abuses. He restores the worship of the Lord.	630	3414	Zedekiah revolts. Nebuchadnezzar marches against Jerusalem, besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah. Returns to the siege. <i>Jeremiah</i> continues prophesying during the whole siege; which continued almost three years. <i>Ezekiel</i> also describes the same siege, in Chaldea.	586
3376	<i>Jeremiah</i> begins to prophesy; in the thirteenth year of the reign of Josiah.	624	3416	Jerusalem taken on the ninth day of the fourth month, (<i>July</i>) the 11th year of Zedekiah. Zedekiah endeavouring to fly by night, is taken, and brought to Riblah, to Nebuchadnezzar. His eyes are put out; and he is carried to Babylon.	584
3380	The high-priest Hilkiah finds the book of the law in the treasury of the temple; in the 18th year of Josiah. 2 Kings xxii. 3. xxiii. 23. 2 Chron. xxxiv. 8. xxxv. 19. Money collected for repairing the temple. The prophetess <i>Huldah</i> foretells the calamities that threaten Judah.	620			
3381	A solemn passover, by Josiah and all the people. <i>Joel</i> prophesies under Josiah.	619			
3394	Josiah opposes the expedition of Necho, king of Egypt, against Carchemish. Is mortally wounded, and dies at Jerusalem. <i>Jeremiah</i> composes lamentations on his death. 2 Chron. xxxv. 25. Jehoahaz is set on the throne by the people; but Necho returning from Carchemish deposes him, and installs Eliakim, or Jehoiakim, his brother, son of Josiah, who reigns <i>eleven</i> years.	606			
3395	<i>Habakkuk</i> prophesies under his reign.	605			
3398	Nebuchadnezzar besieges and takes Carchemish; comes into Palestine; besieges and takes Jerusalem; leaves Jehoiakim there, on condition of paying	602			

Year of the World.	JUDAH alone.	Year before Christ.	Year of the World.	Year before Christ.
3416	Jerusalem and the temple burnt; 7th day of the 14th month. <i>The Jews of Jerusalem and Judah, carried captive beyond the Euphrates. The poorer classes only left in the land.</i>	584	3450	empire of the Medes and Chaldeans; begins with the Medes; having overcome Astyages, king of the Medes, his uncle by the mother's side, he gives him the government of Hyrcania.
<p>THUS ENDS THE KINGDOM OF JUDAH, AFTER IT HAD SUBSISTED <i>FOUR HUNDRED AND SIXTY-EIGHT YEARS</i>, FROM THE BEGINNING OF THE REIGN OF DAVID: AND <i>THREE HUNDRED AND EIGHTY-EIGHT YEARS</i>, FROM THE SEPARATION OF JUDAH AND THE TEN TRIBES.</p> <p>The beginning of the <i>seventy years captivity</i>, foretold by Jeremiah. Gedaliah made governor of the remains of the people. He is slain.</p>			3455	Cyrus marches against Darius the Mede, his uncle; but first wars against the allies of his uncle Darius; particularly against Croesus king of Lydia.
3417	Jeremiah carried into Egypt by the Jews, after the death of Gedaliah. He prophesies in Egypt. Jer. xlv.	583	3456	He attempts Babylon, and takes it.
<p><i>Ezekiel</i> in Chaldea prophesies against the captives of Judah. Ezek. xxxiii.</p>			3457	He sets the Jews at liberty; and permits their return into Judea. The first year of his reign over all the East.
3419	The siege of Tyre by Nebuchadnezzar: lasted thirteen years. During this interval Nebuchadnezzar wars against the Idumeans, the Ammonites, and the Moabites.	581	3458	The Jews returning from captivity, renew the sacrifices in the temple.
<p><i>Obadiah</i> prophesies against Idumea.</p>			3475	Cyrus dies, aged <i>seventy years</i> . Cambyses succeeds him. The Cushites, or Samaritans, obtain a prohibition forbidding the Jews to continue the building of their temple.
3432	Tyre taken by Nebuchadnezzar. Nebuchadnezzar wars against Egypt.	568	3478	Cambyses wars in Egypt, <i>five years</i> .
3433	He returns to Babylon.	567	3480	He kills his brother Smerdis.
3434	Nebuchadnezzar's dream of a great tree.	566	3483	Cambyses dies.
3435	His <i>Metamorphosis</i> into an ox.	565	<p>The seven <i>Magi</i> usurp the empire. Artaxata, one of them, forbids the building of the temple.</p> <p>Seven chiefs of the Persians slay the <i>Magi</i>. <i>Darius</i>, son of <i>Hytaspes</i>, otherwise <i>Ahasuerus</i>, acknowledged king of the Persians. Marries Atossa, the daughter of Cyrus.</p>	
3443	His return to his former condition.	557	3484	<i>Haggai</i> begins to prophesy; reproaches the Jews for not building the house of the Lord.
3444	He sets up a golden statue for worship. Daniel's three companions cast into the <i>fiery furnace</i> . Nebuchadnezzar's death, after reigning <i>forty-three years</i> , from the death of Nabonassar his father, who died in 3399. Evilmerodach, his son, succeeds him; reigns but <i>one year</i> .	556	3485	The Jews re-commence building the temple.
3445	Belshazzar, his son, succeeds him. Daniel's visions of the four animals. Dan. vii.	555	<p>About this time <i>Zechariah</i> begins to prophesy.</p>	
3446	Cyrus begins to appear; he liberates the Persians; and takes the title of king.	554	3486	Darius allows the Jews to rebuild their temple.
3448	Belshazzar's impious feast. His death. Darius the Mede, succeeds Belshazzar.	552	<p><i>Here, properly, end the seventy years of captivity foretold by Jeremiah, which began A.M. 3416.</i></p>	
3449	Daniel's prophecy of seventy weeks. Dan. ix. x.	551	3487	The feast of Darius, or Ahasuerus; he divorces <i>Vashti</i> .
3450	Darius decrees that supplication should be made to no other god but himself. Daniel cast into the lions' den. Cyrus meditates the destruction of the	550	3488	He espouses <i>Esther</i> .
			3489	The dedication of the temple of Jerusalem, rebuilt by Zerubbabel.
			3495	The beginning of the fortune of Haman. He vows the destruction of the Jews, and procures from Ahasuerus an order for their extermination.
			3496	<i>Esther</i> obtains a revocation of this decree. Haman hung on the gallows he had prepared for Mordecai. The Jews punish their enemies at Shushan, and throughout the Persian empire.
			3519 Darius,	

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
3519	Darius, or Ahasuerus, dies; Xerxes suc- 481 ceeds him.	3692	trius, son of Antigonos, near Gaza; 369 becomes again master of Judea.
3531	Xerxes dies; Artaxerxes succeeds him. 469		Judea returns to the jurisdiction of the kings of Syria; the Jews pay them tri- bute some time. Judea is in sub- jection to the kings of Egypt under the reign of Ptolemy Philadelphus, if what we read concerning the version of the Septuagint be true.
3537	He sends <i>Ezra</i> to Jerusalem; with several 463 priests and Levites: the seventh year of Artaxerxes. <i>Ezra</i> vii. 1, 7, 8.	3727	The Septuagint version supposed to be 273 really made about this time.
3538	<i>Ezra</i> reforms abuses among the Jews, 462 especially as to their strange wives.	3743	<i>Antiochus Theos</i> , king of Syria, begins 257 to reign, grants to the Jews the privi- leges of free denizens throughout his dominions.
3550	<i>Nehemiah</i> obtains leave of Artaxerxes to 450 visit Jerusalem; and to rebuild its gates and walls. Dedication of the walls of Jerusalem. <i>Nehemiah</i> prevails with several families in the country to dwell in Jerusalem.	3758	<i>Ptolemy Evergetes</i> makes himself master 242 of Syria and Judea.
3551	The Israelites put away their strange 440 wives. <i>Nehemiah</i> renews the covenant of Israel with the Lord.		The high-priest <i>Jaddus</i> dying in 3682, <i>Onias</i> I. succeeds him, whose successor is <i>Simon the Just</i> , in 3702. He dying in 3711, leaves his son <i>Onias</i> II. a child; his father's brother <i>Eleazar</i> discharges the office of high-priest about thirty years. Under the priesthood of <i>Elea- zar</i> the version of the Septuagint is said to be made. After the death of <i>Eleazar</i> in 3744, <i>Manasseh</i> , great uncle of <i>Onias</i> , and brother of <i>Jaddus</i> , is invested with the priesthood.
3563	<i>Nehemiah</i> returns to king Artaxerxes. 437	3771	<i>Manasseh</i> dying this year, <i>Onias</i> II. pos- 220 sesses the high-priesthood. Incurs the indignation of the king of Egypt, for not paying his tribute of twenty talents: his nephew <i>Joseph</i> gains the king's fa- vour, and farms the tributes of Coele- Syria, Phenicia, Samaria, and Judea.
3565	<i>Nehemiah</i> comes a second time into Judea, 435 and reforms abuses. <i>Zechariah</i> prophesies under his govern- ment; also <i>Malachi</i> , whom several have confounded with <i>Ezra</i> .	3783	<i>Ptolemy Evergetes</i> , king of Egypt, dies; 217 <i>Ptolemy Philopator</i> succeeds him.
3580	<i>Nehemiah</i> dies. 420 <i>Eliashib</i> , the high-priest, who lived under <i>Nehemiah</i> , is succeeded by <i>Joiada</i> , who is succeeded by <i>Jonathan</i> , who is killed in the temple by <i>Jesus</i> his brother: the successor of <i>Jonathan</i> is <i>Jaddus</i> , or <i>Jaddua</i> . The exact years of the deaths of these high-priests are not known.	3785	<i>Onias</i> II. high-priest, dies; <i>Simon</i> II. 215 succeeds him.
3654	<i>Artaxerxes Ochus</i> sends several Jews into 346 Hircania, whom he had taken captive in Egypt.	3786	<i>Antiochus the Great</i> wars against Pto- 214 lemy Philopator.
3671	<i>Alexander the Great</i> enters Asia. 329	3787	<i>Ptolemy Philopator</i> defeats <i>Antiochus</i> 213 at Raphia in Syria. Polyb. lib. v. <i>Ptolemy</i> attempts to enter the temple of Jerusalem; is hindered by the priests. He returns into Egypt; condemns the Jews in his dominions to be trod to death by elephants. God gives his people a miraculous deliverance. See the third book of the Maccabees.
3672	He besieges <i>Tyre</i> ; demands of the high- 328 priest <i>Jaddus</i> , the succours usually sent to the king of Persia; <i>Jaddus</i> refuses. <i>Alexander</i> approaches Jerusalem, shews respect to the high-priest, is favourable to the Jews; grants them an exemption from tribute every Sabbatical year. The Samaritans obtain <i>Alexander's</i> per- mission to build a temple on mount Gerizim.	3788	The Egyptians rebel against their king 212 <i>Ptolemy Philopator</i> ; the Jews take his part.
3673	<i>Alexander</i> conquers Egypt: returns into 327 Phenicia; chastises the Samaritans who had killed <i>Andromachus</i> , his governor; gives the Jews part of their country.	3800	<i>Ptolemy Philopator</i> dies; <i>Ptolemy Epi-</i> 200 <i>phanes</i> , an infant, succeeds him.
3674	<i>Darius Codomannus</i> dies, the last king of 326 the Persians.	3802	<i>Antiochus the Great</i> conquers Phenicia 198 and Judea.
3681	<i>Alexander the Great</i> dies, first monarch 319 of the Grecians in the East. Judea in the division of the kings of Syria.	3805	<i>Simon</i> II. high-priest dies; <i>Onias</i> III. 196 succeeds him.
3684	<i>Ptolemy</i> , son of <i>Lagus</i> , conquers it: 316 carries many Jews into Egypt.		CHRON. D 2
3690	<i>Antigonus</i> retakes Judea from <i>Ptolemy</i> . 310		3806 <i>Scopas</i> ,
3692	<i>Ptolemy</i> , son of <i>Lagus</i> , conquers Deme- 308		

Year of the World.		Year before Christ.	Year of the World.		Year before Christ.
3806	<i>Scopas</i> , a general of <i>Ptolemy Epiphanes</i> , retakes Judea from <i>Antiochus</i> .	194	3834	<i>Lysimachus</i> , thinking to plunder the treasury of the temple at Jerusalem, is put to death in the temple.	168
3807	<i>Antiochus</i> defeats <i>Scopas</i> ; is received by the Jews into Jerusalem. <i>Polyb. lib. xvi. Joseph. Antig. lib. xii. c. 3.</i>	193		<i>Antiochus</i> preparing to make war in Egypt. Prodigies seen in the air over Jerusalem.	
	<i>Arius</i> , king of Lacedemon, writes to <i>Onias III.</i> and acknowledges the kindred of the Jews and Lacedemonians. The year uncertain. Perhaps it was rather <i>Onias I.</i>			A report that <i>Antiochus Epiphanes</i> was dead, in Egypt; <i>Jason</i> attempts Jerusalem, but is repulsed.	
3812	<i>Antiochus the Great</i> gives his daughter <i>Cleopatra</i> in marriage to <i>Ptolemy Epiphanes</i> , king of Egypt; and as a dowry, Coele-Syria, Phenicia, Judea, and Samaria.	188		<i>Antiochus</i> being informed that some Jews had rejoiced at the false news of his death, plunders Jerusalem, and slays 80,000 men.	
3815	<i>Antiochus</i> , declaring war against the Romans, is overcome, and loses great part of his dominions. He preserves Syria and Judea.	185	3836	<i>Apollonius</i> sent into Judea by <i>Antiochus Epiphanes</i> . He demolishes the walls of Jerusalem, and oppresses the people. He builds a citadel on the mountain near the temple, where formerly stood the city of David.	164
3817	<i>Antiochus</i> dies; leaves <i>Seleucus Philopator</i> his successor. <i>Antiochus</i> , his other son, surnamed afterwards <i>Epiphanes</i> , at Rome as an hostage.	183		<i>Judas Maccabeus</i> with nine others, retire into the wilderness.	
3828	<i>Heliodorus</i> , by order of <i>Seleucus</i> , attempts to rifle the treasury of the temple at Jerusalem. Is prevented by an angel. <i>Onias III.</i> goes to Antioch, to vindicate himself against calumnies. <i>Seleucus</i> sends his son <i>Demetrius</i> to Rome, to replace his brother <i>Antiochus</i> , who had been a hostage there fourteen years. <i>Antiochus</i> journeying to return into Syria, <i>Seleucus</i> is put to death by the machinations of <i>Heliodorus</i> , who intends to usurp the kingdom. <i>Antiochus</i> , at his arrival, is received by the Syrians, as a tutelar deity; and receives the name of <i>Epiphanes</i> .	172	3837	<i>Antiochus Epiphanes</i> publishes an edict, to constrain all the people of his dominions to uniformity with the religion of the Grecians. The sacrifices of the temple interrupted; the statue of <i>Jupiter Olympius</i> set up on the altar of burnt-sacrifices. The martyrdom of old <i>Eleazar</i> at Antioch; of the seven brethren <i>Maccabees</i> , and their mother. <i>Mattathias</i> and his seven sons retire into the mountains: the <i>Assideans</i> join them. About this time flourishes <i>Jesus</i> , son of <i>Sirach</i> , author of the book of <i>Ecclesiasticus</i> .	163
3829	<i>Jason</i> , son of <i>Simon II.</i> high-priest, and brother of <i>Onias III.</i> now high-priest, buys the high-priesthood of <i>Antiochus Epiphanes</i> . Several Jews renounce Judaism, for the religion and ceremonies of the Greeks.	171	3838	<i>Mattathias</i> dies. Is succeeded by <i>Judas Maccabeus</i> . <i>Judas</i> defeats <i>Apollonius</i> , and afterwards <i>Seron</i> .	162
3831	<i>Antiochus Epiphanes</i> intends war against <i>Ptolemy Philometor</i> king of Egypt. Is received with great honour in Jerusalem.	169	3839	<i>Antiochus Epiphanes</i> , wanting money to pay the Romans, goes to Persia. <i>Nicanor</i> and <i>Gorgias</i> , and <i>Ptolemy</i> son of <i>Dorymenes</i> , enter Judea at the head of their armies. <i>Judas Maccabeus</i> defeats <i>Nicanor</i> . <i>Gorgias</i> declines a battle against <i>Judas</i> .	161
3834	<i>Menelaus</i> offers three hundred talents of silver for the high-priesthood, more than what <i>Jason</i> had given for it; he obtains a grant of it from <i>Antiochus</i> . <i>Menelaus</i> not paying his purchase-money, is deprived of the high-priesthood: <i>Lysimachus</i> , his brother, is ordered to perform the functions of it. <i>Menelaus</i> , gaining <i>Andronicus</i> governor of Antioch, in the absence of <i>Antiochus Epiphanes</i> , causes <i>Onias III.</i> the high-priest, to be killed.	166	3840	<i>Lysias</i> , coming into Judea with an army, is beat, and forced to return to Antioch. <i>Judas</i> purifies the temple, after three years defilement by the Gentiles. This is called <i>Encania</i> . John x. 22. <i>Timotheus</i> and <i>Bacchides</i> , generals of the Syrian army, are beaten by <i>Judas</i> . <i>Antiochus Epiphanes</i> dies in Persia. His son <i>Antiochus Eupator</i> , aged nine years, succeeds him; under the regency of <i>Lysias</i> . <i>Judas</i> wars against the enemies of his nation	160

- | Year of
the World. | Year before
Christ. | Year of
the World. | Year before
Christ. |
|--|------------------------|---|------------------------|
| 3840 | 160 | 3843 | 157 |
| <p>nation in Idumea, and beyond Jordan.
<i>Timotheus</i>, a second time, overcome by <i>Judas</i>.</p> | | <p><i>Alcimus</i> accuses <i>Nicanor</i> of betraying the king's interests. <i>Demetrius</i> orders <i>Nicanor</i> to bring <i>Judas</i> to him.
<i>Judas</i> attacks <i>Nicanor</i>, and kills about 5,000 men.
Death of <i>Rhazis</i>, a famous old man, who chuses rather to die by his own hand, than to fall alive into the power of <i>Nicanor</i>.
<i>Judas</i> obtains a complete victory, in which <i>Nicanor</i> is killed.
<i>Bacchides</i> and <i>Alcimus</i> again sent into Judea.
<i>Judas</i> gives them battle, dies like a hero, on a heap of enemies slain by him.
<i>Jonathan Maccabeus</i> chosen chief of his nation, and high-priest, in the place of <i>Judas</i>.
The envoys return, which <i>Judas</i> had sent to Rome, to make an alliance with the Romans.
<i>Bacchides</i> pursues <i>Jonathan</i>; he, after a slight combat, swims over the Jordan in sight of the enemy.</p> | |
| 3841 | 159 | 3844 | 156 |
| <p>The people beyond Jordan and in Galilee conspire against the Jews. Are suppressed by <i>Judas</i> and his brethren.
<i>Lysias</i> coming into Judea, forced to make peace with <i>Judas</i>; returns to Antioch. A letter of king <i>Antiochus Eupator</i>, in favour of the Jews.
The Roman legates write to the Jews, and promise to support their interests with the king of Syria.
The treachery of Joppa and Samaria chastised by <i>Judas</i>.
<i>Judas</i> wars beyond Jordan. Defeats a general of the Syrian troops, called <i>Timotheus</i>, different from the former <i>Timotheus</i>.
<i>Judas</i> attacks <i>Gorgias</i> in Idumea; having defeated him, finds Jews killed in the fight had concealed gold under their clothes, which they had taken from an Idol's temple at Jamnia.
<i>Antiochus Eupator</i> invades Judea in person: besieges Bethshur, and takes it; besieges Jerusalem.
<i>Philip</i>, who had been appointed regent by <i>Antiochus Epiphanes</i>, coming to Antioch, <i>Lysias</i> prevails with the king to make peace with the Jews, and to return to Antioch. But before he returns, he enters Jerusalem, and causes the wall to be demolished that <i>Judas</i> had built, to secure the temple from the insults of the citadel.</p> | | <p><i>Alcimus</i> dies.
<i>Jonathan</i> and <i>Simon Maccabeus</i> are besieged in <i>Beth-bessen</i>, or <i>Beth-agla</i>. <i>Jonathan</i> goes out of the place, raises soldiers, and defeats several bodies of the enemy.
<i>Simon</i>, his brother, makes several sallies, and opposes <i>Bacchides</i>.
<i>Jonathan</i> makes proposals of peace to <i>Bacchides</i>, which are accepted.
<i>Jonathan</i> fixes his abode at Mikmasi, where he judges the people.</p> | |
| 3842 | 158 | 3851 | 149 |
| <p><i>Menelaus</i> the high-priest, dies; is succeeded by <i>Alcimus</i>, an intruder.
<i>Onias IV.</i> son of <i>Onias III.</i> lawful heir to the dignity of high-priest, retires into Egypt, where some time after he builds the temple <i>Onion</i>. Vide 3854.
<i>Demetrius</i>, son of <i>Seleucus</i>, sent to Rome as a hostage; escapes from thence, comes into Syria, where he slays his nephew <i>Eupator</i>, also <i>Lysias</i>, regent of the kingdom, and is acknowledged king of Syria.
<i>Alcimus</i> intercedes with <i>Demetrius</i> for the confirmation of the dignity of high-priest, which he had received from <i>Eupator</i>.</p> | | <p><i>Alexander Balas</i>, natural son of <i>Antiochus Epiphanes</i>, comes into Syria to be acknowledged king.
<i>Demetrius Soter</i>, king of Syria, writes to <i>Jonathan</i>, asks soldiers against <i>Alexander Balas</i>. <i>Balas</i> also writes to <i>Jonathan</i>, with offers of friendship, and the dignity of high-priest.
<i>Jonathan</i> assists <i>Balas</i>, puts on the purple, and performs the functions of high-priest, for the first time at Jerusalem, which he makes his ordinary residence. In the year of the Greeks 160. <i>Demetrius's</i> second letter to <i>Jonathan</i>.</p> | |
| 3843 | 157 | 3852 | 148 |
| <p><i>Alcimus</i> returns into Judea with <i>Bacchides</i>, and enters Jerusalem.
Is driven from thence, and returns to <i>Demetrius</i>, who appoints <i>Nicanor</i>, with troops, to take him back to Judea. <i>Nicanor</i> makes an accommodation with <i>Judas</i>, and lives for some time in good intelligence with him.</p> | | <p><i>Demetrius Soter</i> dies; <i>Alexander Balas</i> is acknowledged king of Syria.
<i>Onias IV.</i> son of <i>Onias III.</i> builds the temple of <i>Onion</i> in Egypt.
A dispute between the Jews and Samaritans of Alexandria, concerning their temples. The Samaritans condemned by the king of Egypt, and the temple of Jerusalem preferred to that of Gerizim.
<i>Aristobulus</i>, a peripatetick Jew, flourishes in Egypt, under <i>Ptolemy Philopater</i>.</p> | |

Deme-

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
3854	146	3864	136
Demetrius Nicanor , eldest son of Demetrius Soter , comes into Cilicia to recover the kingdom of his father. Apollonius , to whom Alexander Balas had trusted his affairs, revolts to Demetrius Nicanor . Hemarches against Jonathan Maccabeus, who continues in the interest of Alexander Balas . Apollonius is put to flight.		firm all the privileges the Syrian kings had granted to the Jews.	
3858	142	3865	135
Ptolemy Philometor , king of Egypt, comes into Syria, pretending to assist Alexander Balas , but he really designs to dethrone him.		Return of the ambassadors Simon had sent to <i>Rome</i> , to renew his alliance with the Romans.	
3859	141	3866	134
Alexander Balas gives battle to Philometor and Demetrius Nicanor . He loses it, and flies to Zabdiel , king of Arabia, who cuts off his head. Ptolemy Philometor dies in Syria. Cleopatra , his queen, gives the command of her army to Onias , a Jew, son of Onias III . Onias restrains Ptolemy Physcon , son of Philometor . Jonathan besieges the fortress of the Syrians at Jerusalem. Demetrius comes into Palestine; Jonathan finds means to gain him by presents.		Antiochus Sidetes quarrels with Simon , and sends Cendebeus into Palestine, to ravage the country. Cendebeus is beat by John and Judas , Simon's sons.	
3860	140	3869	131
Demetrius Nicanor attacked by the inhabitants of Antioch, who had revolted. Jonathan sends him soldiers, who deliver him. Tryphon brings young Antiochus , son of Alexander Balas , out of Arabia, and has him acknowledged king of Syria. Jonathan espouses his interests against Demetrius Nicanor . Jonathan renews the alliance with the Romans and Lacedemonians. He is treacherously taken by Tryphon in Ptolemais, who some time afterwards puts him to death.		Simon killed by treachery, with two of his sons, by Ptolemy his son-in-law, in the castle of Docus.	
3861	139	3870	130
Simon Maccabeus succeeds Jonathan . Tryphon slays the young king Antiochus Theos , and usurps the kingdom of Syria. Simon acknowledges Demetrius Nicanor , who had been dispossessed of the kingdom of Syria, and obtains from him the entire freedom of the Jews.		Hircanus , or John Hircanus , succeeds his father Simon . Antiochus Sidetes besieges Hircanus in Jerusalem. Hircanus obtains a truce of eight days to celebrate the feast of Tabernacles. Makes peace with Antiochus . Hircanus finds money in David's tomb; or rather the hidden treasures of the kings of Judah.	
3862	138	3873	127
The Syrian troops, that held the citadel of Jerusalem, capitulate. Demetrius Nicator , or Nicanor , goes into Persia with an army; is taken by the king of Persia. Simon acknowledged high-priest, and chief of the Jews, in a great assembly at Jerusalem.		Antiochus Sidetes goes to war against the Persians; Hircanus accompanies him. Antiochus is conquered and slain.	
3864	136	3874	126
Antiochus Sidetes , brother of Demetrius Nicanor , becomes king of Syria; allows Simon to coin money, and con-		Hircanus shakes off the yoke of the kings of Syria, sets himself at perfect liberty, and takes several cities from Syria.	
		3875	125
		He attacks the Idumeans, and obliges them to receive circumcision.	
		3877	123
		He sends ambassadors to Rome, to renew his alliance with the Roman power. While the two kings of Syria, both of them called Antiochus , war against each other, Hircanus strengthens himself in his new monarchy.	
		3894	106
		He besieges Samaria: takes it after a year's siege. Joseph. <i>Antiq. lib. xiii. cap. 18</i> .	
		3895	105
		Hircanus dies, after a reign of twenty-nine years.	
		3898	102
		Under his government is placed the beginning of the three principal Jewish sects: the Pharisees , the Sadducees , and the Essenians ; but their exact epochas are not known. Judas , otherwise called Aristobulus , or Philellen , succeeds John Hircanus ; associates his brother Antigonus with him in the government; leaves his other brethren and his mother in bonds. Lets his mother starve in prison; takes the diadem and title of king. Reigns one year. He declares war against the Itureans. Antigonus his brother, beats them, and obliges them to be circumcised. Joseph. <i>Antiq. lib. xiii. c. 10</i> .	

Antigonus

Year of the World.	Year before Christ.	Year of the World.	Year before Christ.
3898	102	3935	65
<i>Antigenus</i> slain at his return from this expedition, by order of his brother <i>Aristobulus</i> .		king and pontiff <i>two</i> years; is afterwards only priest <i>nineteen</i> years; after which, he is ethnarch <i>four</i> years. At last, he is <i>Herod's</i> captive and sport, <i>eight</i> years. So that he survived his father, <i>Alexander Jannæus</i> , <i>forty-eight</i> years.	
3899	101	3938	62
<i>Aristobulus</i> dies, after reigning one year. <i>Alexander Jannæus</i> , his brother, succeeds him; reigns <i>twenty-six</i> years. He attempts <i>Ptolemais</i> ; but hearing that <i>Ptolemy Lathurus</i> is coming to relieve this city, he raises the siege, and wastes the country.		Peace concluded between the brothers, on condition that <i>Hyrcauus</i> should live private, in the enjoyment of his estate: and <i>Aristobulus</i> be acknowledged high-priest and king. Thus <i>Hyrcauus</i> having reigned <i>three years and three months</i> , resigns the kingdom to <i>Aristobulus II.</i> who reigns <i>three years and three months</i> .	
3900	100	3939	61
<i>Ptolemy Lathurus</i> obtains a great victory over <i>Alexander</i> king of the Jews.		<i>Hyrcauus</i> , at the instigation of <i>Antipater</i> , seeks protection from <i>Aretas</i> king of the Arabians.	
3901	99	<i>Aretas</i> , king of the Arabians, undertakes to replace <i>Hyrcauus</i> on the throne. <i>Aristobulus</i> is worsted, and forced to shut himself up in the temple at Jerusalem. He sends deputations, first to <i>Gabinus</i> , and then to <i>Scaurus</i> , who were sent by <i>Pompey</i> into Syria; offers them great sums of money to engage on his side, and to oblige <i>Aretas</i> to raise the siege of the temple.	
3902	98	<i>Scaurus</i> writes to <i>Aretas</i> , and threatens to declare him an enemy to the Roman people, if he does not retire.	
3906	94	<i>Aretas</i> withdraws his forces; <i>Aristobulus</i> pursues him, gives him battle, and obtains a victory over him.	
3907	93	3940	60
He wages several wars abroad with success. His subjects war against him during six years, and invite to their assistance <i>Demetrius Eucerus</i> , king of Syria. <i>Alexander</i> loses the battle; but the consideration of his misfortunes reconciles his subjects to him. <i>Demetrius Eucerus</i> obliged to retire into Syria. The years of these events are not well known.		<i>Pompey</i> comes to Damascus, and orders <i>Aristobulus</i> and <i>Hyrcauus</i> to appear before him. Hears the cause of the two brothers, and advises them to live in good understanding with each other.	
3919	81	3941	59
<i>Antiochus Dionysius</i> , king of Syria, invades Judea; attacks the Arabians and beats them; but is beaten and slain. <i>Aretas</i> , king of the Arabians, attacks <i>Alexander</i> ; having overcome him, treats with him, and retires.		<i>Aristobulus</i> withdraws into Jerusalem, and maintains the city against <i>Pompey</i> , who besieges it. The city and temple taken. <i>Aristobulus</i> taken prisoner. <i>Hyrcauus</i> made high-priest and prince of the Jews; but not allowed to wear the diadem. Judea reduced to its ancient limits, and obliged to pay tribute to the Romans.	
3920	80	<i>Alexander</i> , son of <i>Aristobulus</i> , having escaped from the custody of those who were carrying him to Rome, comes into Judea, and raises soldiers.	
3926	74	END OF THE KINGDOM OF SYRIA.	
<i>Alexander Jannæus</i> takes the cities of Dion, Gerasa, Gaulon, Seleuci, &c.		<i>Augustus</i> , afterwards emperor, is born.	
3926	74	3947	53
<i>Alexander Jannæus</i> dies, aged 49 years. Joseph <i>Antiq. lib. xiii. c. 28.</i>		<i>Gabinus</i> , a Roman commander, beats <i>Alexander</i> , and besieges him in the castle of <i>Alexandria</i> . <i>Alexander</i> surrenders, with all his strong places.	
<i>Alexandra</i> , otherwise <i>Salome</i> , or <i>Salina</i> , his queen, succeeds him: gains the Pharisees to her party, by giving them great power. Reigns <i>nine</i> years.		3948	52
3933	67	<i>Aristobulus</i> escaping from Rome returns into	
<i>Aristobulus II.</i> son of <i>Alexander Jannæus</i> , heads the old soldiers of his father; is discontented with the government of his mother and the Pharisees.			
3934	66		
Takes possession of the chief places of Judea, during his mother's sickness.			
3935	65		
<i>Alexandra</i> dies. <i>Hyrcauus</i> , her eldest son, and brother of <i>Aristobulus</i> , is acknowledged king. Reigns peaceably <i>two</i> years.			
3935	65		
Battle between <i>Hyrcauus</i> and <i>Aristobulus</i> ; <i>Hyrcauus</i> is overcome at Jericho. <i>Hyrcauus</i> had been high-priest under the reign of his mother <i>nine</i> years: then is			

Year of the World.		Year before Christ.	Year of the World.		Year before Christ.
3948	into Judea, and endeavours to repair the castle of Alexandrion. Is hindered by the Romans, who disperse his little army. He flies to Machæron, designing to fortify it; but is presently besieged in it. After some resistance is taken, and sent a second time prisoner to Rome.	52	3958	<i>Herod</i> is summoned to Jerusalem, to give an account of his conduct; but finding himself in danger of being condemned, retires to his government.	42
3949	<i>Ptolemy Auletes</i> , king of Egypt, by money induces <i>Gabinus</i> to come into Egypt, to restore him to the throne. <i>John Hyrcanus</i> furnishes <i>Gabinus</i> with provisions for his army; and writes to the Jews, in Pelusium, to favour the passage of the Romans. While <i>Gabinus</i> is busy in Egypt, <i>Alexander</i> , son of <i>Aristobulus</i> , wastes Judea. <i>Gabinus</i> defeats him at the foot of mount Tabor.	51		<i>Hillel</i> and <i>Sameas</i> , two famous Rabbins, live about this time. <i>Sameas</i> was master to <i>Hillel</i> . <i>Jonathan</i> son of <i>Uziel</i> , author of the Chaldee paraphrase, was a disciple of <i>Hillel</i> . Josephus says that <i>Pollio</i> was master of <i>Sameas</i> . St. Jerom says, that <i>Akiba</i> succeeded <i>Sameas</i> and <i>Hillel</i> in the school of the Hebrews.	
3950	<i>Crassus</i> succeeds <i>Gabinus</i> in the government of Syria. <i>Crassus</i> , passing into Syria, and finding the province quiet, makes war against the Parthians.	50		<i>Cesar</i> passes into Africa. <i>Cato</i> kills himself at Utica.	
3951	He comes to Jerusalem; and takes great riches out of the temple. He marches against the Parthians: is beat and killed by <i>Orodes</i> .	49		Reform of the Roman Calendar; in the year of Rome 708. This year consisted of 445 days. Censorin. c. 20.	
3952	<i>Cassius</i> brings the remains of the Roman army over the Euphrates, takes <i>Tirhakah</i> , and brings from thence above 30,000 Jewish captives. He restrains <i>Alexander</i> , son of king <i>Aristobulus</i> . Civil war between <i>Cesar</i> and <i>Pompey</i> .	48	3950	<i>Hyrcanus</i> sends ambassadors to <i>Julius Cesar</i> , to renew alliance. The alliance renewed in a manner very advantageous to the Jews.	41
3955	<i>Julius Cesar</i> , making himself master of Rome, sets <i>Aristobulus</i> at liberty, and sends him with two legions into Syria. Those of <i>Pompey's</i> party poison <i>Aristobulus</i> . <i>Scipio</i> slays young <i>Alexander</i> , son of <i>Aristobulus</i> . The battle of Pharsalia. <i>Antipater</i> governor of Judea. The library of <i>Alexandria</i> burnt.	45	3960	After the death of <i>Julius Cesar</i> , the ambassadors of the Jews are introduced into the Senate, and obtain their whole request. The Jews of Asia confirmed in their privilege, of not being compelled to serve in the wars.	40
3957	<i>Antipater</i> , by order of <i>Hyrcanus</i> , joins <i>Mithridates</i> , who was going into Egypt with succours for <i>Cesar</i> , and assists him in reducing the Egyptians. <i>Cesar</i> , having finished the war in Egypt, comes into Syria; confirms <i>Hyrcanus</i> in the high-priesthood. <i>Vitruvius</i> , the architect, flourishes. <i>Antigonus</i> , son of <i>Aristobulus</i> , remonstrates to <i>Cesar</i> ; but <i>Cesar</i> is prejudiced against him by <i>Antipater</i> . <i>Antipater</i> takes advantage of the indolence of <i>Hyrcanus</i> ; makes his eldest son <i>Phazael</i> governor of Jerusalem; and <i>Herod</i> , another of his sons, governor of Galilee.	43	3961	<i>Cassius</i> demands 700 talents from Judea. <i>Malichus</i> causes <i>Antipater</i> to be poisoned. <i>Herod</i> causes <i>Malichus</i> to be killed, to revenge the death of his father <i>Antipater</i> .	39
			3962	<i>Felix</i> , having attacked <i>Phazael</i> , is shut up by him in a tower, whence <i>Phazael</i> would not release him but on composition. The Era of Spain; Spain being now subdued to Augustus by <i>Domitius Calvinus</i> . <i>Herod</i> and <i>Phazael</i> tetrarchs of Judea. Joseph. lib. xiv. c. 23.	38
			3963	<i>Antigonus</i> II. son of <i>Aristobulus</i> , gathers an army, and enters Judea. <i>Herod</i> gives him battle; and routs him. <i>Mark Anthony</i> coming into Bithynia, some Jews resort to him, and accuse <i>Herod</i> and <i>Phazael</i> before him; but <i>Herod</i> coming thither, wins the affections of <i>Anthony</i> . <i>Mark Anthony</i> , being at Ephesus, grants the liberty of their nation to such Jews as had been brought captive by <i>Cassius</i> ; and causes the lands to be restored that had been unjustly taken away from the Jews. <i>Mark Anthony</i> coming to Antioch, some principal Jews accuse <i>Herod</i> and <i>Phazael</i> ; but instead of hearing them, he establishes the two brothers tetrarchs of the Jews.	37

The

Year of the World.		Year before Christ.	Year of the World		Year before Christ.
3963	The Jews afterwards send a deputation, of a thousand of their most considerable men, to <i>Anthony</i> , then at Tyre; but in vain.	37	3970	after he had been high-priest one year. <i>Ananel</i> high-priest the second time. <i>Herod</i> is sent for by <i>Anthony</i> to justify himself concerning the murder of <i>Aristobulus</i> . War between <i>Augustus</i> and <i>Mark Anthony</i> .— <i>Herod</i> sides with <i>Anthony</i> .	30
3964	<i>Antigonus</i> , son of <i>Aristobulus</i> , prevails with the Parthians to place him on the throne of Judea. The Parthians seize <i>Hyrchanus</i> and <i>Phazael</i> , and deliver them up to <i>Antigonus</i> . <i>Phazael</i> beats out his own brains; the Parthians carry <i>Hyrchanus</i> beyond the Euphrates, after <i>Antigonus</i> had cut off his ears. <i>Herod</i> forced to fly to Jerusalem, and thence to Rome, to implore assistance from <i>Anthony</i> . He obtains the kingdom of Judea from the Senate, and returns with letters from <i>Anthony</i> , who orders the governors of Syria to assist him in obtaining the kingdom. He reigns thirty-seven years. Joseph. <i>Antiq. lib. xiv. c. 26</i> .	36	3973	<i>Herod's</i> wars with the Arabians. A great earthquake in Judea. The battle of <i>Actium</i> ; <i>Augustus</i> obtains the victory over <i>Anthony</i> . <i>Herod</i> seizes <i>Hyrchanus</i> , who attempted to take shelter with the king of the Arabians; and puts him to death.	27
3965	He first takes Joppa, then goes to Masada, where his brother Joseph was besieged by <i>Antigonus</i> . He raises that siege, and marches against Jerusalem; but the season being too far advanced, he could not then besiege it. He takes the robbers that hid themselves in the caves of Galilee, and slays them. <i>Machera</i> , a Roman captain, with <i>Joseph</i> , <i>Herod's</i> brother, carry on the war against <i>Antigonus</i> , while <i>Herod</i> goes with troops to <i>Anthony</i> , then besieging Samosata.	35	3974	He goes to Rome to make his court to <i>Augustus</i> ; obtains the confirmation of the kingdom of Judea. <i>Anthony</i> and <i>Cleopatra</i> kill themselves. End of the Kings of Alexandria, 294 years from the death of Alexander the Great.	26
3966	After the taking of Samosata, <i>Anthony</i> sends <i>Sosius</i> with <i>Herod</i> into Judea to reduce it.	34	3975	<i>Augustus</i> comes into Syria; passes through Palestine; is magnificently entertained by <i>Herod</i> .	25
3967	After several battles, <i>Herod</i> marches against Jerusalem: the city is taken; <i>Antigonus</i> surrenders himself to <i>Sosius</i> , who insults him. <i>Antigonus</i> carried prisoner to <i>Anthony</i> at Antioch, who orders him to be beheaded. End of the reign of the Asmoneans, which had lasted 126 years. <i>Ananel</i> high-priest the first time. Joseph. <i>Antiq. lib. xv. c. 2</i> .	33	3976	<i>Herod</i> puts to death his wife <i>Mariamne</i> , daughter of Alexandria.	24
3968	<i>Hyrchanus</i> is treated kindly by the king of the Parthians. Obtains leave to return into Judea. Because <i>Hyrchanus</i> could no longer exercise the functions of the high-priesthood, <i>Herod</i> bestows that dignity on <i>Ananel</i> .	32	3978	<i>Salome</i> , <i>Herod's</i> sister, divorces herself from <i>Costoborus</i> .	22
3969	<i>Alexandra</i> , mother of <i>Mariamne</i> and <i>Aristobulus</i> , obtains of <i>Herod</i> , that <i>Aristobulus</i> might be made high-priest.	31	3979	Plague and Famine rage in Judea.	21
3970	<i>Herod</i> causes <i>Aristobulus</i> to be drowned,	30	3982	<i>Herod</i> undertakes several buildings, contrary to the religion of the Jews. He builds Cesarea of Palestine.	18
			3983	<i>Agrippa</i> , <i>Augustus's</i> favourite, comes into Asia. <i>Herod</i> visits him.	17
			3984	<i>Augustus</i> gives Trachonitis to <i>Herod</i> .	16
			3985	<i>Herod</i> undertakes to rebuild the temple of Jerusalem.	15
			3988	<i>Herod</i> makes a journey to Rome, to commend himself to <i>Augustus</i> .	12
			3989	He marries his two sons, <i>Alexander</i> and <i>Aristobulus</i> .	11
			3990	<i>Herod</i> comes to meet <i>Agrippa</i> , and engages him to visit Jerusalem.	10
			3991	Domestic divisions in <i>Herod's</i> family. <i>Salome</i> , <i>Pheroras</i> , and <i>Antipater</i> , at variance with <i>Alexander</i> and <i>Aristobulus</i> .	9
			3993	<i>Herod</i> goes to Rome, and accuses his two sons <i>Alexander</i> and <i>Aristobulus</i> to <i>Augustus</i> .	7
			3994	The solemn dedication of the city of Cesarea, built by <i>Herod</i> , in honour of <i>Augustus</i> .	6
			3995	<i>Augustus</i> continues the Jews of Alexandria in their ancient rights and privileges. <i>Herod</i> , it is said, causes David's tomb to be opened, to take out treasure. New disturbances in <i>Herod's</i> family.	5
			3996	<i>Archelaus</i> , king of Cappadocia, reconciles	4

Year of the World.	Year before Christ.	Year of the World	Y. of C.	Dom.
3996 ciles his son-in-law <i>Alexander</i> , to his father <i>Herod</i> . <i>Archelaus</i> goes to Rome with <i>Herod</i> .	4	4010 Enrolment or taxation, by <i>Cyrenius</i> in Syria. <i>This was his second enrolment.</i>	10	7
3997 <i>Herod</i> makes war in Arabia.	3	Revolt of <i>Judas the Gaulonite</i> , chief of the Herodians.		
3998 <i>Herod</i> is accused to <i>Augustus</i> of killing several Arabs. An angel appears to the priest <i>Zacharias</i> . The conception of <i>John the Baptist</i> . September 24th.	2	4012 <i>Jesus Christ</i> , at twelve years of age, visits the temple at Jerusalem: continues there three days, unknown to his parents.	12	9
3999 Annunciation of the Incarnation of the Son of God, to the Virgin MARY, March 25th. <i>Herod</i> condemns and slays his two sons <i>Alexander</i> and <i>Aristobulus</i> . <i>Antipater</i> , son of <i>Herod</i> , aims at the kingdom. <i>Herod</i> sends <i>Antipater</i> to Rome. The artifices and tricks of <i>Antipater</i> are discovered.	1	4013 <i>Marcus Ambivius</i> governor of Judea.	13	10
<i>Birth of John the Baptist</i> , six months before the birth of <i>Jesus</i> , June 24th.		4017 Death of the emperor <i>Augustus</i> ; reigned 57 years, 5 months, and 4 days. <i>Tiberius</i> succeeds him: reigns 22 years, 6 months, and 28 days.	17	14
4000 The birth of our Lord and Saviour, JESUS CHRIST, December 25th, the fourth year BEFORE A.D.	1	4023 <i>Tiberius</i> expels from Italy, all who profess the Jewish religion, or practise Egyptian superstitions.	23	20
4001 Circumcision of <i>Jesus</i> , January 1. <i>Antipater</i> returns from Rome. Is accused and convicted of a design to poison <i>Herod</i> . Wise men come to worship <i>Jesus</i> . Purification of the holy Virgin. <i>Jesus</i> presented in the temple, forty days after his birth, February 2d. Flight into Egypt. Massacre of the innocents at Bethlehem. <i>Antipater</i> put to death by order of <i>Herod</i> . <i>Herod</i> dies, five days after <i>Antipater</i> . <i>Archelaus</i> appointed king of Judea, by the will of <i>Herod</i> . Return of <i>Jesus Christ</i> out of Egypt. He goes to dwell at Nazareth. <i>Archelaus</i> goes to Rome, to procure from <i>Augustus</i> the confirmation of <i>Herod's</i> will in his favour. The Jews revolt; <i>Varus</i> keep them in their duty. <i>Archelaus</i> obtains a part of his father's dominions, with the title of <i>Tetrarch</i> ; and returns to Judea. An impostor assumes the character of <i>Alexander</i> , son of <i>Herod</i> and <i>Mariamne</i> .	Year of Jesus Christ. Before the Vulgar Era.	4031 <i>Pilate</i> sent governor into Judea. He attempts to bring the Roman colours, and ensigns, into Jerusalem; but is opposed by the Jews.	31	28
		4032 <i>John the Baptist</i> begins to preach.	32	29
		4033 <i>Jesus Christ</i> baptized by <i>John</i> . <i>Jesus</i> goes into the desert. After forty days, <i>Jesus</i> returns to <i>John</i> . He calls <i>Andrew</i> , <i>Simon</i> , <i>Philip</i> and <i>Nathaniel</i> . The marriage in Cana, where <i>Jesus</i> changes water into wine. <i>Jesus</i> comes to Capernaum; thence to Jerusalem, where he celebrates the first Passover after his baptism, April 15th, this year. <i>Nicodemus</i> comes to <i>Jesus</i> by night. <i>Jesus</i> goes to the banks of Jordan, where he baptizes. <i>Herod Antipas</i> marries <i>Herodias</i> his brother <i>Philip's</i> wife; <i>Philip</i> being yet living. <i>John the Baptist</i> declares vehemently against this marriage; he is put in prison. <i>Jesus</i> withdraws into Galilee; converts the Samaritan woman, and several Samaritans. Preaches at Nazareth, and leaves this city to dwell in Capernaum. Calling of <i>Simon</i> , <i>Andrew</i> , <i>James</i> and <i>John</i> , by <i>Jesus Christ</i> . <i>Jesus Christ</i> works several miracles. <i>Matthew</i> called.	33	30
4002 <i>Archelaus</i> takes the high-priesthood from Joazar, and gives it to Eleazar.	2	4034 The second Passover of our Saviour's public ministry. <i>Jesus</i> heals one sick of the palsy on the sabbath day. The Jews resolve to put <i>Jesus</i> to death. Our Saviour's sermon on the Mount. <i>John the Baptist</i> , in prison, sends a deputation to <i>Jesus</i> , to inquire if he were the MESSIAH.	34	31
4004 The VULGAR ERA, or ANNO DOMINI: the 4th year of <i>Jesus Christ</i> , the first of which, has but eight days.	V. E. or A. D.			
4009 <i>Archelaus</i> banished to Vienne in Gaul.	9			

4035 Mission

Year of
the World.Y. of J. C.
A. D.

- 4035 Mission of the apostles into several parts of Judea. 35 32
John the Baptist slain, by order of *Herod*, at the instigation of *Herodias*, in the 17th year of *Tiberius*.
Jesus Christ feeds 5,000 men, with five loaves and two fishes.
Jesus Christ's third Passover, after his baptism.
 He passes through Judea and Galilee, teaching and doing miracles.
 Transfiguration of *Jesus Christ*.
 Mission of the seventy-two disciples.
Jesus goes to Jerusalem at the feast of Pentecost.
 His relations would have him go to the feast of Tabernacles: he tells them his hour is not yet come; however, he goes thither about the middle of the feast.
- 4036 At the beginning of the 36th year of *Jesus Christ*, *Lazarus* falls sick, and dies: *Jesus* comes from beyond Jordan, and restores him to life. 36 33
Jesus retires to Ephrem on Jordan, to avoid the snares and malice of the Jews of Jerusalem.
 He comes to Jerusalem, to be present at his last Passover.
 On Sunday, March 29, of Nisan 9, he arrives at Bethany; sups with *Simon* the leper.
 Monday, March 30, his triumphant entry into Jerusalem.
 Tuesday, March 31, he comes again to Jerusalem; on his way curses the barren fig-tree.
 Wednesday, April 1, the priests and scribes consult on means to apprehend him.
 Thursday, April 2, he passes this day on the mount of Olives, sends *Peter* and *John* into the city, to prepare for the Passover.
 Thursday-evening, he goes into the city, and eats his last supper with his apostles: institutes the Eucharist; after supper he retires with them into the garden of Gethsemane, where *Judas*, accompanied by the soldiers, seizes him.
 In the night time *Jesus* is conducted to *Annas*; father-in-law of the high-priest *Caiaphas*.
 Friday, April 3, Nisan 14, he is carried to *Pilate*, accused, condemned, and crucified on Calvary.

Year of
the World.Y. of J. C.
A. D.

- 4036 Towards evening, before the repose of the sabbath begins, he is taken down from the cross, embalmed, and laid in a tomb.
 The priests set guards about it; and seal up the entry of the sepulchre. He continues in the tomb all Friday-night, all Saturday, (i. e. the sabbath,) and Saturday-night, till Sunday-morning.
 He rises on Sunday morning.
 Angels declare his resurrection to the holy women, who visit his tomb.
Jesus himself appears, 1. to *Mary Magdalen*, who mistakes him for the gardener; 2. to the holy women, returning from the sepulchre; 3. to *Peter*; 4. to the two disciples going to Emmaus; 5. to the apostles assembled in an apartment at Jerusalem, excepting *Thomas*, who was absent: all this on the day of his resurrection.
 Eight days after, in the same place, he again visits his disciples; and convinces *Thomas*, now present.
 The apostles return into Galilee. *Jesus* shews himself to them, on several occasions.
 The apostles having passed about twenty-eight days in Galilee, return to Jerusalem.
Jesus appears to them while at table, in Jerusalem, May 14. Having taken them out of the city, to the mount of Olives, he ascends into heaven before them all; on the fortieth day after his resurrection.
- Ten days after, being the feast of Pentecost, the Holy Ghost descends upon them in the form of tongues of fire.
- 4037 Seven deacons chosen. 37 34
St. Stephen martyred.
Saul persecutes the church: His conversion.
Pilate writes to *Tiberius*, respecting the death of *Jesus Christ*.
James the lesser made bishop of Jerusalem.
Philip, the deacon, baptizes the eunuch of queen Candace.
 Dispersion of the Apostles, and other believers, from Jerusalem.
- 4038 *Agrippa the Younger*, being much involved in debt in Judea, resolves on going to Rome. 38 35
- 4039 He arrives at Rome, and devotes himself 39 36
 CHRON. E 2

Year of the World.		Y. of J. C.	Dom.	Year of the World.		Y. of J. C.	Dom.
4039	himself to <i>Caius</i> , afterwards emperor.	39	36	4044	army. <i>Claudius</i> adds Judea and Samaria to <i>Agrippa's</i> dominions. <i>Agrippa</i> returns to Judea, takes the high-priesthood from <i>Theophilus</i> , son of <i>Ananus</i> ; gives it to <i>Simon Cantharus</i> . Soon after, takes this dignity from <i>Cantharus</i> , and gives it to <i>Matthias</i> .	44	41
4040	He falls under the displeasure of <i>Tiberius</i> , and is put in prison. Pilate ordered into Italy. <i>Tiberius</i> dies; <i>Caius Caligula</i> succeeds. <i>Agrippa</i> set at liberty; and promoted to honour. <i>Apollonius Tyanæus</i> becomes famous about the end of <i>Tiberius's</i> reign. It is thought about this time <i>St. Peter</i> comes to Antioch.	40	37	4045	<i>Peter</i> comes to Rome in the reign of <i>Claudius</i> . The year not certain.	45	42
4041	<i>St. Paul</i> escapes from Damascus, by being let down in a basket. He comes to Jerusalem; <i>Barnabas</i> introduces him to the apostles and disciples. He goes to Tarsus in Cilicia; his native country. <i>Caligula</i> gives <i>Agrippa</i> the tetrarchy of his uncle Philip; he returns into Judea; passing through Alexandria, he is ridiculed by the inhabitants. The citizens of Alexandria make an uproar against the Jews, at the instigation of <i>Flaccus</i> . Pilate kills himself.	41	38	4046	<i>Agrippa</i> deprives the high-priest <i>Matthias</i> of the priesthood; bestows it on <i>Elioneus</i> , son of <i>Citheus</i> .	46	43
4042	<i>Flaccus</i> apprehended, and carried to Rome; is banished by order of <i>Caligula</i> . <i>Herod</i> , the tetrarch, goes to Rome, in hopes of obtaining some favour from the emperor. But <i>Caligula</i> being prepossessed by <i>Agrippa</i> , banishes him to Lyons.	42	39	4047	Causes the apostle <i>James the greater</i> to be seized; and beheads him. <i>Peter</i> also put into prison by his order; but is liberated by an angel. Some time afterwards <i>Agrippa</i> , at Caesarea, receives a sudden stroke from heaven, and dies in great misery. <i>Paul</i> and <i>Barnabas</i> go to Jerusalem with the contributions of the believers of Antioch. At their return to Antioch, the church sends them forth to preach to the Gentiles, wherever the Holy Ghost should lead them.	47	44
4043	<i>Caligula</i> orders <i>Petronius</i> to place his statue in the temple of Jerusalem. The Jews obtain some delay from <i>Petronius</i> . <i>Agrippa</i> endeavours to divert the emperor from this thought, at last obtains, as a great favour, that this statue should not be set up. Philo, the Jew, goes with a deputation from the Jews at Alexandria to <i>Caligula</i> .	43	40	4048	<i>Cuspius Fadus</i> sent into Judea as governor. A great famine in Judea. <i>Paul</i> and <i>Barnabas</i> go to Cyprus; thence to Pamphilia, Pisidia, and Lycaonia. At Lystra, the people prepare sacrifices to them as gods.	48	45
4044	Philo obtains an audience of the emperor, and runs the hazard of his life. Tumults in Chaldea; the Jews quit Babylon, and retire to Seleucia. About this time, <i>Helena</i> , queen of the Adiabeniens, and <i>Isatæ</i> her son, embrace Judaism. <i>Caius Caligula</i> dies; <i>Claudius</i> succeeds him. <i>Agrippa</i> persuades him to accept the empire offered by the	44	41	4049	They return to Antioch. The first epistle of <i>Peter</i> . About this time <i>Mark</i> writes his gospel. <i>Cuspius Fadus</i> recalled; the government of Judea given to <i>Tiberius Alexander</i> .	49	46
				4051	<i>Herod</i> , king of Chalcis, takes the pontificate from <i>Joseph</i> , son of <i>Camides</i> ; gives it to <i>Ananias</i> , son of <i>Nebedeus</i> . <i>Herod</i> , king of Chalcis, dies. <i>Ventidius Cumanus</i> made governor of Judea, in place of <i>Tiberius Alexander</i> .	51	48
				4052	Troubles in Judea under the government of <i>Cumanus</i> .	52	49
				4054	Judaizing Christians enforce the law on converted Gentiles. The council of Jerusalem determines that converted Gentiles should	54	51

not

Year of the World.		Y. of J.C.	Dom.	Year of the World.		Y. of J.C.	Dom.
4054	not be bound to observation of the legal ceremonies. <i>Peter</i> comes to Antioch, and is re-proved by <i>Paul</i> . <i>Paul</i> and <i>Barnabas</i> separate on account of <i>John Mark</i> . <i>Timothy</i> adheres to <i>Paul</i> , and receives circumcision. <i>Luke</i> , at this time, with <i>Paul</i> .	54	51	4063	<i>Paul</i> shipwrecked at Malta.	63	60
				4064	He arrives at Rome, and continues there a prisoner two years. The Jews build a wall, which hinders <i>Agrippa</i> from looking within the temple. <i>Ishmael</i> the high-priest deposed. <i>Joseph</i> , surnamed <i>Cabei</i> , is put in his place.	64	61
4055	<i>Paul</i> passes out of Asia into Macedonia. <i>Paul</i> comes to Athens.	55	52	4065	<i>Epistle</i> of <i>Paul</i> to the <i>Philippians</i> . <i>Epistle</i> to the <i>Colossians</i> . Martyrdom of the Apostle <i>James the lesser</i> , bishop of Jerusalem.	65	62
4056	From Athens he goes to Corinth. The Jews expelled Rome under the reign of <i>Claudius</i> . <i>Felix</i> sent governor into Judea instead of <i>Cumanus</i> . First <i>epistle</i> of <i>Paul</i> to the <i>Thessalonians</i> . His second <i>epistle</i> to the <i>Thessalonians</i> , some months after the first.	56	53	4066	<i>Epistle</i> of <i>Paul</i> to the <i>Hebrews</i> ; written from Italy, soon after he was set at liberty. <i>Albinus</i> , successor of <i>Festus</i> , arrives in Judea. A division among the priests of Jerusalem on the subject of tythes. The singing Levites obtain leave to wear linen garments in the temple, as well as the priests. <i>Jesus</i> , son of <i>Ananus</i> , begins to cry in Jerusalem, <i>Woe to the city</i> , &c. and continues so to cry till the siege, by the Romans.	66	63
4057	<i>Paul</i> leaves Corinth, after a stay of eighteen months; takes ship to go to Jerusalem: Visits Ephesus in his way. <i>Apollos</i> arrives at Ephesus: preaches <i>Christ</i> . St. <i>Paul</i> , having finished his devotions at Jerusalem, goes to Antioch. Passes into Galatia and Phrygia, and returns to Ephesus, where he continues three years. <i>Claudius</i> , the emperor, dies, being poisoned by <i>Agrippina</i> . <i>Nero</i> succeeds him.	57	54	4067	<i>Paul</i> comes out of Italy into Judea, passes by Crete, Ephesus, and Macedonia. It is thought that from Macedonia he writes his first <i>epistle</i> to <i>Timothy</i> . <i>Paul's</i> <i>epistle</i> to <i>Titus</i> . <i>Agrippa</i> takes the high-priesthood from <i>Jesus</i> , son of Gamaliel; gives it to <i>Matthias</i> , son of <i>Theophilus</i> . <i>Gessius Florus</i> made governor of Judea, in place of <i>Albinus</i> . <i>Nero</i> sets fire to the city of Rome; throws the blame on the Christians, several of whom are cruelly put to death.	67	64
4058	<i>Epistle</i> of <i>Paul</i> to the <i>Galatians</i> .	58	55	4068	<i>Peter</i> writes his second <i>epistle</i> , probably from Rome. Several prodigies at Jerusalem, this year, during the Passover. <i>Paul</i> goes to Rome the last time, is there put into prison; also <i>Peter</i> . <i>Epistle</i> of <i>Paul</i> to the <i>Ephesians</i> . Second <i>epistle</i> of <i>Paul</i> to <i>Timothy</i> . <i>Apollonius Tyanicus</i> comes to Rome.	68	65
4059	The first <i>epistle</i> of <i>Paul</i> to the <i>Corinthians</i> .	59	56				
4060	<i>Paul</i> forced to leave Ephesus on account of the uproar raised against him by <i>Demetrius</i> the silver-smith. He goes into Macedonia. Second <i>epistle</i> to the <i>Corinthians</i> .	60	57	4069	The martyrdom of <i>Peter</i> and <i>Paul</i> at Rome. <i>Clement</i> succeeds St. <i>Peter</i> ; but does not take upon him the government of the church till after the death of <i>Linus</i> .	69	66
4061	<i>Epistle</i> to the <i>Romans</i> . <i>Paul</i> goes into Judea, to carry contributions. Is seized in the temple at Jerusalem.	61	58				
4062	Is sent prisoner to <i>Cesarea</i> . <i>Ishmael</i> , son of <i>Tabei</i> , made high-priest instead of <i>Ananias</i> . Disturbances between the Jews of <i>Cesarea</i> , and the other inhabitants.	62	59				
4063	<i>Porcius Festus</i> made governor of Judea in the room of <i>Felix</i> . <i>Paul</i> appeals to the emperor. He is put on ship-board, and sent to Rome.	63	60				

Mark

Year of the World.	Y. of A. C.	Dom.	Year of the World.	Y. of A. C.	Dom.
4060 <i>Mark</i> comes again to Alexandria; and there suffers martyrdom. <i>Cestius</i> , governor of Syria, comes to Jerusalem; enumerates the Jews at the Passover. Disturbances at Cesarea; and at Jerusalem. <i>Florus</i> puts several Jews to death. The Jews revolt, and kill the Roman garrison at Jerusalem. A massacre of the Jews of Cesarea in Palestine. All the Jews of Scythopolis slain in one night. <i>Cestius</i> , governor of Syria, comes into Judea. He besieges the temple at Jerusalem; retires; is defeated by the Jews. The Christians of Jerusalem, seeing a war about to break out, retire to <i>Pella</i> , in the kingdom of Agrippa, beyond Jordan. <i>Vespasian</i> appointed by <i>Nero</i> for the Jewish war. <i>Josephus</i> made governor of Galilee. <i>Vespasian</i> sends his son <i>Titus</i> to Alexandria: comes himself to Antioch, and forms a numerous army.	69	66	4072 <i>Vespasian</i> declared emperor by his army. Is acknowledged all over the East. <i>Josephus</i> set at liberty. <i>John of Giscala</i> heads the Zealots. <i>Eleazer</i> , son of Simon, forms a third party; makes himself master of the inner temple, or the court of the priests.	72	69
4070 <i>Vespasian</i> enters Judea; subdues Galilee. <i>Josephus</i> besieged in Jotapata. Jotapata taken; <i>Josephus</i> surrenders to <i>Vespasian</i> . Tiberias and Tarichea, which had revolted against Agrippa, reduced by <i>Vespasian</i> . Divisions in Jerusalem. The Zealots seize the temple, and commit violence in Jerusalem. They depose <i>Theophilus</i> from being high-priest, and put <i>Phannias</i> in his place. The Zealots send for the Idumeans to succour Jerusalem. They slay <i>Ananus</i> , <i>Jesus</i> , son of Gamala, and <i>Zacharias</i> , son of Baruch. The Idumeans retire from Jerusalem.	70	67	4073 <i>Titus</i> marches against Jerusalem, to besiege it. Comes down before Jerusalem, some days before the Passover. The factions unite at first against the Romans, but afterwards divide again. The Romans take the first enclosure of Jerusalem; then the second; they make a wall all round the city, which is reduced to distress by famine. July 17, the perpetual sacrifice ceases. The Romans become masters of the court of the people, in the temple; they set fire to the galleries. A Roman soldier sets the temple on fire; notwithstanding <i>Titus</i> commands the contrary. The Romans, being now masters of the city and temple, offer sacrifices to their gods. The last enclosure of the city taken. <i>John of Giscala</i> , and <i>Simon</i> , son of Gioras, conceal themselves in the common-sewers.	73	70
4071 <i>Nero</i> , the emperor, dies. <i>Galba</i> succeeds him. <i>Vespasian</i> takes all the places of strength in Judea, about Jerusalem. <i>Simon</i> , son of Gioras, ravages Judea, and the south of Idumea.	71	68	4074 <i>Titus</i> demolishes the temple to its foundations. He also demolishes the city; reserving the towers of <i>Hippicos</i> , <i>Phazael</i> , and <i>Mariamne</i> . <i>Titus</i> returns to Rome, to his father <i>Vespasian</i> ; they triumph over Judea. <i>Bassus</i> sent into Judea as lieutenant.	74	71
4072 <i>Galba</i> dies. <i>Otho</i> declared emperor. <i>Otho</i> dies. <i>Vitellius</i> proclaimed emperor.	72	69	4075 After the death of <i>Bassus</i> , <i>Fulvius Sylva</i> succeeds; takes some fortresses that still held out in Judea. The temple Onion, in Egypt, shut up by the Romans. An assassin of Judea seduces the Jews of Cyrene, and causes their destruction. <i>Vespasian</i> causes a strict search to be made for all who are of the race of David.	75	72

END OF THE CHRONOLOGY.

TABLES

A TABLE for the Valuation of the *Roman Denarius*.

Den. 1	Wt. Oib.	Ooz.	Opw. 13 1/2 gr.	Value, Ol.	Os.	Id.	2 1/2 gr.
2	0	0	4 13 1/2	0	1	1	2 1/2
3	0	0	6 20 1/2	0	1	8	2 1/2
4	0	0	9 3	0	2	3	1 1/2
5	0	0	11 9 1/2	0	2	10	0 1/2
6	0	0	13 16 1/2	0	3	5	0 1/2
7	0	0	15 23 1/2	0	3	11	3 1/2
8	0	0	18 6	0	4	6	3
9	0	1	0 12 1/2	0	5	1	2 1/2
10	0	1	2 19 1/2	0	5	8	1 1/2
20	0	2	5 15	0	11	4	3 1/2
30	0	3	8 10 1/2	0	17	1	1 1/2
40	0	4	11 6	1	2	9	3
50	0	5	14 1 1/2	1	8	6	0 1/2
60	0	6	16 21	1	14	2	2 1/2
70	0	7	19 16 1/2	1	19	11	0 1/2
80	0	9	2 12	2	5	7	2
90	0	10	5 7 1/2	2	11	3	3 1/2
100	0	11	8 3	2	17	0	1 1/2
200	1	10	16 6	5	14	0	3
300	2	10	4 9	8	11	1	0 1/2
400	3	9	12 12	11	8	1	2
500	4	9	0 15	14	5	1	3 1/2
600	5	8	8 18	17	2	2	1
700	6	7	16 21	19	19	2	2 1/2
800	7	7	5 0	22	16	3	0
900	8	6	13 3	25	13	3	1 1/2
1000	9	6	1 0	28	10	3	3

The *Denarius* was a silver coin, the eighth part of an ounce; each the weight of one *Drachm*.

A TABLE for the Valuation of the lesser *Sestertius*.

Sest. 1	Wt. Oib.	Ooz.	Opw. 13 1/2 gr.	Value, Ol.	Os.	Id.	2 1/2 gr.
2	0	0	1 3 1/2	0	0	3	1 1/2
3	0	0	1 17 1/2	0	0	5	0 1/2
4	0	0	2 6 1/2	0	0	6	3 1/2
5	0	0	2 20 1/2	0	0	8	2 1/2
6	0	0	3 10 1/2	0	0	10	1 1/2
7	0	0	3 23 1/2	0	0	11	3 1/2
8	0	0	4 13 1/2	0	1	1	2 1/2
9	0	0	5 3 1/2	0	1	3	1 1/2
10	0	0	5 16 1/2	0	1	5	0 1/2
20	0	0	11 9 1/2	0	2	10	0 1/2
30	0	0	17 2 1/2	0	4	3	1 1/2
40	0	1	2 19 1/2	0	5	8	1 1/2
50	0	1	8 12 1/2	0	7	1	2 1/2
60	0	1	14 5 1/2	0	8	6	2 1/2
70	0	1	19 22 1/2	0	9	11	3 1/2
80	0	2	5 15	0	11	4	3 1/2
90	0	2	11 7 1/2	0	12	9	3 1/2
100	0	2	17 0 1/2	0	14	3	0 1/2
200	0	5	14 1 1/2	1	8	6	0 1/2
300	0	8	11 2 1/2	2	2	9	1 1/2
400	0	11	8 3	2	17	0	1 1/2
500	0	14	5 3 1/2	3	11	3	1 1/2
600	0	17	2 4 1/2	4	5	6	2 1/2
700	0	19	19 5 1/2	4	19	0	2 1/2
800	1	10	16 6	5	14	0	3
900	2	1	13 6 1/2	6	8	3	3 1/2
1000	2	4	10 7 1/2	7	2	6	3 1/2

The lesser *Sestertius* was a *Roman* coin of silver; one quarter of the *Denarius*. The *Sestertium* equalled 1000 *Sestertii*.

Reduction of *Jewish* Measures of Length to *English*.

Cubits.	English Feet.	Stadia.	Geom Paces.	English Feet.
1	1,8245	1	125	667 1/2
2	3,649	2	250	1335
3	5,4735	3	375	2002 1/2
4	7,298	4	500	2670
5	9,1225	5	625	3337 1/2
6	10,947	6	750	4005
7	12,7715	7	875	4672 1/2
8	14,596	8	1000	5340
9	16,4205	9	1125	6007 1/2
10	18,245	10	1250	6675
20	36,49	20	2500	13350
30	54,735	30	3750	20025
40	72,98	40	5000	26700
50	91,225	50	6250	33375
60	109,47	60	7500	40050
70	127,715	70	8750	46725
80	145,96	80	10000	53400
90	164,205	90	11250	60075
100	182,45	100	12500	66750
500	912,25	500	62500	333750
1000	1825,5	1000	125000	667500

The *Jewish Cubit*, according to our author, was equal to *English* measure, 1 foot 9 1/2 1/2 inches, or 1 1/2 1/2 foot, on supposition that the *Paris* foot is to the *English* foot in the proportion of 1068 to 1000, i.e. almost 22 of our inches, or 21, 894 inches, which is very little more than 21,888 inches, which Dr. *Arbuthnot* assigns in his tables, after the Bishops *Cumberland* and *Hooper*; which is the present cubit of *Cairo*, according to Mr. *Greaves*.

The *Stadium*, or furlong, was the eighth part of a mile, or *mille passus*; 125 geometrical paces; or 667 1/2 feet, *English*.

MEASURES OF LENGTH.

Miles.	English Feet.	English Miles.
1	5340	1 0 12
2	10680	2 0 24
3	16020	3 0 36
4	21360	4 0 48
5	26700	5 0 60
6	32040	6 0 72
7	37380	7 0 84
8	42720	8 0 96
9	48060	9 0 108
10	53400	10 0 120
20	106800	20 1 108
30	160200	30 2 96
40	213600	40 3 84
50	267000	50 4 72
60	320400	60 5 60
70	373800	70 6 48
80	427200	80 7 36
90	480600	91 0 24
100	534000	101 1 12
500	2670000	505 5 60
1000	5340000	1011 2 120

The mile was 8 *Stadia*, or furlongs, or 1000 geometrical paces; and 3 of these miles were a league, or an hour's journey. The mile will be 5340 *English* feet. We have reduced the feet to *English* miles, supposing the mile to be 8 furlongs, the furlong 132 paces, the pace 5 feet.

The *Parasang* consisted of 30 *Stadia*, or 3750 geometrical paces; 3 miles, 6 furlongs, 45 paces, *English*.

Measures

Measures of CAPACITY of the *Hebrews*, compared with *English* Measures.

The *Bath*, *Epha*, or *Metretes*, contained 60 *English* wine pints, and almost an half.

The *Côr*, or *Chomer*, contained 10 *Baths*, near 605 pints, *English* measure.

The *Lethech* was half the *Chomer*, 302 *English* pints, and almost one half.

The *Seah*, or *Satum*, was a third part of the *Bath*, a little more than 20 *English* pints.

The *Gomor*, *Omer*, or *Assaron*, was the tenth part of the *Epha*; or something more than 6 *English* pints.

The *Cab* was the sixth part of the *Seah*, or *Satum*, or the eighteenth part of the *Ephah*; something above $3\frac{2}{5}$ *English* pints.

The *Log*, or *Rebah*, was a fourth part of the *Cab*, or a little more than $\frac{2}{3}$ of an *English* pint.

The *Nebel* contained 3 *Baths*, or almost $181\frac{1}{2}$ *English* pints.

The *Hin* was the half *Seah* or half *Satum* of the *Hebrews*, and contained the sixth part of the *Bath*; a little more than ten *English* pints.

The half *Hin* was a little above 5 *English* pints.

The *Betzah*, or *Egg*, which the *Rabbins* sometimes use in their measures, was the sixth part of the *Log*, and therefore was very little above $\frac{7}{60}$ of the *English* pint.

END OF THE CHRONOLOGY AND TABLES OF REDUCTION.

